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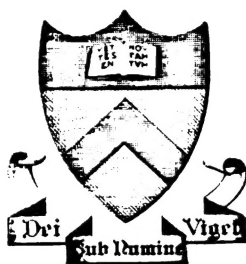


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MATHEW CAREW Miles Capitali
 Justic. de Banco Regis ANO 1685
 W. Shrewsbury at The sign of The Bible in Duck Lane

CONTEMPLATIONS
M O R A L
A N D
D I V I N E:

In Two Parts.

By Sir MATTHEW HALE, *Knight ; late Chief
Justice of the Kings-Bench.*

IMPRIMATUR.

Antonius Saunders,
Reverendissimo Dno, Domino
Gilberto Archiepisc. Cant.
à Sacris Domesticis.

Ex Ædibus
Lambethanis
Martii 13. 167 $\frac{5}{6}$.

L O N D O N,

Printed for *William Shrowsbury* at the Bible in Duck-
lane ; *Dan. Midwinter* and *Tho. Leigh* at the Rose and
Crown in *S^t. Paul's Church-yard*, 1699.

The PREFACE.

THE Author of these Writings is a Person of great Learning, great Judgment, and Wisdom, and of great Virtue and Piety. He hath written divers learned and compleat Works upon other Subjects; but for these Writings here published, they were written, as were also many others of the like nature, ex tempore, and upon this occasion; 'It hath been his custom for many years, every Lord's-day in 'the Afternoon, after Evening Sermon (between that and Supper time) to employ his Thoughts upon several Subjects of Divine Contemplations: and as things came into his Thoughts, so 'be put them into Writing: which he did for these two Reasons, '1. That he might the more fix his Thoughts, and keep them from 'diversion and wandering. 2. That they might remain, and 'not be lost by forgetfulness or other interventions.

And as this was the occasion and manner of his writing them, so this, doubtless, was all that he intended in them, unless moreover to communicate them to his Children or some particular Friends in private upon occasion: but for publishing them, certainly he had not the least thoughts of any such thing; much less hath he revised them for that purpose; nor so much as read over some of them since he wrote them; nor indeed so much as finished some of them. Nay so far was he from any thoughts of publishing them, that when he was importuned but to give his consent to the Publication of them, he could not be prevailed with to do it. And therefore that they are now published, the Reader must know that they are published not only in their native and primogenial simplicity, but without so much as the Author's privity to it.

And thus much I thought my self obliged, even in justice to the Author, to acquaint the Reader with, and ingenuously to acknowledge, and take upon my self the fault, if any thing less perfect and compleat, or any wise liable to exception, shall appear in these Papers, seeing they were neither written with any intention to be published, nor revised by the Author, nor are published with his Knowledge.

But this again on the other side obligeth me to render some account of my doing herein. I confess, I approve not the thing

in general, that is, the publication of another's Writings without his consent or privacy: but yet I know very well, that those things which in the general are for the most part unlawful, may yet be so circumstantiated in a particular case, as that they may become not only lawful, but very commendable to be done in that case: and such a special case I take this to be. And tho I think my self accountable to the Author chiefly, if not to him alone, for what I have done in this case, yet some account thereof I shall give to the Reader, so far at least as concerneth these Writings, or is necessary for him to be acquainted with.

When I first met with some of these Writings, and obtained the Perusal of them, I thought them well worth my pains to transcribe: which I did, partly for my own use; and partly, seeing them written in loose and scatter'd Papers, to preserve them from that danger of perishing, from which I conceived the Author's larger and more compleat Works to be more safe and secure. And having collected a pretty considerable stock of them, I communicated some of them, as I saw occasion, to some friends, some of them Persons of good Judgment and Learning, who very much commended the same: and scarce any that saw them, but said 'twas great pity but they should be Printed. But besides the Approbation of them by all to whom I did communicate them, I perceived that they had a real effect to the good and benefit of some who perused them: and this experience of the good effects which they produced by my Communication of them to a few Friends in private, did farther confirm my own opinion of them, that they must certainly do much good if published: and being made common, have the same good influences upon many which I found they had upon some of those few to whom they were communicated in private: But for the Manuscript Copies which I had, they were not sufficient for all those fair opportunities of doing good with them which I saw even among my own Friends and Acquaintance. Whereupon I solicited the Author to publish them, or at least to give his Consent to the Publication of them, but could not prevail with him for either, altho I know that no Motive or Argument is more prevalent with him than that of Doing good. But when I perceived, as I thought, that the chief Reasons why he would neither publish them himself, nor give his Consent to the Publication of them, were such as would be of no force against the

the Publication of them without his privity or knowledge, I began to consider of doing that.

But before I resolved upon it, I sent two of the largest of them to a Person, whose Judgment I know the Author doth much esteem, to have his Opinion of them, not letting him know either who was the Author, or who sent them to him; and having received his Opinion and Commendation of them, and that he judged them like to do much good, and such as would be very seasonable to be published, I began farther to consider whether and how they might be published without either Wrong or Injury on the one side, or Offence on the other, to the Author. And for the former, I reckoned that his Concern in it was either in respect of the Disposal of the Copy, wherein would be no great difficulty; or more especially in respect of the Writings to be published, if either there should occur any thing therein not fit to be made publick; or if they were not so well polished and perfected as might be for his credit and reputation.

And although this might seem to be provided for in some sort by Concealing his Name (which truly I should much rather have made known, but that I knew I must then venture doubly to incur his Displeasure) yet I look'd upon this as but a weak and insufficient Provision, in as much as it is not unusual for Learned Men, even from the very style and genius of Writings, to discover the Writers; an Experiment whereof I had seen in a Person of Learning and Parts, to whom, upon occasion, I once shewed one of the Writings of this Author, but purposely concealed who the Author was, whom notwithstanding he soon discovered from the Writing it self, telling me he knew no Man that did think at that rate, but such a Person, who was the Author indeed. And the truth is, these Writings do not obscurely speak their Author, being a most lively Representation of him, that is, of his Mind and Soul, and of that Learning, Wisdom, Piety and Virtue, which is very eminent and conspicuous in him; particularly that of the Great Audit, which I use to look upon as his very Picture, wherein representing the Good Steward passing his Account, it was impossible for him not to give a lively Representation of himself; as every Character of a truly wise and virtuous Person must needs agree with him who is really such; and they who are eminently such, can hardly be unknown: and

therefore it is not impossible that some, even from the consideration of the Work, may discover the Workman, besides many other occasions of Discovery which may happen.

But as I thought this too weak and insufficient, so I could not but think it altogether needless and unworthy both the excellent Author, and these his pious and excellent Meditations, to be made use of to that end; and should much rather have abstained from publishing them at all, than have relied upon such a shift, if I had thought that they had stood in any need thereof. But as it was only their real Worth, and Excellence, and Usefulness which moved me to desire their Publication, so I was verily perswaded, and as well assured as I could be in any Writings of my own, and that not upon my own Opinion only, but upon the Judgment of others also, that nothing liable to exception doth occur in them, or any thing considerable that is questionable which hath not other approved Authors who say the same: and the truth is, the Subject of them is such as is not like to afford much matter of that nature; these being Moral and Practical things, whereas they are for the most part matters of Speculation, and of curious (I had almost said presumptuous) and unnecessary, if not undeterminable Speculation, which make the great stir, and are the matter and occasions of greatest Controversie, especially among them of the Reformed Religion.

And though these Writings never underwent the last Hand or Pencil of the Judicious Author, and therefore, in respect of that perfection which he could have given to them, are not altogether so compleat as otherwise they might have been, yet if we consider them in themselves, or with respect to the Writings which are daily published, even of learned Men, and published by the Authors themselves, these will be found to be such as may not only very well pass in the Crowd, but such as are of no vulgar or common Strain. The Subjects of them indeed are common Theams, but yet such as are of most weight and moment in the Life of Man, and of greatest Concernment, as in Nature those things which are of greatest Use and Concernment, are most common. But the matter of his Meditations upon these Subjects is not common: for as he is a man that thinks closely and deeply of things, not after a common rate, so his Writings, his most ex tempore Writings, have a certain Genius and Energy

in them, much above the common rate of Writers. And though these are written *ex tempore*, and in such a manner as hath been said before, yet the matter of them is for the most part such, as he had before well digested, and, as a Scribe instructed to the Kingdom of Heaven, had treasured up in his heart, and out of this good treasure of his heart, and the abundance of it, he produceth these good things; things which he looked upon as of greatest concern, and most worth his serious Consideration, and had accordingly weighed and considered. And for the Style, it is suitable to the Matter, significant, perspicuous, and manly; his Words are Spirit and Life, and carry Evidence and Demonstration with them, moral and experimental Demonstration: *Vox non ex ore, sed ex pectore emissa*. And if we take these Writings altogether, and weigh them duly and candidly without any vain humour of critical and pedantick Censoriousness, we may therein no less observe the worth and excellence of their Author, especially considering in what manner they were written, than in his more elaborate Works: and being written and published in this manner, they do more evidently demonstrate the reality of his honest, virtuous, and pious Principles, than had they been designed to be published, and been by himself; which perhaps may render them not less acceptable to some Readers, not of the lower rank.

So that considering the Writings themselves, I could not think that there was any thing therein, whether of matter or form, which could render the Publication of them injurious or prejudicial to the Author in the least in any of the respects aforementioned. Yet notwithstanding, for the greater security, I thought it might be fit, and but just, to give this true and ingenuous account both of the Occasion and Manner of his Writing, and of the Publication of them without his Privy and Knowledge. And this I conceived might be a just and sufficient means to secure the Author against all Exceptions, as that which would wholly acquit him in the Judgment of all reasonable Men, and transfer the blame, if any should be, to my self, which yet was no more than what I must have resolved to have undergone had they been my own Writings which I had published.

It remained therefore only to consider how this might be done, as without Injury in other Respects, so without Offence to the

worthy Author. And for this, two things did not a little encourage me. 1. The Honesty of my Design, and Sincerity of my Intentions in it: And 2. The Candor and Goodness of the Author. His Candor I knew to be such, that I doubted not of a fair and favourable Construction of my Design and Intentions. And I knew his Goodness, Affection, and Readiness to do Good, to be such, that he could not but approve my Design, that is, to do Good; the doing whereof I knew to be a thing of greater weight with him than all his Reasons against the Publication: And that much Good may be done by the Publication of these Writings, I could assure him upon my own experience of the Effects I had seen already produced by them in Manuscript. All which, when he should consider, I was persuaded, though perhaps he might at first be a little surprized with the unexpected Publication of them, yet he could not be much offended at it. And then if I could publish them without either Injury or Offence to him, I reckoned it all one in effect as if I had his Consent before to it. And hereupon I resolved at last upon it; and upon these Considerations have made thus bold with this excellent Person and my very good Friend, for the Good of others, which I should not have done for any private Advantage to my self whatsoever.

I doubt not but the Reader will be very desirous to know who the Author of these excellent Meditations is; and truly I was no less desirous that he should know it; and that for no inconsiderable Reasons: 1. As it hath always been one of the most usual and constant means and methods which Almighty God hath, in all Ages and Nations, used for the promotion of the good of Mankind, to raise up eminent Examples of Virtue; so hath he been pleased to make this Author one of them in this Age and Nation: And because the efficacy of the Examples of Virtuous Actions doth no less depend upon the Principles from whence they proceed, than doth the intrinsic Virtue and Goodness of the Actions themselves, the Publication of these Writings, which so plainly manifest his Principles, could not but be of great Use to render his excellent Example the more effectual, and so become subservient to the gracious Designs of the Divine Providence. 2. In like manner on the other side, the known Worth, and Virtue, and Learning, and Prudence of the Author, would certainly have made these his Writings, how excellent soever of themselves,

selves, yet more prevalent with many. 3. And because he is well known to be a Person of extraordinary and admirable Sagacity, Dexterity, and Impartiality in the Search and the Discovery of the Truth of Matters in question, and hath (though that be not so generally known) with much Care and Diligence, considered and examined the Reasons and Evidences, both natural and moral, of Religion; these Writings, which so plainly manifest, though upon another occasion, his Sense and Judgment of the Christian Religion, might be of good use to ease many of the Doubts and Scruples of some Persons, and to check the vain and inconsiderate Presumption of others, about Religion. And his Judgment in the Case is the more considerable, as in respect of his great Ability, and the Care and Diligence which he hath used in the Examination of it; so in respect of his Freedom from all those things, whether of natural Constitution, or of Profession, or of worldly Interest, which may be by some suspected to prejudice or bias the Judgment of others. And therefore I doubt not but some, who have a great respect to his Person, and may perhaps not have the same Thoughts of Religion which he hath, when they should see his Judgment in the case, might by the Authority thereof be moved to a farther and better Consideration of it. 'Tis true, the Life of Religion is very visible in his Life and Actions, which are all the genuine Product of a sound and well grounded Perswasion of the Truth of that Faith which overcometh the World, and hath indeed set him much above it; yet because common Prudence may move a sober and considerate Man to an external Conformity to so reasonable a Religion, and to the Practice of those excellent Virtues which it requires, these Writings may possibly give more satisfaction to some concerning his Judgment in the case, than his Life and Actions; and in that respect they may possibly come forth with some Advantage, being written and published in this manner: for here we may read his most intimate and retired Thoughts.

And for these Reasons I much desired to have prefixed his Name, or at least to have let the Reader know who he is; but I know that that would certainly have been displeasing to him, and therefore having made so bold with him in the Publication of these his Writings, I would not presume farther to discover who he is, though for so just and honest ends; but
have

have purposely left out some Passages which would too plainly have made him known.

Being far distant from the Press, there may possibly be some few Typographical Errata's, more than otherwise there should have been: but I hope that Care hath been taken, that they are not many, nor very considerable; but that the Sense will enable the Reader to amend them.

Ut Nox longa quibus mentitur amica, Diésque
Longa videtur opus debentibus, ut piger Annus
Pupillis quos dura premit custodia matrum :
Sic mihi tarda fluunt ingrátæque tempora, quæ spem
Consiliúmque morantur agendi gnaviter id quod
Æque pauperibus prodest, locupletibus æque,
Æque neglectum pueris, senibúsque nocebit.

Of the Consideration of our
LATTER END,
And the **BENEFITS** of it.

Deut. XXII. 29.

O that they were wise, that they understood this, that they would consider their Latter End!

IT may be probably thought, that the principal Intention of this Wish of *Moses* was, That the People of *Israel* had a due Consideration of their *final Rejection*; the ten Tribes for their Idolatry, and the two Tribes for their Crucifying of the *Messias*; and not only of that State of Rejection, but of the Causes of it, namely, Idolatry and Rejection of the *Messias*; which Consideration would have made them wise and prudent to avoid those great Apostacies which should occasion so terrible a Desolation and Rejection by God.

But certainly the Words contain an evident Truth, with relation to every particular Person, and to that latter End that is common to all Mankind, namely, their *latter end by death*, and separation of the Soul and Body; the due consideration whereof is a great part of Wisdom, and a great means to attain and improve it; and very many of the Sins and Follies of Mankind, as they do in a great measure proceed from the want of an attentive and serious Consideration of it; so would they be in a great measure cured by it.

It is the *most certain, known, experienced Truth* in the World, *that all Men must die*; that the Time of that Death is uncertain; that yet most certainly it will come, and that within the compass of no long time: Tho the time of

of our Life might be protracted to its longest period, yet it is ten thousand to one that it exceeds fourscore years; where one Man attains to that Age, ten thousand die before it: and this Lecture is read unto us by the many Casualties and Diseases that put a period to the Lives of many in our own Experience and Observation; by the many Warnings and Monitions of Mortality that every Man finds in himself, either by the Occurrences of Diseases and Weaknesses, and especially by the Declinations that are apparent in us if we attain to any considerable Age; and the weekly Bills of Mortality in this great City, where weekly there are taken away ordinarily three hundred Persons: The Monuments and Graves in every Church and Church-yard do not only evince the Truth of it, whereof no Man of Understanding doubts, but do incessantly inculcate the Remembrance of it.

And yet it is strange to see that this great Truth, whereof in the Theory no Man doubts, is *little considered* or thought upon by the most of Mankind: But notwithstanding all these Monitions and Remembrances of Mortality, the living lay it not to Heart, and look upon it as a business that little concerns them; as if they were not concerned in this common Condition of Mankind, and as if the condition of Mortality only concerned them that actually die, or are under the immediate Harbingers of it, some desperate or acute Diseases; but concerned not them that are at present in Health, or not under the Stroke of a mortal Sickness. The *Reasons of this Inconsiderateness* seem principally these:

1. That Men are not willing to entertain this unwelcome Thought of their own latter End; the Thought whereof is so unwelcome and troublesome a Guest, that it seems to blast and disparage all those present enjoyments of Sense that this Life affords: whereby it comes to pass, that as Death it self is unwelcome when it draws near; so the Thoughts and Pre-apprehensions of it become as unwelcome as the thing it self.

2. A vain foolish Conceit that the consideration of our Latter End is a kind of Prefage and Invitation of it; and upon

upon this account I have known many superstitiously and foolishly to forbear the making of their Wills, because it seemed to them ominous, and a presage of Death; whereas this Consideration, tho it fits and prepares a Man for Death, it doth no way hasten or presage it.

3. A great difficulty that ordinarily attends our humane Condition, to think otherwise concerning our Condition than what at present we feel and find. We are now in Health, and we can hardly bring our selves to think that a time must and will come, wherein we shall be sick: We are now in Life, and therefore we can hardly cast our Thoughts into such a mould, to think we shall die; and hence it is true, as the common Proverb is, *That there is no Man so old, but he thinks he shall live a year longer.*

It is true, this is the way of Mankind to put from us the evil Day, and the Thoughts of it; but this our way is *our folly*, and one of the greatest Occasions of those other Follies that commonly attend our Lives: and therefore the great *means to cure* this Folly, and to make us wise, is *wisely* to consider our Latter End. This Wisdom appears in those *excellent Effects* it produceth, which are generally these two: 1. It teacheth us to *live well*. 2. It teacheth us to *die easily*.

I. For the former of these, the Consideration of our Latter End doth in no sort make our Lives the shorter, but it is a great means to make our Lives the better.

1. It is a great Monition and *warning* of us to *avoid Sin*, and a great means to prevent it. When I shall consider that certainly I must die, and I know not how soon, why should I commit those things, that if they hasten not my Latter End, yet they will make it more uneasy and troublesome by the reflection upon what I have done amiss? I may die to morrow; why should I then commit that evil that will then be gall and bitterness unto me? Would I do it if I were to die to morrow? why should I then do it to day? Perchance it may be the last Act of my Life, and however let me not conclude so ill; for, for ought I know, it may be my concluding Act in this Scene of my Life.

2. It is a great motive and means to put us upon the best

best and most profitable *improvement of our time*. There be certain civil and natural Actions of our Lives that God Almighty hath indulged and allowed to us, and indeed commanded us with moderation to use : as, the competent Supplies of our own Natures with moderation and sobriety ; the Provisions for our Families, Relations, and Dependances, without Covetousness or Anxiety ; the diligent and faithful walking in our Callings, and discharge thereof : But there are also other businesses of greater Importance, which yet are attainable without injuring our selves in those common concerns of our Lives ; namely, our Knowledge of God, and of his Will ; of the Doctrine of our Redemption by Christ ; our Repentance of Sins past ; making and keeping our Peace with God ; acquainting our selves with him ; living to his Glory ; walking as in his Presence ; Praying to him ; learning to depend upon him ; Rejoycing in him ; walking Thankful unto him. These, and such like as these, are the great Business and End of our Lives, for which we enjoy them in this World ; and these fit and prepare us for that which is to come : And the Consideration that our Lives are short and uncertain, and that Death will sooner or later come, puts us upon this Resolution and Practice to do this our great Work while it is called to day ; that we loiter not away our day, and neglect our Task and Work while we have time and opportunity, lest the Night overtake us, when we cannot work ; to gain Oyl in our Lamps before the door be shut : And if Men would wisely consider their Latter Ends, they might do this great Business, this One thing necessary, with ease and quietness ; yea, and without any neglect of what is necessary to be done in order to the common Necessities of our Lives and Callings. It is not these that disable us and rob us of our time : But the Thieves that rob us of our Time, and our One thing necessary, are Negligence, excess of Pleasures, immoderate and excessive Cares and Sollicitousness for Wealth, and Honour and Grandure ; excessive Eating and Drinking, Curiosity, Idleness : These are the great Consumptives that do not only exhaust that time that would be with
infinite

infinite advantage spent in our attainment, and perfecting, and finishing the great Work and Business of our Lives; and then when Sickness and Death comes, and God Almighty calls upon us to give up the Account of our Stewardship, we are all in confusion, our Business is not half done, it may be not begun; and yet our Lamp is out; our Day is spent; Night hath overtaken us; and what we do is with much trouble, perplexity, and vexation; and possibly our Soul takes its flight before we can finish it. And all this would have been prevented and remedied by a due consideration of our Latter End; and that would have put us upon making use of the present time, and present opportunity to do our great Work while it is called to day, because the night cometh when no Man can work.

3. Most certainly the wise consideration of our Latter End, and the employing of our selves, upon that Account upon that One thing necessary, *renders the life the most contenting and comfortable life in the World*: For as a Man, that is a Man aforehand in the World, hath a much more quiet life in order to Externals, than he that is behind-hand; so such a Man that takes his Opportunity to gain a stock of Grace and Favour with God, that hath made his peace with his Maker through Christ Jesus, hath done a great part of the chief business of his Life, and is ready upon all occasions, for all conditions, whereunto the divine Providence shall assign him, whether of life or death, or health or sickness, or poverty or riches; he is as it were afore-hand in the business and concern of his everlasting, and of his present state also. If God lend him longer life in this World, he carries on his great business to greater degrees of perfection, with ease, and without difficulty, trouble or perturbation: But if Almighty God cut him shorter, and call him to give an account of his Stewardship, he is ready and his Accounts are fair, and his Business is not now to be gone about; *Blessed is that Servant whom his Master when he comes shall find so doing.*

II. As thus this Consideration makes Life better, so it makes Death easie.

1. By frequent consideration of Death and Dissolution,

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he is taught not to fear it; he is, as it were, acquainted with it afore-hand, by often preparation for it. The fear of Death is more terrible than Death it self; and by frequent consideration thereof, a Man hath learned not to fear it. Even Children by being accustomed to what was at first terrible to them, learn not to fear.

2. By frequent consideration of our Latter End, Death becomes to be no surprize unto us. The great Terror of Death is when it surprizeth a Man unawares; but Anticipation and Preparation for it, takes away all possibility of Surprize upon him that is prepared to receive it. *Bilney* the Martyr was used, before his Martyrdom, to put his finger in the Candle, that so the Flames might be no novelty unto him, nor surprize him by reason of unacquaintedness with it; and he that often considers his Latter End, seems to experiment Death before it comes, whereby he is neither surprized nor affrighted with it, when it comes.

3. The greatest sting and terror of Death, are the past and unrepented Sins of the past Life; the Reflection upon these is that which is the Strength, the Elxir, the Venom of Death it self. He therefore that wisely considers his Latter End, takes care to make his Peace with God in his life-time; and by true Faith and Repentance to get his Pardon sealed; to enter into Covenant with his God, and to keep it; to husband his time in the Fear of God; to observe his Will, and keep his Laws; to have his Conscience clean and clear: And being thus prepared, the malignity of Death is cured, and the bitterness of it healed, and the fear of it removed: And when a Man can entertain it with such an Appeal to Almighty God, as once the good King *Hezekiah* made, in that Sickness which was of it self mortal, *Isa.* 38. 3. *Remember now, I beseech thee, O Lord, how I have walked before thee with a perfect heart, &c.* It makes as well the thought, as the approach of Death, no terrible business.

But that which, above all, makes Death easie to such a considering Man, is this: That by the help of this Consideration, and the due Improvement of it, as is before shewn, Death to such a Man becomes nothing else but a

Gate

Gate unto a better Life: Not so much a dissolution of his present Life, as a change of it for a far more glorious, happy, and immortal Life: So that though the Body dies, the Man dies not; for the Soul, which is indeed the Man, makes but a transition from her Life in the Body, to a Life in Heaven: No moment intervenes between the putting off the one, to the putting on the other; and this is the great Privilege that the Son of God hath given us, that by his Death hath sanctified it unto us, and by his Life hath conquered it, not only in himself, but for us; 1 Cor- 15. 57. *Thanks be unto God, who hath given us the Victory, through Jesus Christ our Lord*; and our Victory, that is thus given us, is this; 1. That the Sting of Death is taken away; and, 2. That this very Death itself is rendred to us a Gate and Passage to Life Eternal; and upon this account it can neither hurt, nor may justly affright us. It is reported of the Adder, that when she is old, she glides through some strait Passage, and leaves her old Skin in the Passage, and thereby renews her Vigour and her Life. It is true, this Passage through Death is somewhat strait, and uneasy to the Body, which like the decay'd Skin of the Adder, is left by the way, and not without some pain and difficulty to it: But the Soul passeth through without any harm, and without any Expence of Time, and in the next moment acquires her Estate of Immortality and Happiness. And this is the Victory over Death, that all those have, that by true Repentance and Faith are Partakers of Christ, and the Benefits of his Death and Resurrection, who hath brought Life and Immortality to light by the Gospel.

And now having gone through the Benefits of this wise Consideration of our Latter Ends, I shall now add some *Cautions* that are necessary to be annexed to this Consideration: We are to know, that although Death be thus subdued, and rendred rather a Benefit than a Terror to good Men; yet,

1. *Death is not to be wished or desired*, though it be an Object not to be feared, it is a thing not to be coveted; for certainly Life is the greatest temporal Blessing in this

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World.

World. It was the Passion, not the Virtue, of that excellent Prophet *Elijah*. that desired to die, because he thought himself only left of the true Worshippers of God, *1 Kings 19.4*. We are all placed in this World by Almighty God, and a talent of Life is delivered to us, and we are commanded to improve it; a Task is set every one of us in this Life by the Great Master of the Family of Heaven and Earth, and we are required with Patience, and Obedience, and Faithfulness, to perform our Task, and not to be weary of our Work, nor wish our Day at an end before its time. When our Lord calls us, it is our Duty, with Courage and chearfulness to obey his Call; but until he calls, it is our Duty with Patience and Contentedness, to perform our Task, to be doing of our Work. And indeed in this Life our Lord has delivered us *several Tasks* of great importance to do; as namely, 1. To improve our Graces and Virtues, our Knowledge and Faith, and those Works of Piety and Goodness that he requires: The better and closer we follow that Business here, the greater will be our Reward and Improvement of Glory hereafter: And therefore, as we must with all readiness give over our Work when our Master calls us; so we must with all Diligence and Perseverance, continue our Employment out till he calls us; and with all Thankfulness unto God entertain and rejoice in that Portion of Life he lends us; because we have thereby an Opportunity of doing our Master the more Service, and of improving the Degrees of our own Glory and Happiness. 2. And besides the former, he hath also set us another Task; namely, to serve our Generation; to give an Example of Virtue and Goodness; to encourage others in the ways of Virtue and Goodness; to provide for our Families and Relations; to do all good Offices of Justice, Righteousness, Liberality, Charity to others; chearfully and industriously to follow our Callings and Employments; and infinite more, as well Natural, Civil, Moral Employments, which though of a lower Importance in respect of our selves, yet are of greater use and moment in respect of others; and are as well as the former required of us, and part of the Task

Task that our great Lord requires of us, and for the sake of which he also bestows many Talents upon us to be thus improved in this Life, and for which we must also at the end of our Day give our Lord an Account ; and therefore for the sake of this also we are to be thankful for our Life, and not be desirous to leave our Post, our Station, our Business, our Life, till our Lord call us to himself in the ordinary way of his Providence ; for he is the only Lord of our Lives, and we are not the Lords of our own Lives.

2. A second Caution is this : That as the Business, and Employments, and Concerns of our Life must not estrange us from the Thoughts of Death, so again we must be careful that the over-much thought of Death do not so much possess our Minds, as to make us forget *the Concerns of our Life*, nor neglect the Business which that Portion of Time is allowed us for : As the Business of fitting our Souls for Heaven ; the Businesses of our Callings, Relations, Places, Stations : Nay, the comfortable, thankful, sober Enjoyments of those honest lawful Comforts of our Life that God lends us ; so as it be done with great Sobriety and Moderation, as in the Presence of God, and with much Thankfulness to him ; for this is part of that very Duty we owe to God for those very external Comforts and Blessings we enjoy. *Deut. 28. 47.* A wise and due Consideration of our Latter Ends, is neither to render us a sad, melancholy, disconsolate People ; nor to render us unfit for the Businesses and Offices of our Life ; but to make us more watchful, vigilant, industrious, soberly chearful and thankful to that God, that hath been pleased thus to make our selves serviceable to him, comfortable to our selves, profitable to others ; and after all this, to take away the Bitterness and Sting of Death, through Jesus Christ our Lord.

Of Wisdom and the Fear of God ; That that is true Wisdom.

Job xxvii. 28. *And to Man be said, Behold, the Fear of the Lord that is Wisdom, and to depart from Evil is Understanding.*

THE great *Prebeminence* that Man hath over Beasts, is his *Reason* ; and the great *Prebeminence* that one Man hath over another is *Wisdom* ; though all Men have ordinarily the Privilege of Reason ; yet all Men have not the Habit of Wisdom. The greatest Commendation that we can ordinarily give a Man, is, that he is a wise Man ; and the greatest Reproach that can be to a Man, and that which is worst resented, is to be called or esteemed a Fool ; and yet as much as the Reputation of Wisdom is valued, and the Reputation of Folly is resented, the generality of Mankind are in truth very Fools, and make it the great part of their Business to be so ; and many that pretend to seek after Wisdom, do either mistake the thing, or mistake the way to attain it ; commonly those that are the greatest *pretenders to Wisdom*, and the search after it, place it in some little narrow concern, but place it not in its true Latitude commensurate to the Nature of Mankind : And hence it is that one esteems it the only Wisdom to be a wise Politician or Statesman ; another, to be a wise and knowing Naturalist ; another, to be a wise Acquirer of Wealth, and the like ; and all these are *Wisdoms* in their kind ; and the World perchance would be much better than it is, if these kinds of Wisdom were more in Fashion than they are : But yet these are but *partial Wisdoms*, the Wisdom that is most worth the seeking and finding, is that which renders a Man a *Wise Man*.

This excellent Man *Job*, after a diligent search (in the Speech of this Chapter) after Wisdom, what it is, where to be found, doth at length make these *Two Conclusions*, viz. **x.** That the true Root of Wisdom, and that

that therefore best knew where it was to be found, and how to be attained, is certainly none other but Almighty God, *vers. 23. God understandeth the way thereof, and knoweth the place thereof:* And, 2. As he alone best knew it, so he best knew how to prescribe unto Mankind the Means and Method to attain it. *To Man he said, To fear God that is Wisdom* that is, it is the proper and adequate Wisdom suitable to humane Nature, and to the Condition of Mankind: And we need not doubt but it is so, because he that best knew what was the best Rule of Wisdom, prescribed it to Man, his best of visible Creatures, whom we have just Reason to believe he would not deceive with a false or deficient Rule of Wisdom; since as Wisdom is the Beauty and Glory of Man, so Wisdom in Man sets forth the Glory, and Excellency, and Goodness of God. And, consonant to this, *David a wise King, and Solomon the wisest of Men, affirm the same truth; Psal. 111. 10. The fear of the Lord is the beginning of Wisdom; a good understanding have they that do his Commandments. Prov. 1. 7. The fear of the Lord is the beginning of Knowledge; but Fools despise Wisdom and Instruction: And 9. 10. The fear of the Lord is the beginning of Wisdom, and the knowledge of the Holy is Understanding.* And when the Wise Man had run all his long Travel of Experiments to attain that which might be that good for the Children of Men; in the end of his tedious Chace and Pursuit, he closeth up all with this very same Conclusion; *Eccles. 12. 13. Let us hear the Conclusion of the whole matter, Fear God and keep his Commandments; for this is the whole Duty of Man;* and he gives a short, but effectual Reason of it; *For God shall bring every Work into judgment, with every secret thing, whether it be good, or whether it be evil.* And hence it is that this Wise Man, who had the greatest measure of Wisdom of any meer Man since the Creation of Adam; that had as great Experience and Knowledge of all Things and Persons; that made it his Business to search and enquire, not only into Wisdom, -but into Madness and Folly; that had the greatest Opportunity of Wealth and Power to make the exactest Enquiry therein; this wise, and inquisitive,

and experienced Man, in all his Writings stiles the Man fearing God, and obeying him, the only wise Man; and the Person that neglects this Duty, the only Fool and mad Man.

And yet it is strange to see *how little this is thought of or believed in the World*: Nay, for the most part he is thought the wisest Man who hath the least of this principle of Wisdom appearing in him; that shakes off the fear of God, or the sense of his Presence, or the Obedience to his Will, and the Discipline of Conscience, and by Craft, or Subtility, or Power, or Oppression, or by whatsoever Method may be most conducible, pursues his Ends of Profit, or Power, or Pleasure, or what else his own vain thoughts and the mistaken estimate of the Generality of Men render desirable in this World: And on the other side he that governs himself, his Life, his Thoughts, Words, Actions, Ends, and Purposes with the Fear of Almighty God, with a sense and awe of his Presence, according to his Word, that drives at a nobler End than ordinarily the World thinks of; namely Peace with Almighty God, and with his own Heart and Conscience, the Hope and Expectation of Eternity, such a Man is counted a shallow, empty, inconsiderate, foolish Man; one that carries no Stroak in the World; a Man laden with a melancholy Delusion, setting a great Rate upon a World he sees not, and neglecting the Opportunities of the World he sees.

But upon a sound and true Examination of this Business, we shall find that the Man that feareth God is the wisest Man, and he that upon that Account departs from Evil, is the Man of greatest Understanding. I shall shew therefore these *two things*; 1. What it is to fear God; 2. That this fear of God is most demonstratively the best Wisdom of Mankind, and makes a Man truly and really a wise Man.

I. Touching the first of these, *Fear* is an Affection of the Soul that is as much *diversified* as any one Affection whatsoever; which Diversification of the Affection ariseth from the Diversification of those Objects by which this Affection is moved. I shall mention these Four:

1. Fear

1. Fear of *Despondency* or Desperation ; which ariseth from the Fear of some great and important Danger that is unavoidable, or at least so apprehended, and this is not the Fear that is here commended to Mankind.

2. Fear of *Terror* or Affrightment ; which is upon the sense of some great important Danger, that though possibly it may be avoided, yet it carries with it a great Probability and immediate Impendency ; as the fear of Mariners in a Storm ; or a fear that befalls a Man in some time or place of great Confusion or visible Calamity. And this kind of fear of Almighty God is sometimes effectual and useful to bring Men to Repentance after some great Displeasure of Almighty God by Sin or Apostacy, but this is not that Fear that is here, at least primarily and principally meant, but these Two that follow.

3 A Fear of *Reverence* or Awefulness, and this Fear is raised principally upon the sense of some Object, full of Glory, Majesty, Greatness, though possibly there is no cause of expecting any hurt from the Person or thing thus feared. Thus a Subject bears a Reverential Fear to his Prince, from the sense of his Majesty and Grandeur : and thus much more the Majesty and Greatness of Almighty God excites Reverence and Awefulness, though there were no other ingredient in that Fear. Jer. 5. 21. *Will ye not fear me, saith the Lord? Will ye not tremble at my Presence? &c.* Jer. 10. 7. *Who would not fear thee, O King of Nations?*

4. A Fear of *Caution* or Watchfulness. This is that which the Wise Man commends, Prov. 28. 14. *Blessed is the Man that feareth always.* And this fear of Caution is a due Care and Vigilancy not to displease that Person from whom we enjoy or hope for Good ; the fear of a Benefactor, or of that Person from whom we may, upon some just Cause or Demerit, expect an Evil, as the fear of a just and righteous Judge. And these Two latter kinds of Fear ; namely, the Fear of Reverence and the Fear of Caution, are those that are the principal Ingredients constituting this Fear of God that these excellent Men commend to us as true Wisdom.

Now this Fear of God ariseth from those right and true Apprehensions concerning Almighty God, that do with a kind of connaturality and suitableness excite both these Two kinds of Fear; and those seem to be principally these Three.

1. A true and deep sense of the *Being of God*; namely, That there is a most excellent and perfect Being, which we call God, the only true God, the Maker of all things: But this is not enough to constitute this Fear, for *Epicurus* and *Lucian* did believe that there was a God, yet were without the Fear of him.

2. A true and deep Sense, Knowledge, and Consideration of the *Attribute of God*. And although all the Attributes of God are but so many Expressions and Declarations of his Perfection and Excellency, and thereof all contribute to advance and improve this Fear, especially of Reverence; yet there are some Attributes that seem in a more special manner to excite and raise this Affection of Fear, as well the Fear of Reverence, as that of Caution and Vigilance: As namely, 1. The *Majesty and Glory of God*, at which the very Angels of Heaven, that are confirmed in an unchangeable Estate of Happiness, carry an inward, and express an outward Reverence. 2. But Majesty and Glory without Power is not perfect; therefore the Sense and Knowledge of the Almighty *Power of God* is a great Object of our Fear: He doth whatsoever he pleaseth, all things had their Being from him, and have their Dependance on him.

3. The deep Knowledge of the *Goodness of God*, and that Goodness not only Immanent in himself, but Emanant and Communicative: And from this Diffusive and Communicative Goodness of God all things had their actual Being, and from him they do enjoy it. And both these Goodnesses of God, the Immanent and Emanant Goodnesses are the noblest Exciters of the noblest Fear, a Fear springing from Love, and that Love fixing upon the Immanent Goodness of God, which is altogether lovely and perfect, and so upon the Emanant and Communicative Goodness of God, as he is our Benefactor;

Benefactor ; and where-ever there is Love, there is the Fear both of Reverence and Caution. We cannot choose but honour and reverence, and be careful to observe and please whatsoever we thus love ; the intrinsick Nature of that which we love for its own Worth and Perfection, binds us by a kind of natural Bond or Result to Reverence and Honour ; and the extrinsick Emanation of that Goodness to us, binds us to reverence and esteem, and honour it as our Benefactor, by a double Bond, *viz.* first, of Gratitude or Benevolence to him that communicates this Good ; secondly, by a Bond of Prudence and Self-preservation, not to disoblige him from whom we have our Good, and upon whom we have our Dependance, lest a Disobligation should occasion his subtraction or abatement of that Good from us. Wheresoever there is Dependance, as there must be natural Love to that upon which is our Dependance, so there must be necessarily a Fear both of Reverence and Caution, even upon Principles of Self-love, if there were nothing else to command it. 4. A deep Sense, Knowledge, and Consideration of the Divine *Omniscience*. If there were all the other Motives of Fear imaginable, yet if this were wanting, the Fear of God would be in a great measure abated ; for what availeth Reverence or Caution, if he to whom it is intended do not know it ? And what Damage can be sustained by a neglect or omission of that Fear, if God Almighty knew it not ? The want of this Consideration hath made even those Atheists that yet acknowledged a God ; such were *Epicurus*, *Diagoras*, *Lucretius*, *Lucian* and others among the Philosophers ; and such was *Eliphaz* his Oppressor, *Job* 22. 13. *How doth God know ? and can he judge through the thick Cloud ? or David's Fool, Psal. 94. 7. The Lord shall not see, neither shall the God of Jacob regard.* But the All-knowing God searcheth the very Thoughts, and knows the Heart, and all the Actions of our Lives ; *Not a Word in our Tongue but he beareth it, and knows our Thoughts afar off.* 5. A deep sense of the Holiness and Purity of God, which must needs cause in him an averfeness unto, and abhorrence of whatsoever is sinful or impure. Lastly, The sense

sence of the *Justice of God*, not only an inherent Justice, which is the rectitude of his Nature; but a transient or distributive Justice, that will most certainly distribute Rewards to Obedience, Observance, and the fear of his Name, but Punishments to the Disobedient, and those that have no fear of him before their Eyes. The deep consideration and sense of these Attributes of the Divine Perfections, must needs excite both the fear of Reverence and the fear of Caution, or fear of offending either by commission of what may displease God, or of omitting of what is pleasing to him.

3. But although this knowledge of Almighty God and his Attributes, may justly excite a Fear both of Reverence and Caution; yet without the knowledge of something else, that Fear will be extravagant and disorderly, and sometimes begets Superstition or strange Exorbitancy in this Fear, or in the expressions of it, and a want of regularity of duty or obedience; if a Man know that Almighty God is just, and will reward obedience and punish disobedience; yet if he knows not what he will have done or omitted, he will indeed fear to displease him, but he will not know how to please or to obey him: therefore besides the former, there must be a *Knowledge of the Will or Law of God* in things to be done or omitted. This Law of God hath a *double Inscription*; 1. in *Nature*, and that is again *twofold*; first, The natural Rudiments or Morality and Piety written in the heart: secondly, such as are deducible by the exercise of natural Reason and Light; for even from the Notion of God there do result certain Consequences of Natural Piety and Religion, as, that he is to be prayed unto, to be praised, that he is to be imitated as far forth as is possible by us; therefore as he is holy, beneficent, good, and merciful, so must we be. 2. But we have a more excellent Transcript of the Divine Will, namely, the *Holy Scriptures*; which therefore a Man that fears God will study, observe, and practice, as being the best Rule how to obey him. And the very fear of God arising upon the sense of his Being and Attributes will make that Man very solicitous to know the Will of God;
and

and how he will be worshipped and served, and what he would have to be done, or not to be done: And therefore since the glorious God hath so far condescended, as by his Providence to send us a Transcript of his Mind, Will, and Law, he will be very thankful for it, very studious of it, much delighted in it, very curious to observe it, because it is the Rule and Direction how he may obey, and consequently please that great God whom he fears; this Word he believes and prizes as his great Charter; and in this Word he finds much to excite, and regulate, and direct his Fear of God; he sees Examples of the divine Justice against the Offenders of his Law, of the divine Bounty in rewarding the obedience to it; Threatnings on one hand, Promises on the other. Greater Manifestations of the divine Goodness in the Redemption of Mankind by Christ Jesus, and therefore greater Obligations as well to fear as to love such a Benefactor.

II. And thus far of the kinds of the Fear of God, and of the Causes or Objects exciting it: Now let us see how it doth appear that this Fearing Man is the Wise Man, and how *the Fear of God* discovers it self to be *the true, and best, and only Wisdom*; which will appear in these particular Considerations following.

1. Many learned Men considering that great similitude and image of Ratiocination, in some Brutes especially, have therefore declined to define a Man by his *Reason*, because of that analogical Ratiocination which they find in Brutes, but define a Man by his *Religion*, *Homo est animal religiosum*; because in this they find no communication or similitude of Natures and Operations between Men and brute Beasts: for Man is the only visible Creature that expresseth any inclination to Religion or the sense of a Deity, or any exercise of it. I do not stand to justify this Opinion in all particulars, only these things are most certain; 1. That only the Humane Nature seems to have any sense or impression of any regular Religion upon it. 2. That the sense of a Deity and Religion resulting from it, is the great ennobling and advance, and perfection of the Humane Nature; 3. That take away the Fear of God, all sense

sense and use of Religion falls to the ground. So that the Fear of God is the great foundation of Religion, and consequently the great ennobling and advance of Humane Nature; that seems almost as great a prelation of a Man truly religious above an irreligious Man, as to operation and use, as there is between an irreligious Man and a Brute. As Religion advanceth, so Irreligion embaseth the Humane Nature.

2. *Justice* is of two kinds; *Distributive*, which is the Justice of a Magistrate or Judge, distributing Rewards and Punishments, Favour and Displeasure, and due Retribution to every Man according to the merits of his Cause. 2. *Commutative*, which is in all civil Contracts and Dealings between Persons, as dealing honestly, keeping Promises, and using Plainness, Sincerity, and Truth in all a Man saith or doth: And both these kinds of Justice are effects of excellent Wisdom; without these, States and Societies and Persons, fall into Disorder, Confusion, and Dissolution: and therefore those very Men that have not this Justice and Righteousness, yet honour and value those that have it, and use it. And the Fear of Almighty God is that which begetteth and improveth both these kinds of Justice. Hence it was that *Moses*, in his Choice of Judges, directs that they should be *Men fearing God, and bating Covetousness*: *Jehoshaphat*, in his Charge to his Judges, thought this the best Expedient to contain them within the bounds of Justice, to put them in remembrance before whom, and for whom, they are to judge. And the very Heathens themselves were some of them used to set an empty Chair in the place of Judicature, as an Emblem of the Presence of God, the invisible, and yet all-seeing God, as present in the Courts of Justice, observing all the Judges do; and this they esteemed an excellent means to keep Judges to their Duty, by representing to them the Glorious God beholding them. And as thus in *Distributive* Justice, the Fear of God is a great means to keep and improve it; so in *Commutative* Justice, the Fear of God gives a secret and powerful Law to a Man to keep and observe it. And hence it is, that *Joseph* could give no greater assurance to his

his Brethren of his just Dealing with them than this, *Gen.* 42. 18. *This do, for I fear God:* and on the other side, *Abraham* could have no greater cause of suspicion of ill and unjust dealing from the People with whom he conversed, than this, that they wanted the Fear of God, *Gen.* 20. 11. *Because I thought the Fear of God was not in this place, &c.* The sense of the Greatness, and Majesty, and Power, and Justice, and all-seeing Presence and Command of Almighty God, lays a greater Obligation and Engagement upon a Heart fearing God, to deal justly and honestly, than all the Terrors of Death it self can do.

And if any one say, How came it to pass that the Heathen that knew not, and therefore feared not the true God, were yet great Asserters, Maintainers, and Practicers of all civil Justice and Righteousness between Man and Man? I say, though they knew not the true God, they knew there was a God, whom (though ignorantly) they feared: And this imperfect and broken Fear of God was the true Cause of that Justice and Righteousness that was sincerely, and not for ostentation, practised among them; and though they mistook the true God, yet in this they were not mistaken, that there was a God; and this Truth had that great prevalence upon them, to do justly: And if that imperfect Fear of God in them did so much prevail as to make them so just, how much more must the true Knowledge and the Fear of the true God prevail to advance Righteousness and Justice in them that have that Fear of God in their Hearts?

3. It is a great part of Wisdom that concerns a Person in the exercise of the *Duties* of his *Relations*; and indeed it is a great part of Justice and Righteousness. Now the Fear of Almighty God hath these two great Advantages therein: 1. The Will of God instructs exactly all Relations in their Duties of those reciprocal Relations; and this Will of God is revealed in his Word, which contains excellent Precepts of all kinds suitable to every several Relation. 2. The Fear of God sets these Directions close upon the Heart, and is a severe and constant Obligation to observe them. And so this Fear of God doth effectually fit, habi-

habituate, guide, and oblige a Man to the Duties of his several Relations: It makes a good Magistrate, a good Subject, a good Husband, a good Wife, a good Father, a good Child, a good Master, a good Servant; in all those several kinds of Goodness that are peculiar and proper to the several Relations wherein a Man stands.

4. *Sincerity, Uprightness, Integrity, and Honesty*, are certainly true and real Wisdom. Let any Man observe it where he will, an Hypocrite, or Dissembler, or double-hearted Man, though he may shuffle it out for a while, yet at the long run he is discovered and disappointed, and betrays very much Folly at the latter end; when a plain, sincere, honest Man holds it out to the very last; so that the Proverb is most true, that *Honesty is the best Policy*. Now the great Privilege of the Fear of God is, that it makes the Heart sincere and upright, and that will certainly make the Words and Actions so: for he is under the sense of the inspection and animadversion of that God that searches the Heart; and therefore he dares not lye, nor dissemble, nor flatter, nor prevaricate; because he knows the pure, all-seeing righteous God, that loves Truth and Integrity, and hates lying and dissimulation, beholds, and sees, and observes him, and knows his Thoughts, Words, and Actions. It is true, that Vain-glory, and Ostentation, and Reputation, and Designs and Ends, may many times render the outward Actions specious and fair, when the Heart runs quite another way, and accordingly would frame the Actions, if those Ends and Designs, and Vain-glory and Ostentation, were not in the way; but the Fear of God begins with the Heart, and purifies and rectifies it; and from the Heart thus rectified grows a Conformity in the Life, the Words, and Actions.

5. The great Occasion and Reason of the folly of Mankind are, 1. The unruliness and want of Government of the *sensual Appetite or Lusts*: Hence grows Intemperance and excess in Eating and Drinking, unlawful and exorbitant Lusts; and these exhaust the Estate, waste and consume the Health, embase and impoverish the Mind, destroy the Reputation, and render Men unfit for Industry and Business.

sinels. 2. The exorbitancy, and unruliness, and irregularity of the Passions; as, excessive love of things that are either not lovely, or not deserving so much love; excess of Anger, which oftentimes degenerates into Malice and Revenge; excess of Joy, in light, trivial, inconsiderable matters; excess of Fear, where either no cause of fear, or not cause of so much fear is: And these exorbitances of Passions betray the succours of Reason, break out into very foolish, vain, imprudent Actions, and fill the World with much of that folly and disorder that is every where observable.

3. Those diseases and distempers of the Mind, as Pride, Vain-glory, ambition of Honour, and Place, and Power, Insolency, Arrogancy, Envy, Covetousness, and the like; these, I say, are so many Sicknesses and Cankers, and rotten Ulcers in the Mind; and as they, like the Furies that were let loose out of *Pandora's Box*, do raise most of those Storms and Tempests that are abroad in the World, so they disease and disorder, and beset the Mind wherein they are, and make their Lives a Torment to themselves; and put them upon very foolish, vain, and frantick Actions and Deportments, and render Men perfect Fools, Madmen, and without Understanding; and their folly is so much the greater and the more incurable, that, like some kind of frantick Men, they think very goodly of themselves, think themselves passing-wise Men, and applaud themselves; though it is most apparent to any indifferent By-stander, that there are not a sort of vainer foolish Persons under Heaven. Now as we are truly told that the first degree and step of Wisdom is to put off Folly,

———— *Sapientia prima est,*
Stultitia caruisse ————

so it is the method of the Fear of God, the beginning of all true Wisdom, to disburthen a Man of these Originals and Foundations of Folly. It gives a Law to the Sentitive Appetite, brings it in Subjection, keeps it within the limits and bounds of Reason, and of those Instructions and Directions that the wise God hath prescribed: It keeps it under discipline and rule: it directs the Passions to their proper Objects, and keeps them within their due Measures,

tures, and within the due lines and limits of Moderation, and as becomes a Man that lives in the sight and observation of the God of Glory, Majesty, and Holiness: It cures those diseases and distempers of the Mind by the presence of this great Preservative and Cathartick, the Fear of God. If *Pride* or *Vain-glory* begin to bud in the Soul; he considers that the God he fears resists the Proud: This Fear puts a Man in remembrance of the glorious Majesty of the most glorious God; and what is a poor Worm, that he should be proud or vain-glorious in the presence and sight of that mighty God? If *Ambition* or *Covetousness* begin to appear, this Fear of God presently remembers a Man that the mighty God hath prohibited them; that he hath presented unto us things of greater moment for our desires than worldly Wealth, or Honour; that we are all of his household, and must content our selves with that portion he allots us, without pressing beyond the measure of sobriety or dependance upon, or submission to him: If *Revenge* stirs in our hearts, this Fear of God checks it, tells a man that he usurps God's Prerogative, who hath reserved Vengeance to himself as part of his own Sovereignty: If that vermin *Envy* begins to live and crawl in our Hearts, this Fear of God crusheth it by remembring us that the mighty God prohibits it, that he is the Sovereign Lord and Dispenser of all things; if he hath given me little I ought to be contented; if he hath given another more, yet why should my Eye be evil because his Eye is good? Thus the Fear of the Lord walks thorough the Soul, and pulls up those weeds and roots of bitterness and Folly that infect, disquiet, disorder and be-fool it.

6. Another great cause of Folly in the World is *Inadvertence*, *Inconsiderateness*, *Precipitancy*, and over-hastiness in speeches or actions. If Men had but the patience many times to pause but so long in actions and speeches of moment as might serve to repeat but the Creed or Lord's Prayer, many follies in the World would be avoided that do very much mischief, both to the Parties themselves and others: And therefore inadvertence and precipitancy
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in things of great moment, and that require much deliberation, must needs be a very great Folly, because the consequence of miscarriage in them is of greater moment. Now the Fear of the Lord of Heaven and Earth, being actually present upon the Soul, and exerting it self, is the greatest motive and obligation in the World to consideration and attention touching things to be done or said. When a man is to do any thing, or speak in the presence of a great earthly Prince, the very awe and fear of that Prince will give any man very much consideration touching what he saith or doth, especially to see that it be conformable to those Laws and Edicts that this Prince hath made. Now the great God of Heaven and Earth hath, in his Holy Word, given us Laws and Rules touching our words and actions; and what we are to say or do, is to be said or done in no less a presence than the presence of the ever-glorious God, who strictly eyes and observes every Man in the World, with the very same advertence, as if there were nothing else for him to observe: And certainly there cannot be imagined a greater engagement to advertence, and attention, and consideration than this: And therefore if the action or speech be of any moment, a man that fears God will consider, 1. Is this lawful to be done or not? if it be not, how shall I do this great evil and sin against God? 2. But if it be lawful, yet is it fit? is it convenient? is it seasonable? if not, then I will not do it, for it becomes not that Presence before whom I live. 3. Again, if the thing be lawful and fit, yet I will consider how it is to be done, what are the most suitable circumstances to the honour and good pleasure of that great God before whom I stand. And this advertence and consideration doth not only qualifie my actions and words with wisdom and prudence, in contemplation of the Duty I owe to God, but it gives an excellent opportunity very many times by giving pause and deliberation in reference to my duty to God, to discover many humane ingredients of Wisdom and Prudence requisite to the choice of actions and words, and the manner of doing them: So that besides the greater advantage of consideration and advertence in relation to Almighty God, it doth superadd this advantage also

for opportunity thereby of humane prudential considerations, which otherwise by haste and precipitance in Actions or Words would be lost ; and it habituates the Mind to a temper, of Caution, Advertence, and consideration in matters as well of smaller as of greater moment, and so make a wise, attentive, and considerate Man.

7. It mightily advanceth and *improverth the worth and excellency of most humane Actions* in the World, and makes them a nobler kind of a thing than otherwise without it they would be. Take a Man that is employed as a Statesman or Politician, though he have much wisdom and prudence, it commonly degenerates into craft, and cunning, and pitiful shuffling, without the Fear of God : but mingle the Fear of Almighty God with that kind of Wisdom, it renders it noble, and generous, and staid, and honest, and stable. Again a Man that is much acquainted with the subtiler kind of Learning, as Philosophy for Instance, without the Fear of God upon his Heart, it will carry him over to pride, arrogance, self-conceit, curiosity, presumption : but mingle it with the Fear of God, it will ennoble that knowledge, carry it up to the honour and glory of that God that is the Author of Nature, to the admiration of his Power, Wisdom, and Goodness ; it will keep him humble, modest, sober, and yet rather with an advance than detriment to his knowledge. Take a Man industrious in his Calling, without the fear of God with it, he becomes a drudge to worldly ends, vexed when disappointed, overjoyed in success : mingle but the fear of God with it, it will not abate his industry but sweeten it ; if he prosper he is thankful to God that gives him power to get Wealth ; if he miscarry he is patient under the will and dispensation of the God he fears ; it turns the very employment of his calling to a kind of religious duty and exercise of his Religion, without damage or detriment to it.

8. The Fear of God is certainly the greatest Wisdom, because *it renders the Mind full of tranquility, and evenness in all states and conditions* ; for he looks up to the great Lord of the Heavens and Earth, considers what he commands and requires, remembers that he observes and eyes all men ; knows that his Providence governs all things, and this keeps

keeps him still even and square without any considerable alteration, whatever his condition is. Is he rich, prosperous, great? yet he continues safe, because he continues humble, watchful, advertent, lest he should be deceived and transported; and he is careful to be the more thankful, and the more watchful because the command of his God, and the nature of his condition requires it: Is he poor, neglected, unsuccessful? yet he remains still patient, humble, contented, thankful, dependent upon the God he fears. And surely every man must needs agree, that such a man is a wiser man than he who is ever changed and transported with his condition; that if he be rich or powerful, there is nothing more vain, proud, insolent than he; and again let his condition become poor, low, despised, there is nothing under Heaven more despondent, dispirited, heartless, discontented and tortured than such a Man: and all for the want of the Fear of Almighty God, which being once put into the Heart, like the Tree put by *Moses* into the Waters, cures the disorder and uneasiness of all conditions.

9. In as much as the true Fear of God is always mingled with the knowledge of the Will of God, and that Will is contained most fully in his written Word, it must needs be that a man that truly fears the Lord, and *instructed in the Word of God*, the Precepts thereof must needs be deeply digested into his Mind. Now as this Word is the Word of the ever-wise God, and therefore certainly must be full of most wise directions: So let any man but impartially and deeply consider the Precepts contained in *the Word of God*, he shall assuredly find the best directions in the World for all kind of moral and divine Wisdom: And I do confidently say, that in all other Books of Morality there are not so sound, deep, certain, evident Instructions of Wisdom (yet most strictly joyned with Innocence and Goodness) as there are in this one Book, as would be easily demonstrable even to a reasonable judgment; but this is too large a Theme for this place.

10. But besides all this, there is yet a secret, but a most certain truth, that highly improveth that Wisdom, which

the Fear of the Lord bringeth, and that is this, That those that truly Fear God have a *Secret Guidance* from a higher Wisdom than what is barely humane ; namely, *by the Spirit of Truth and Wisdom*, that doth really and truly, but secretly prevent and direct them. And let no man think that this is a piece of Fanaticism. Any man that sincerely and truly fears Almighty God, relies upon him, calls upon him for his guidance and direction, hath it as really as the Son hath the counsel and direction of his Father : And though the Voice be not audible, nor the direction always perceptible to sense, yet is equally as real as if a man heard the Voice saying, *This is the way, walk in it* : And this secret direction of Almighty God is principally seen in matters relating to the good of the Soul ; but it may also be found in the great and momentous concerns of this life, which a good man, that fears God and begs his direction, shall very often, if not at all times find. 2 Besides this direction, a good man, fearing God, shall find *His Blessing* upon him. It is true that the portion of men fearing God is not in this Life ; oftentimes he meets with crosses, afflictions and troubles in it, his portion is of a higher and more excellent state and condition than this Life ; yet a man that fears God hath also his blessing in this Life, even in relation to his very temporal condition : For either his honest and just intentions and endeavours are blessed with success and comfort ; or if they be not, yet even his crosses and disappointments are turned into a Blessing ; for they make him more humble and less esteeming this present World, and setting his Heart upon a better, *Rom. 8. 28*. For it is an everlasting Truth, That all things shall work together for the best to them that love and fear Almighty God, and therefore certainly such a man is the wisest man.

11. But yet farther ; Certainly it is one of the greatest evidences of Wisdom to *provide for the future*, and to provide for those things for the future that are of greatest moment, importance and use. Upon this account the Wise Man, *Prov. 30. 25*. admires the wisdom of the Ant, that little Creature, that yet provides his meat in Summer ; and we esteem it the Folly of Children and Prodigals in this

this, that they have no prospect for the future how they shall subsist hereafter. Now the wisdom of man that feareth God discovereth it self in this, that it provides and lays up a good and safe store for the future, and that in respect of these *three kinds of futurities*. 1. For the future part of his Life: 2. For the future evil Days: 3. For the future life that is to take place after this present, short, uncertain, and transitory Life.

1. In respect of *the future time of his Life*. It is true our Lives in this World are but short at best, and together with that shortness, they are very uncertain. But yet the Man fearing God makes a due and safe Provision for that future Portion of his Life, how short or how long soever it be. 1. By a constant walking in the Fear of God, he transmits to the future part of his Life, a *quiet, serene, and fair Conscience*, and avoids those evil Fruits and Consequences which a sinful Life produceth, even in the after time of Man's Life. The Bruises and Hurts we receive in Youth, are many times more painful in Age than when we first received them. Our Lives are like Husbandmen's Seed-time; if we sow evil Seeds in the time of our Youth, it may be they may live five, ten, or more Years before they come up to a full Crop, and possibly then we taste the fruit of those evil Ways, in an unquiet Mind or Conscience, or some other sour Effects of that evil Seed. All this Inconveniency a Man fearing God prevents, and instead thereof reaps a pleasing and comfortable Fruit of his walk in the Fear of God; namely, a quiet Conscience, and an even, settled, peaceable Soul. 2. But besides this, by this means he keeps his *Interest in, and Peace with Almighty God*, and makes sure of the best Friend in the World for the after-time of his Life, to whom he is sure to have access at all Times and upon all Occasions with Comfort and Acceptance; for it is an infallible Truth, *That God Almighty never forsakes any Man that forsakes not him first*.

The Second Futurity is *the future evil Day*, which will most certainly overtake every Man, either the Day of feeble and decrepit Age, or the Day of Sicknes, or the Day of Death; and against all those the true Fear of God makes

a safe and excellent Provision : So that although he may not avoid them, he may have a comfortable Passage through them ; and in the midst of all these black Clouds, the witness of a good Conscience fearing God, and the evidence of the Divine Favour will shine into the Soul like a bright Sun with Comfort, when a Man shall be able with *Hezekiah*, *Iſa.* 38. 3. to appeal to Almighty God, *Remember now, O Lord, I beseech thee, how I have walked before thee in truth and in uprightness of Heart, and have done that which was good in thy sight :* This will be a Cordial under the Faintness of old Age, a Relief under the Pains of Sicknes, and Cure of the Fear of Death it self, which to such a Soul will be only a Gate and Passage to a Life that will be free from all Pains and Infirmities, a Life of Glory and Immortality.

3. The Third Futurity is *the Life and State after Death*. Most certain it is, that such a State there will be, and that it is but of two Kinds, a State of everlasting Happiness, or a State of everlasting Misery ; and that all Men in the World do most certainly belong to one of these two States or Conditions : And as it is most just and equal, so it is most true, that they that truly fear God, and obey him through Jesus Christ, shall be Partakers of that everlasting State of Blessedness and immortal Happiness ; And on the other side, they that reject the Fear of God, contemn and disobey his Will, shall, without true Repentance, be subject to a State of everlasting Misery. Now herein the truest and greatest Wisdom of a Man appears, that he duly provides against the latter, and to obtain the former ; all other Wisdom of Men, either to get humane Learning, Wealth, Honour, Power, all Wisdom of Statesmen and Politicians, in Comparison of this Wisdom, is but vain and trivial. And this is the Wisdom that the Fear of God teacheth and bringeth with it into the Soul : 1. It provides against the greatest of Evils, the everlasting state of Misery, and Infelicity, and eternal Death : 2. It provides for, and attains an everlasting estate of Blessedness and Happiness, of Rest and Peace, of Glory and Immortality, and eternal Life ; a state of that Happiness and Glory that exceeds Expression and Apprehension ; for *Eye hath not seen, nor*

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Ear heard, neither have entered into the heart of Man, *th^e* things that God hath laid up for them that love him, 1 Cor. 2. and they only truly love God, that truly fear him, Mal. 3. 13. *And they* (namely, that fear God) *shall be mine, saith the Lord, in that Day when I make up my Jewels.*

And now for the Conclusion of this whole matter, let us now make a short Comparison between the Persons that fear not God, and those that truly fear him; and then let any Man judge who is the Fool, and who is the wise Man. A Man hath but a very short uncertain time in this Life, which in comparison of Eternity, is less than a Moment. The great God of Heaven in his Word, assures us, that there is an estate of Immortality after this Life, and that that immortal estate is but of two kinds, an estate of never dying Misery, or an estate of endless Glory; and tells them, 'If you fear me, and obey those easie Commands that are contained in the Book of the Holy Scriptures, which I have given you, you shall infallibly attain everlasting Life and Happiness, and, even in this present Life, shall have the influence and presence of my Favour, to support, to direct and bless you: On the other side, if you refuse my Fear, and reject my Commands, and prefer the unlawful and vain Delusions of this present Life, before the Obedience of my Will, and persist impenitently in it, your Portion shall be everlasting Misery. And now everlasting Life and everlasting Death being set before the Children of Men, there are a sort of Men that rather chuse to disobey the Command of God, reject his Fear, and all this, that they may enjoy the Pleasures of Sin for a Season, those Pleasures that are fading and dying that leave behind them a Sting, that renders their very Enjoyment bitter, and that make even that very little Life they enjoy, but a Life of discomfort and unhappiness, in spite of all their Pleasures, or be they as sincere as their own Hearts can promise them, yet they are but for a Season, a Season that in its longest Period is but short, but is uncertain also; a little inconsiderable Accident, the breach of a Vein, an ill Air, a little ill digested Portion of that excess wherein they delight, may put a Period to all those Pleasures, and

to that Life, in a Year, in a Week, in a Day, in an Hour, in an unthought Moment, before a Man hath Opportunity to consider, to bethink himself, or to repent; and then the Door of Life and Happiness is shut. Again, there are a sort of Men that consider this great Proposal, and chuse the Fear of Almighty God, and with it Eternal Life, and are content to deny themselves in things unlawful, to obey Almighty God, to keep his Favour, to walk humbly with him, to accept of the tender of Life and Salvation upon the Terms propounded by Almighty God: And in the practice of this Fear they enjoy his Favour, and Presence, and Love; and after this Life spent, whether it be long or short, and whether their Death be lingering or sudden, are sure the next moment after death to enjoy an immortal Life of glory and happiness. Judge then which of these is the truly wise Man; whether this be not a Truth beyond dispute: *The Fear of God that is Wisdom, and to depart from evil is Understanding.*

Of the Knowledge of Christ Crucified.

1 Cor. ii. 2. *For I determined not to know any thing among you, save Jesus Christ, and him Crucified.*

AS the *Understanding* is the highest Faculty of the reasonable Creature, because upon it depends the Regularity of the Motions or Actings of the Will and Affections: So *Knowledge* is the properest and noblest Act or Habit of that Faculty, and without which it is without its proper end and employment, and the whole Man without a due guidance and direction; Hof. 4. 6. *My people perish for want of knowledge.*

And as Knowledge is the proper business of that great Faculty, so the Value of that Knowledge, or employment of the Understanding, is diversified according to the Subject about which it is exercised: For though all Knowledge

ledge of the most differing Subjects agree in this *one common Excellence, viz.* the right Representation of the thing, as it is, unto the Understanding; or the Conformity of the Image created in the Understanding, unto the thing objectly united to it, which is *Truth* in the Understanding: Yet it must needs be, that *according to the various values and degrees of the things* to be known, there ariseth a diversity of the value or worth of that Knowledge; that which is of a thing more noble, useful, precious, must needs be a more noble, useful, precious Knowledge, and accordingly, more to be desired.

There have been doubtless many excellent Understandings that have been conversant about an exact disquisition of some particular Truth, which though as *Truths* they agree in a common value with all others, yet in respect of their nature, use, and value, are of no great moment, whether known or not; as concerning the precise time of this or that passage in such a prophane History; the Criticism of this or that *Latin* word or the like; which though by accident, and by way of concomitance, they may be of considerable use, when mixed with, or relating to some other matter of moment; yet in themselves have little Value, because little Use. Others have spent their Thoughts in acquiring of Knowledge in some special piece of Nature, the fabrick of the Eye; the progression of generation in an Egg; the relation and proportion of Numbers, Weights, Lines; the generation of Metals: And these, as they have a relative consideration to discover and set forth the Wisdom of the great Creator, or to publick Use, have great worth in them; but in themselves, though they have this Excellence of Truth in them, and consequently in their kind feed and give light to the Understanding, which is a power that is naturally ordained unto, and greedy of, and delighted in Truth, though of a low and inferiour Constitution; yet they are not of that eminence and worth, as Truths of some other, either higher, or more useful, or durable Nature.

As once our Saviour, in relation of things to be done, pronounced One thing only necessary, *Luke 10. 42.* So the

the Apostle, among the many things that are to be known, fixeth in the same One thing necessary to be known, Christ Jesus, and him Crucified.

There are three Steps;

I. *Not to know any thing.* Not as if all other Knowledge were condemned: *Moses's* Learning was not charged upon him as a sin; *Paul's* secular Learning was not condemned, but useful to him; to be knowing in our calling, in the qualities and dispositions of Persons, in the Laws under which we live, in the modest and sober inquiries of Nature and Arts, are not only not condemned, but commended and useful, and such as tend to the setting forth the Glory of the God of Wisdom. Even the discretion of the Husbandmen God owns as his, *Isa.* 28. 26. *For his God doth instruct him to discretion, and doth teach him.* But we must determine to know nothing in comparison of that other knowledge of Christ Jesus, as the Apostle counted what things were gain, yet to be loss for Christ, *Phil.* 4. 7. so we are to esteem that knowledge of other things, otherwise excellent, useful, admirable, yet to be but folly, and vile in comparison of the knowledge of Christ. And this requires,

1. A true and right Estimate of the Value of the knowledge of Christ Jesus above other knowledge; and consequently an infinite preferring thereof before all other knowledge in our judgments, desire, and delight: And the preponderation of the knowledge of Christ above other knowledges excels most knowledge in all the ensuing particulars, but excels all knowledge in some, and those of most concernment.

1. *In the certainty of it.* Most other knowledges are either such as we take in by our Sense and Experience; and therein, though it is true that the gross part of our knowledge, that is nearest to our sense, hath somewhat of certainty in it, yet when we come to sublimate and collect, and infer that Knowledge into universal or general Conclusions, or to make deductions, ratiocinations, and determinations from them, then we fail, and hence grew the difference between many Philosophers. Again, the knowledge

knowledge that we elicit from sense, is but very narrow, if it stand there ; for the forms of things, the matter or substance, which is the subject of Nature, are not easily perceptible by sense ; we see the colour and the figure, and the variations of that, but we do from thence only make conjectures concerning the forms, substances, and matter : Or they are such as we receive by *Tradition*, whether *historical* or *doctrinal* ; and the former depends upon the credit of the Relator, which most an end depends upon anothers credit, and so vanisheth into much uncertainty, unless the Authors be very authentick and eye-witnesses : And as to matters *doctrinal*, still that depends upon the Opinion of a Man, it may be, deduced upon weak convictions, crossed by persons of as great Judgment, and so breeds uncertainty, distraction, and dissatisfaction in the knowledge. But in *the knowledge of Christ*, we have *greater certainty* than can be found in any of all these other Knowledges. 1. A constant tradition and Reception by millions, before he came, that the *Messias* was to come ; and since he came, that in truth he is come. 2. The Apostles, Evangelists, and Disciples, that were purposely chosen to be Witnesses of Christ's Miracles, Doctrine, Suffering, and Resurrection. 3. The Miracles he did, that are witnessed to us, by a greater consent of Testimony than any one part of any History of that Antiquity. 4. The Purity, Sanctity, and Justness of his Doctrine, which was never attained unto in the teaching of the Philosophers, nor ever any could, in the least measure, impeach or blame. 5. The Prophecies stiled most justly by the Apostle a more certain evidence than the very Vision of his Transfiguration, and a Voice from Heaven, 2 *Pet.* 1. 19. And so in truth is a more undeniable Argument than any is ; for it is not capable of any fraud or imposture. 6. The wonderful prevailing that the knowledge of Christ had upon the World, and this not only *de facto*, but backed with a Prophecy that it should be so. 7. The admirable concordance and symmetry, that this Mystery of Christ makes in the whole method of the proceeding of God in the World, as will be easily observable upon the collation of

of these things together: The Creation; The Fall; The Law; The State of the *Jews*; The Immortality of the Soul; The Necessity of a Satisfaction for Sin if pardoned; The Types and Sacrifices; The Prophecies; The Rejection of the *Jews*; The Calling of the Gentiles; The Progress of the Gospel to the new discovered parts of the World successively as discovered; that a due collection being made of all these and other Considerations, it will appear that the Doctrine of Christ Jesus, and him crucified, is that which makes the dispensation of God towards the Children of Men to be all of a piece, and one thing in order to another, Christ the Mediator, in whom God hath gathered together all things in one, *Ephes. 1. 10.* made it as one System, Body, Fabrick. 8. Besides the undeniable Prophecies, there bears Witness to this Truth, the secret powerful Witness of the Spirit of God convincing the Soul of the Truth of Christ, beyond all the Moral persuasions in the World, beyond the conviction of demonstration, to believe, to rest upon, to assert it, even unto the loss of life and all things.

2. As in the certainty, so in the *Plainness and Easiness of the Truth*. The most excellent Subjects of other knowledge have long windings, before a man can come at them, and are of that difficulty and abstruseness, that as every brain is not fit to undertake the acquiring of it, so much pains, labour, industry, advertency, assiduity is required in the best of judgments, to attain but a competent measure of it: Witness the studies of Arithmetick, Geometry Natural Philosophy, Metaphysicks, &c. wherein great labour hath been taken to our hands, to make the passage more easie, and yet still *are* full of difficulty. But in this knowledge it is otherwise: as it is a knowledge fitted for an universal use, the bringing of Mankind to God, so it is fitted with an universal Fitness and Convenience for that use, easie, plain and familiar. *The poor receive the Gospel, Matth. 11. 5.* And indeed the plainness of the Doctrine was that which made the wise World stumble at it, and thence it was, that it was hid from the wise and prudent, *Matth. 11. 25.* Who like *Naaman* with the Prophet could not

not be contented to be healed without some great Ostentation; nor were contented to think any thing could be the Wisdom of God, and the Power of God, unless it were somewhat that were abstruse, and at least conformable to that Wisdom they had, and were troubled to think that that Wisdom or Doctrine, that must be of so great Use and End, should fall under the capacity of a Fisherman, a maker of Tents, a Carpenter. But thus it pleased God to chuse a Doctrine of an easie acquisition; 1. That no flesh should glory in his sight, 1 Cor. 1. 29. 2. That the way to Salvation being a common thing propounded to all Mankind, might be difficult to none. *Believe and thy sins be forgiven. Believe, and thou shalt be saved. Believe, and thou shalt be raised up to Glory, John 6. 40. This is the Will of him that sent me, that every one that seeth the Son and believeth on him, may have eternal life, and I will raise him up at the last day.*

3. As in the Certainty and Plainness, so in the Sublimity and Loftiness of the Subject. And hence it is that *Metaphysics* is reckoned the most noble knowledge, because conversant with and about the noblest Subject, *Substance* considered in abstracto from Corporeity, and particular adherents falling under other Sciences. But the Subject of this knowledge is of the highest consideration, Almighty God; The dispensation of his Counsel touching Man in reference to the everlasting condition of Mankind; The true measure of Just and Unjust; The pure Will of God; the Son of God and his miraculous Incarnation, Death, Resurrection and Ascension; The great covenant between the Eternal God and fallen Man made, sealed and confirmed in Christ his great transaction with the Father in their Eternal Counsel; and since his Ascension, in his continual Intercession for Man; The means of the discharge and satisfaction of the breach of the Law of God; The state of the Soul after death in blessedness or misery: These and many of these are the subject of that knowledge that is revealed in the knowledge of Christ, such as their very matter speaks them to be of a most high Nature: The great transactions of the counsel and administration of the mighty King of Heaven

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in his Kingdom over the Children of Men : such as never fell under the discovery, or so much as the disquisition of the wisest Philosophers ; and such as the very Angels of Heaven desire to look down into, 1 *Pet.* i. 12. And behold with admiration that manifold Wisdom of God, which is revealed unto us, poor worms, in Christ Jesus.

4. As the matters are wonderful high, and sublime, so they are of *most singular Use to be known*. There be many pieces of Learning in the World that are conversant about high Subjects ; as, that part of Natural Philosophy concerning the Heaven and the Soul ; the Metaphysicks ; the abstruser parts of the Mathematicks that are not in order to Practice. But as it may fall out that the knowledge of the Subject is unaccessible in any certainty, so if it were never so exactly known, it goes no farther ; and when it is known there's an end, and no more use of it. Whereas many times Subjects of an inferior nature are more useful in their knowledge ; as practical Mathematicks, Mechanicks, Moral Philosophy, Policy ; but then they are of inferiour Nature, more useful but perchance less noble. But here is the privilege of the knowledge of Christ Jesus that as it is of Eminence and Height, so it is of Use and Convenience, and that in the highest measure ; as it is a Pearl for Beauty, so it is for Value. This knowledge is a kind of *Catholicon*, of universal use and convenience. In reference to this Life : Am I in Want, in Contempt, in Prison, in Banishment, in Sickness, in Death ? This Knowledge gives me Contentedness, Patience, Cheerfulness, Resignation of my self to his Will, who hath sealed my Peace with him, and favour from him, in the Great Covenant of his Son ; and I can live upon this, though I were ready to starve ; when I am assured that if it be for my Good and the Glory of his Name, I shall be delivered ; if not, I can be contented, so my Jewel, the peace of God and my own Conscience, by the Blood of Christ be safe. Am I in Wealth, Honour, Power, Greatness, Esteem in the World ? This knowledge teacheth me Humility, as knowing from whom I received it : Fidelity, as knowing to whom I must account for it ; Watchfulness,

as knowing the Honour of my Lord is concerned in some measure in my carriage ; and that the higher the employment is, the more obnoxious I am to temptation from without, from them that watch for my halting, and from within, by a deceitful heart : And in all it teacheth me not to overvalue it ; nor to value my self the more by it or for it ; because the knowledge of Christ Jesus presents me with a continual Object of a higher value, the price of the high calling of God in Christ : It teacheth me to look upon the glory of the World as rust, in comparison of the Glory that excelleth, and the greatest of Men as Worms, in comparison of the great God. And as thus in reference to the temporal condition of my life, this knowledge of Christ is of singular use, and makes a man a better Philosopher than the best of Morals in reference thereunto. So it guides me in the management of all Relations : 1. To God ; it presents him unto me in that representation that is right, full of Majesty, yet full of love which teacheth me Reverence, and yet Accels with Boldness, Love and Obedience. 2. To Man ; Justice, giving every man his due, for so the Knowledge of Christ teacheth me ; Do as ye would be done by ; Mercy to forgive ; Compassion, to pity ; Liberality, to relieve ; Sobriety, in the use of creatures, and yet consort in the enjoying of them ; a right use of the World, and yet a contempt of it ; in comparison of my hope. It makes death not terrible, because a most sure passage to Life : Here I find a way to get all my Sins pardoned, whereas without this, all the world cannot contrive a Satisfaction for one ; I find a way to obtain such a Righteousness as is valuable with God, and perfect before him, even the Righteousness of God in Christ. And here I find, the means, and only means, to avoid the wrath to come, the terror of the judgment of the great day, everlasting life unto all Eternity, with the Blessed God, and our Lord Jesus Christ, and all the Blessed Angels, and the Spirits of just men made perfect. Thus this knowledge is useful for this life, and that which is to come, and that in the highest degree ; which all other Knowledge come short of, and attains not to any one of the least of these ends.

in his Kingdom over the Children of Men : such as never fell under the discovery, or so much as the disquisition of the wisest Philosophers ; and such as the very Angels of Heaven desire to look down into, 1 *Pet.* i. 12. And behold with admiration that manifold Wisdom of God, which is revealed unto us, poor worms, in Christ Jesus.

4. As the matters are wonderful high, and sublime, so they are of *most singular Use to be known*. There be many pieces of Learning in the World that are conversant about high Subjects ; as, that part of Natural Philosophy concerning the Heaven and the Soul ; the Metaphysicks ; the abstruser parts of the Mathematicks that are not in order to Practice. But as it may fall out that the knowledge of the Subject is unaccessible in any certainty, so if it were never so exactly known, it goes no farther ; and when it is known there's an end, and no more use of it. Whereas many times Subjects of an inferior nature are more useful in their knowledge ; as practical Mathematicks, Mechanics, Moral Philosophy, Policy ; but then they are of inferiour Nature, more useful but perchance less noble. But here is the privilege of the knowledge of Christ Jesus that as it is of Eminence and Height, so it is of Use and Convenience, and that in the highest measure ; as it is a Pearl for Beauty, so it is for Value. This knowledge is a kind of *Catholicon*, of universal use and convenience. In reference to this Life : Am I in Want, in Contempt, in Prison, in Banishment, in Sicknes, in Death ? This Knowledge gives me Contentedness, Patience, Chearfulness, Resignation of my self to his Will, who hath sealed my Peace with him, and favour from him, in the Great Covenant of his Son ; and I can live upon this, though I were ready to starve ; when I am assured that if it be for my Good and the Glory of his Name, I shall be delivered ; if not, I can be contented, so my Jewel, the peace of God and my own Conscience, by the Blood of Christ be safe. Am I in Wealth, Honour, Power, Greatness, Esteem in the World ? This knowledge teacheth me Humility, as knowing from whom I received it : Fidelity, as knowing to whom I must account for it ; Watchfulness,

as knowing the Honour of my Lord is concerned in some measure in my carriage ; and that the higher the employment is, the more obnoxious I am to temptation from without, from them that watch for my halting, and from within, by a deceitful heart : And in all it teacheth me not to overvalue it ; nor to value my self the more by it or for it ; because the knowledge of Christ Jesus presents me with a continual Object of a higher value, the price of the high calling of God in Christ : It teacheth me to look upon the glory of the World as rust, in comparison of the Glory that excelleth, and the greatest of Men as Worms, in comparison of the great God. And as thus in reference to the temporal condition of my life, this knowledge of Christ is of singular use, and makes a man a better Philosopher than the best of Morals in reference thereunto. So it guides me in the management of all Relations : 1. To God ; it presents him unto me in that representation that is right, full of Majesty, yet full of love which teacheth me Reverence, and yet Accels with Boldness, Love and Obedience. 2. To Man ; Justice, giving every man his due, for so the Knowledge of Christ teacheth me ; Do as ye would be done by ; Mercy to forgive ; Compassion, to pity ; Liberality, to relieve ; Sobriety, in the use of creatures, and yet consort in the enjoying of them ; a right use of the World, and yet a contempt of it ; in comparison of my hope. It makes death not terrible, because a most sure passage to Life : Here I find a way to get all my Sins pardoned, whereas without this, all the world cannot contrive a Satisfaction for one ; I find a way to obtain such a Righteousness as is valuable with God, and perfect before him, even the Righteousness of God in Christ. And here I find, the means, and only means, to avoid the wrath to come, the terror of the judgment of the great day, everlasting life unto all Eternity, with the Blessed God, and our Lord Jesus Christ, and all the Blessed Angels, and the Spirits of just men made perfect. Thus this knowledge is useful for this life, and that which is to come, and that in the highest degree ; which all other Knowledge come short of, and attains not to any one of the least of these ends.

5. *In the Duration and Continuance of it.* Many subjects of knowledge there are, wherein by time, or at least by death, the knowledge proves unuseful, or at least, the labour therein unprofitable and lost. For instance, I study to be very exact in natural Philosophy, the mixtures or conjunctions of qualities, elements, and a thousand such enquiries; What use will this be when the World with the works thereof shall be burnt up? Or if it should not, what great benefit would this be to a separated Soul? which doubtless shall either know much more therein, without any pains, and so the labour here lost, or it shall be such a knowledge as will be inconsiderable or unuseful to it: And so, and much more for the studies of Policy, Methods of War, Mechanical Experiments, Languages, Laws, Customs, Histories; all these within one minute after death will be as useless as the knowledge of a Taylor or Shoemaker: they are all dated for the convenience and use of this Life, and with it they vanish. But here is the privilege and advantage that this knowledge hath; as it serves for this life, so it serves for that to come; and the more it is improved here, the more shall it be dilated hereafter; the higher measure thereof I attain here, the greater measure of Glory hereafter. As the more knowledge I have of the Mystery of Christ here, the greater is my sight and admiration of the Wisdom, and Goodness, and Love of God; the greater my Joy and Complacence, and delight in that sight and sense, and the more my Soul is carried out in Love, and Praise, and Obedience unto him: So in the life to come, that Knowledge shall improve, and consequently the Sense of the Wisdom, Mercy and Love of God, and consequently the Flame of the Soul, of Love, and praise unto him, and Delight, and Joy in him, shall increase unto all eternity.

2. As thus the Knowledge of Christ Jesus and him Crucified, excels all other Knowledge, and so in comparison thereof, all other knowledge, upon a right Judgment, is as nothing; so the Soul being rightly convinced thereof, sets a higher price upon that knowledge, than upon all other knowledge besides; it prizeth it highly in it self and others; re-
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Kons all other knowledge without it but a curious Ignorance, or an impertinent knowledge, and contents it self abundantly in this knowledge though it want other.

3. Because that which is of most concernment requires my greatest diligence to attain it, I am contented and *greedy to spend more time in attaining this* than that; and I will rob other studies and disquisitions of the time that otherwise might be conducive to attain the knowledge of them rather than those studies should consume that time that should be allotted to this. My time is part of that Talent, which my Maker hath put into my Hand, and for which he will at the great day demand an account; and if I have spent that Talent in unprofitable employments, or in less profitable than I should, my Arrear is so much the greater: If I have consumed my time in studying my pre-ferment, honour, or wealth, in this world: in studying how to please my self with vain and unnecessary recreations, in unlawful or excessive pleasures; in unlawful and immoderate curiosities; which I might better have spent in the study of the Mystery of Christ, or the conformity unto that Will and Testament he left me, or improving my interest in him. I have committed two Follies at once. 1. Lost my Talent of Time and Opportunity, for which I am accountable, as mispent. 2. Lost that Advantage which I had in my hand to improve my interest in God, and Favour from him, and Love to him; and though I have done so much, as may perchance preserve the main, yet I have omitted so much as might have more increased my stock of Grace and Glory; and my Talent might have gained ten, and at most it hath gained but two. And surely when Death comes, the most comfortable hours that can return to our Memories, will be those we spent in improving the true and experimental, and practical knowledge of Christ Jesus, and him Crucified.

4. Consequently where this knowledge and the other knowledge of an inferiour rate juggle and cross one another, it is the best wisdom to *side with this*, and to deny the other, to become a Fool that he may be wise. 1 Cor. 3. 18.

II. Thus concerning the first Consideration: I determine

need not to know any thing, viz. nothing in comparison of this knowledge of Christ, nothing rather than not that; *save Christ Jesus*. And truly well might the Apostle make all other knowledge give place to this; first, for the *Excellency* of it, whereof before: secondly, for the *Amplitude* and *Compass* of it; for though it be so excellent, that a small dram of it is sufficient to heal and save a Soul, if it be a right knowledge as is before observed, yet it is so large that when the best knowledge hath gone as far as it can, yet there is still *aliquid ultra*: One consideration of it, even the Love of God hath a breadth, and length, and depth, and height, passing knowledge, *Eph. 3. 18, 19.* and yet there be other depths and heights in it than this; so that well might the Apostle conclude as he doth, *1 Tim. 3. 16. Without controversie great is the mystery of Godliness, God manifest in the flesh.* Therefore for the present we shall consider,

1. *The wonderful Wisdom of God in contriving and ordering the redemption of Mankind by Jesus Christ*; and it is manifested in these particulars among others: 1. Though he made Man the eminentest of all his visible Creatures, for a most eminent manifestation of his Power and Glory, and to be partaker of everlasting Blessedness, and yet in his Eternal Counsel resolved to leave him in the hands of his own liberty, and did most certainly foresee that he would fall; yet he did substitute and provide, even from the same Eternity, a means whereby he might be restored the Honour and Glory of his Creature, and his Creature to the Blessedness and the Vision of his Creation. 2. That he so ordered the means of Man's Redemption, that a greater Glory came even by that Redemption, than if a man had never fallen, and a greater benefit to Mankind: For the latter it is apparent, that if there had been no Mediator sent, the least sin that any of the Sons of Men had committed, had been inexorably fatal to them, without any means of pardon: and as *Adam*, though in his full Liberty and Power, was misled by Temptation, so might he have been, or any of his posterity, though he had stood that shock which now is admirably provided against, by the satisfaction

faction of Christ Jesus: and as thus it is better with the Children of Men, so the Glory of God is wonderfully advanced by it; for if a man had stood in his Innocence, God had had only the Glory of his Justice in Rewarding him; or if he had fallen, the Glory of his Justice in Punishing him: But there had been no room for that glorious Attribute of his Mercy in Forgiving, without violation to his Purity, Truth and Justice; that glorious Attribute by which he so often proclaimeth himself, *Exod. 34. 6. The Lord, the Lord God, Merciful, Gracious, Long-suffering, abundant in Goodness and Truth, keeping Mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty.* 3. That he so wonderfully ordered the Redemption of Man, that all his Attributes were preserved inviolable: His Truth, *the day thou eatest thou shalt die*; his Justice, yet his Mercy; his Love to his Creatures, yet his Hatred to Sin: His Son shall die to satisfy his Truth and Justice, yet the Sinner shall live to satisfy his Mercy: The Sin shall be punished to justify his Purity; yet his Creature shall be saved, to manifest his Love and Goodness. And thus his Wisdom over-ruled Sin, the worst of Evils, to the Improvement of his Glory, and the Good of his Creature. 4. His Wisdom is manifested in this, that by the Redemption of Man, all those ways of his Administration before the coming of Christ, do now appear to be excellently ordered to the Redemption of Man, and the making of it the more effectual: the giving of a severe and yet most just Law, which was impossible for us to fulfil, shews us the wretchedness of our Condition; our inability to fulfil what was just in God to require, shews us the necessity of a Saviour, drives us to him, and makes this City of Refuge grateful and acceptable, and makes us set a value upon that Mercy, which so opportunely and mercifully provided a Sacrifice for us in the Blood of Christ and a Righteousness for us in the Merits of Christ; and a Mediator for us in the Intercession of Christ: And by this means also all those Sacrifices, and Ceremonies, and Observations enjoined in the Levitical Law, which carried not in themselves a clear Reason of their Institution, are

now by the sending of Christ rendered significant. 5. The Wisdom of God is magnified and advanced in this, in fulfilling the Prophecies of the sending the *Messias* to satisfy for the Sins of Mankind, against all the oppositions and casualties and contingencies, that without an over-ruling Wisdom and Guidance might have disappointed it: And this done, in that Perfection, that not one Circumstance of Time, Place, Person, Concomitants should or did fail in it: And so bearing witness to the infinite *Truth*, *Power*, and *Wisdom* of God in bringing about his Counsels in their Perfection, touching this great Business of the Redemption of Man, which was the very end why he was created and placed upon the Earth; and managing the Villany of Men, and the Craft and Malice of Satan, to bring about the greatest Blessing that was or could be provided for Mankind, besides, and above, and against the Intention of the Instrument. *Acts 2. 23. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.*

6. The unsearchable Wisdom of God is manifested in that he provided such a Mediator that was fit for so great a Work; had all the World consulted that God must suffer, it had been impossible; and had all the World contributed that any Man, or all the Men in the World should have been a satisfactory Sacrifice for any one Sin, it had been deficient. Here is then the wonderful Counsel of the most high God; the Sacrifice that is appointed shall be so ordered, that God and Man shall be conjoined in one Person; that so, as Man, he might become a Sacrifice for Sin; and as God, that he might give a value to the Sacrifice. And this is the great Mystery of Godliness, God manifested in the Flesh.

2. *The wonderful Love of God to Mankind.* 1. In thinking upon poor sinful Creatures, to contrive a way for a Pardon for us, and rescuing us from that Curse which we had justly deserved. 2. Thinking of us for our Good, when we sought it not, thought not of it. 3. When we were Enemies against God, and against his very Being. 4. Thinking of us not only for a Pardon, but to provide for us

a State of Glory and Blessedness. 5. When that was not to be obtained, saving his Truth and Justice, without a miraculous Mediator, consisting of the Divine and Human Nature united in one Person, in the Person of our Lord Jesus Christ; here was Love and Goodness of the greatest magnitude that ever was, or ever shall be heard of, and sufficient to conquer our Hearts into Admiration and Astonishment. But yet it rests not here. As *God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life, John 3. 16.* So the only begotten Son of God was not behind in this wonderful Love. No sooner (as we may with Reverence say) was the Counsel of the Father propounded for the sending of his Son, but presently the Son saith, *Lo, I come, Psal. 43. 7. Heb. 10. 7.* And now we will consider upon *what terms* he must come, or else the Redemption of Mankind must die for ever: 1. He must come and empty himself of his Glory, of his personal Majesty, and take our Nature, yet without sin; he must go through the natural Infirmities of Infancy and Childhood. 2. And not only must he undergo this Abasement, but he must undergo the Condition of a mean, a low Birth, born of a poor Virgin, in a Stable, laid in a Manger, under the Reputation of a Carpenter's Son. 3. And not only thus, but as soon as he is born, must use the Care of his Mother to shift for his Life away to *Egypt*, to prevent the Jealousie and Fury of *Herod*. 4. And when grown up to Youth, he must undergo the form of a Servant, become a poor Carpenter to work for his living, without any Patrimony, or so much as a House to cover him. 5. He comes abroad into the World to exercise the Ministry, and the Prologue of his own Tragedy; still poor, despised of his own Countrymen, and of those that were of Reputation for Learning and Piety, scandalized under the Name of an Impostor, a Winebibber, a Friend to Publicans and Sinners, a worker by the Devil, mad, and possessed with a Devil: These and the like were his Entertainments in the World; and, which is more, often put to shift for his Life;

and in sum, what the Prophet predicted concerning him fulfilled to the utmost: *Isa. 53. 3. Despised and rejected of men, a man of sorrows and acquainted with grief*; and all this to befall the Eternal Son of God under the veil of our Flesh: And all this voluntarily undertaken, and cheerfully undergone, even for the sake of his Enemies, and those very People from whom he received these Indignities.

III. But all these were but small Vexations and Conflicts preparatory to the main Battel. We therefore come to *the third Consideration*; Christ Jesus, and him Crucified; there is the account of the Text: As Christ Jesus is the most worthy Subject of all Knowledge, so Christ Jesus, under this Consideration, as Crucified, is that which is the fullest of Wonder, Admiration, Love: And therefore let us now take a survey of *Christ Jesus Crucified*; as that is the highest manifestation of his Love, so it is the Eye, the Life of the Text: Christ above all other Knowledge, and Christ Crucified above all other Knowledge of Christ.

And now a Man upon the first view would think this kind of Knowledge, so much here valued, were a strange kind of Knowledge, and the prelation of this Knowledge a strange mistake in the Apostle. 1. *Crucified*: Death is the corruption of Nature; And such a kind of Death by Crucifixion, the worst, the vilest of Deaths, carrying in it the Punishment of the lowest Condition of Men, and for the worst of Offences; and yet, that Death, and such a Death, should be the Ambition of an Apostle's Knowledge is wonderful. 2. *Christ Crucified*, carries in it a seeming excess of Incongruity; that he, that was the Eternal Son of God, should take upon him our Nature, and in that Nature anointed and consecrated by the Father, full of Innocence, Purity, Goodness, should die, and that by such a Death, and so unjustly: Could this be subject or matter of Knowledge so desirable, as to be preferred before all other Knowledge? which should rather seem to be a matter of so much Horror, so much Indignation, that a Man might think it rather fit to be forgotten, than to be affected to be known. 3. *Jesus Crucified*. A Saviour and yet to be Crucified; it seems to blast the

Expectation

Expectation of Salvation; when the Captain of it must die, be slain, be crucified; it carries in it a kind of Victory of Death and Hell, over our Salvation, when the Instrument thereof must suffer Death, and such a Death. When the Birth of Christ was proclaimed, indeed it was a matter of Joy, and worth the Proclamation of Angels: *Luke 2. 12. To you is born this day a Saviour, which is Christ the Lord,* and can the Death of that Saviour be a thing desirable to be known? The Birth of Christ seemed to be the rising Sun, that scattered Light, Hope and Comfort to all Nations; but can the setting of this Sun in so dark a Cloud as the Cross be the choicest piece of Knowledge of him? which seems as it were to strangle and stifle our Hopes; and puts us as it were upon the Expostulation of the dismay'd Disciples, *Luke 24. 21. But we trusted it had been he which should have redeemed Israel.*

But for all this, this Knowledge of Christ Jesus Crucified will appear to be the most excellent, comfortable, useful Knowledge in the World, if we shall consider *these Particulars*: 1. Who it was that suffered. 2. What he suffered. 3. From whom. 4. How he suffered. 5. For whom he suffered. 6. Why, and upon what Motive. 7. For what End he suffered. 8. What are the Fruits and Benefits that accrue by that suffering. All these *Considerations* are wrapt up in this one Subject; Christ Jesus and him crucified.

1. *Who it was that thus suffered.* It was Christ Jesus the Eternal Son of God, cloathed in our Flesh; God and Man united in one Person; his Manhood giving him a Capacity of suffering, and his Godhead giving a Value to that suffering; and each Nature united in one Person to make a compleat Redeemer; the Heir of all things; *Heb. 1. 2. The Prince of Life; Acts 3. 15. The Light that lighteth every Man that cometh into the World; John 1. 9. As touching his Divine Nature, God over all, Blessed for ever; Rom. 9. 5. And as touching his Humane Nature, full of Grace and Truth; John 1. 14. And in both the beloved Son of the Eternal God, in whom he proclaimed himself well pleased, Matth. 3. 17.*

But could no other Person be found, that might suffer for the Sins of Man, but the Son of God? Or if the business of our Salvation must be transacted by him alone, could it not be without suffering, and such suffering as this? No. As there was no other Name given under Heaven, by which we might be saved, nor was there any found besides in the compass of the whole World, that could expiate for one sin of Man; but it must be the Arm of the Almighty, that must bring Salvation: *Isa. 63. 5.* So if the blessed Son of God will undertake the Business, and become Captain of our Salvation, he must be made perfect by suffering, *Heb. 2. 10. Heb. 5. 9.* And if he will stand instead of Man, he must bear the Wrath of his Father: If he will become sin for Man, though he knew no sin, he must become a curse for Man. And doubtless this great Mystery of the Person that suffered, cannot chuse but be a very high and excellent subject of Knowledge; so full of Wonder and Astonishment, that the Angels gaze into it: *1 Pet. 1. 12.* And as it is a strange and wonderful thing in it self, so doubtless it was ordained to high and wonderful Ends, bearing a suitableness unto the greatness of the Instrument. This therefore is the first Consideration that advanceth the excellency of this Knowledge; the Person that was crucified.

II. *What he suffered.* Christ Jesus, and him crucified; though all the course of his Life was a continual suffering, and the preamble or walk unto his Death, which was the end of his Life; yet this was the compleating of all the rest, and the Tide and Waves of his Sufferings did still rise higher and higher, till it arrived in this; and the several steps and ascents unto the Cross, though they began from his Birth, yet those that were more immediate began with the preparation to the Passover. The Council held by the chief Priests and Scribes, for the Crucifying of our Saviour, was sat upon two days before the Passover, *Matth. 26. 2. Mark 14. 1.* And this was the first step to Mount Calvary; And doubtless it was no small addition to our Saviour's Passion, that it was hatched in the Council of the chief Priests and Scribes, the then external visible Church, the

the Husbandmen of the Vineyard: *Matth. 21. 33.* But this is not all; as the visible Church of the *Jews* is the Conclave where this Council is formed; so *Judas*, a Member of the visible Church of Christ, one of the Twelve, is the Instrument to effect it; *Matth. 26. 14.* He contracts with them for Thirty Pieces of Silver, to betray his Master unto them: And surely this could not choose but be a great Grief to our Saviour, that one of his select Apostles should turn Apostate, and thereby bring a Blemish upon the rest.

Upon the day of Eating the Passover, called the first day of the Feast of unleavened Bread, our Saviour and his Disciples keep the Passover together in *Jerusalem*; and there the two Memorials of our Saviour's Passion meet; that of the Passover instituted by God, and the *Israelites* going out of *Egypt*; and the Bread and Wine after Supper, instituted by our Saviour, to succeed in the place of the former, and each did questionless make a deep impression upon our Saviour, in which he anticipated his Passion, and lively represented to him that breaking and pouring out his Blood and Soul, which he was suddenly to suffer: And doubtless here began a great measure of our Saviour's Passion, in the apprehension which he had of that eminent Storm, that he must speedily undergo. From the Supper they go together to the Mount of *Olives*, and there he acquaints his Disciples of a speedy and sorrowful parting they must have; the Shepherd is to be smitten that Night, and the Sheep to be scattered; and as he foresaw *Judas's* Treachery, so he foresees *Peter's* Infirmitiy; the Storm should be so violent, that *Peter* himself, the resoluteest Apostle, shall deny his Master that Night, and deny him thrice: And surely the foresight of the Distraction that should befall his poor Disciples, could not choose but add much to their tender Master's Affliction, *Matth. 26. 31.* *All ye shall be offended because of me this night.*

And now let us follow our Blessed Lord from the Mount of *Olives* in the Garden, called by the Apostles *Gethsemane*, with the Affections of Love and Wonder, in some measure becoming such an Entertainment of our Thoughts.

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Upon the day of Eating the Passover, called the first day of the Feast of unleavened Bread, our Saviour and his Disciples keep the Passover together in *Jerusalem*; and there the two Memorials of our Saviour's Passion meet; that of the Passover instituted by God, and the *Israelites* going out of *Egypt*; and the Bread and Wine after Supper, instituted by our Saviour, to succeed in the place of the former, and each did questionless make a deep impression upon our Saviour, in which he anticipated his Passion, and lively represented to him that breaking and pouring out his Blood and Soul, which he was suddenly to suffer: And doubtless here began a great measure of our Saviour's Passion, in the apprehension which he had of that eminent Storm, that he must speedily undergo. From the Supper they go together to the Mount of *Olives*, and there he acquaints his Disciples of a speedy and sorrowful parting they must have; the Shepherd is to be smitten that Night, and the Sheep to be scattered; and as he foresaw *Judas's* Treachery, so he foresees *Peter's* Infirmitv; the Storm should be so violent, that *Peter* himself, the resoluteest Apostle, shall deny his Master that Night, and deny him thrice: And surely the foresight of the Distraction that should befall his poor Disciples, could not choose but add much to their tender Master's Affliction, *Matth. 26. 31.* *All ye shall be offended because of me this night.*

And now let us follow our Blessed Lord from the Mount of *Olives* in the Garden, called by the Apostles *Gethsemane*, with the Affections of Love and Wonder, in some measure becoming such an Entertainment of our Thoughts.

Thoughts. The time that he chose for his Retirement, was the dead time of the Night; a Season that might the more contribute to the Strength of that Sadness, which the pre-apprehension of his imminent Passion must needs occasion. The place that he chose, a solitary retired Garden, where nothing might or could interrupt, or divert the intensiveness of his Sorrow and Fear: And to make both the Time and Place the more opportune for his Agony, he leaves the rest of his Disciples, and takes with him only Peter, and the two Sons of Zebedee, *Matth. 26. 37.* And to these he imparts the beginning of his Sorrow, that they might be witnesses of it, *Matth. 26. 37, My Soul is exceeding sorrowful, even unto death; but yet commands their distance, Verse 38. Tarry ye here and watch with me, and he went a little further. Watch with me:* The Confusion of his Soul was so great, that the only Son of God distrusts his own [human] Ability to bear it; and yet his submission to this terrible Conflict [was] so willing, that he leaves them that he had appointed to watch with him. *He went a little further.* The three Disciples had doubtless a Sympathy with their Master's Sorrow, and yet the Will of God so orders it, that their Excess of Love and Grief must not keep their Eyes waking, notwithstanding it was the last Request of their sorrowful Master. *The Disciples slept, Matth. 26. 40.* And thus every Circumstance of Time, Place, and Persons contribute to a sad and solitary Opportunity for this most terrible and black Conflict. And now in this Garden the mighty God puts his Son to Grief, lades him with our Sorrows, *Isa. 53. 4.* withdraws and hides from him the light of his Favour and Countenance; interposeth a thick and black Cloud between the Divinity and the Human Nature, darts into his Soul the sad and sharp Manifestations of his Wrath; overwhelms his Soul with one Wave after another; sends into him the most exquisite pre-apprehensions of those sad and severe Sufferings he was the next Day to undergo, begins to make his Soul an Offering for Sin, and heightens his Sorrow, Confusion, and Astonishment unto the uttermost. In sum, the mighty God, the God of the Spirits of all Flesh, who knows the

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way into the Soul, and how to fill it with the most sad and black Astonishment and Sorrow. was pleased at this time to estrange and eclipse the Manifestation of his Light and Love to his only Son, as far as was possibly consistent with his secret and eternal Love unto him ; to throw into him as sad and amazing Apprehensions of his Wrath, as was possible to be consistent with the human Nature to bear ; to fortifie and strengthen his Sense of it, and Sorrow for, and under it, unto the uttermost, that so his Grief, and Sorrow, and Confusion of Soul might be brim-full, and as much as the exactest Constitution of a human Nature could possibly bear. And thus now at this time the Arm of the mighty God was bruising the Soul of his only Son : *Isa. 53. 16.* And certainly the extremity of this Agony within, must needs be very great, if we consider the strange Effects it had without : 1. That pathetical Description thereof that our Saviour himself makes of it ; *My Soul is exceeding sorrowful, even unto death, Matth. 26. 37.* so sorrowful, exceeding sorrowful, sorrowful unto Death ; and the Expressions of the Evangelists, *Matth. 26. 37. He began to be sorrowful, and very heavy. Mark. 14. 33. He began to be sore amazed, and to be very heavy.* It was such a Sorrow as brought with it an Amazement, an Astonishment. 2. Again, that strange Request to his Disciples, *Tarry ye and watch with me ;* as if he feared the Sorrow would overwhelm him. 2. Again, his Prayer, and the manner of it, evidence a most wonderful Perturbation within, *Matth. 26. 39. He fell on his Face and prayed ;* and what was the thing he prayed ? *Father, if it be possible, let this Cup pass from me ;* or as *Mark 14. 36. Abba Father, all things are possible unto thee, take away this Cup from me, &c.* Although that this was the very end for which he came into the World : The Cup which in former Times he reached after, and was straitned till it were fulfilled ; yet such a Representation there is thereof to his Soul, that although in the Will of his Obedience, he submits ; *Not my Will, but thine be done :* Yet his Nature shrinks and starts at it ; and he engageth Almighty God, as much, and upon as great Arguments as was possible, to decline the severity of that Wrath which

he was now to grapple with: 1. Upon the account of his Omnipotency; *All things are possible to thee*: 2. Upon the account of his Relation; *Abba Father*: 'It is not a
 'Stranger that importunes thee; it is thy Son; that Son
 'in whom thou didst proclaim thy self well-pleased; that
 'Son whom thou hearest always; it is he that begs of
 'thee; and begs of thee a Dispensation from that which
 'he most declines, because he most loves thee, the terrible, unsupportable hiding thy Face from me. And this was not one single Request, but thrice repeated, reiterated, and that with more earnestness, *Mark 14. 39. And again he went away and prayed, and spake the same words: Luke 22. 44. And being in an agony, he prayed more earnestly.* Certainly, that Impression upon his Soul, that caused him to deprecate that for which he was born, to deprecate it so often, so earnestly, must needs be a Sorrow and Apprehension of a very terrible and exceeding Extremity.

4. Such was the weight of his Sorrow and Confusion of his Soul, that it even exceeding the Strength of his [human] Nature to bear it, it was ready to dissolve the Union between his Body and Soul; infomuch, that to add farther Strength unto him, and Capacity to undergo the measure of it, an Angel from Heaven is sent, not [meerly] to comfort, but to strengthen him; to add a farther degree of Strength to his human Nature, to bear the weight of that Wrath, which had in good earnest made his Soul sorrowful unto Death, had it not been strengthened by the Ministration of an Angel, *Luke. 22. 43. And this Assistance of the Angel, as it did not allay the Sorrow of his Soul, so neither did it intermit his Importunity to be delivered from the thing he felt and feared; but did only support and strengthen him to bear a greater Burthen of it; and as the measure of his Strength was increased, so was the Burthen which he must undergo, increased, for after this he prayed again more earnestly the third time, Luke 22. 43. The supply of his Strength was succeeded with an Addition of Sorrow, and the increase of his Sorrow was followed with the greater Importunity; He prayed more earnestly, Heb. 5. 7. With strong crying and tears,*

tears, Luke 23. 44. And being in an Agony, he prayed more earnestly, and his Sweat was as it were great Drops of Blood falling down to the Ground. This was his third Address to his Father, *Matth. 26. 44.* And here was the highest pitch of our Saviour's Passion in the Garden. His Soul was in an Agony, in the greatest Concussion, Confusion, and Extremity of Sorrow, Fear, Anguish, and Astonishment, that was possible to be inflicted by the mighty Hand of God, on the Soul of Christ, that could be consistent with the Purity of the Nature of our Saviour, and the inseparable Union that it had with the divine Nature: Inasmuch, that the Confusion and Distraction of his Soul under it, and the struggling and grappling of his Soul with it, did make such an Impression upon his Body, that the like was never before or since. The Season of the Year was cold, for so it appears, *John 18. 18.* The Servants and Officers had made a Fire of Coals, for it was cold; and the Season of the Time was cold, it was, as near as we may guess, about mid-night, when the Sun was at his greatest distance, and obstructed in his Influence by the Interposition of the Earth; for it appears they came with Lanthorns and Torches when they apprehended him, *John 18. 3.* And he was brought to the High Priest's Hall, a little before Cockcrow, after some time had been spent in his Examination, *Matth. 26. 69.* And yet for all this, such is the Agony and Perturbation of our Saviour's Soul, that in this cold Season it puts his Body in a Sweat, a Sweat of Blood, great Drops of Blood, Drops of Blood falling down to the Ground; and certainly it was no light Conflict within, that caused such a strange and unheard of symptom without. Certainly the Storm in the Soul of Christ must needs be very terrible, that his Blood, the Seat of his vital Spirits, could no longer abide the Sense of it, but started out in a Sweat of Blood, and such a Sweat, that was more than consistent with the ordinary Constitution of human Nature. And during this time, even from the eating of the Passover until this third Address to his Father was over, the suffering of our Saviour lay principally, if not only in his Soul. Al-

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mighty God was wounding of his Spirit, and making his Soul an Offering for Sin : And though the distinct and clear manner of this bruising of our Saviour's Soul cannot be apprehended by us ; yet surely thus much we may conclude concerning it : 1. *He was made sin for us, that knew no sin*, 2 Cor. 5. 21. He stood under the Imputation of all our Sins ; and though he were personally innocent, yet judicially, and by way of Interpretation, he was the greatest Offender that ever was ; for *the Lord laid upon him the Iniquity of us all*, Isa. 53. 6. 2. And consequently he was under the Imputation of all the Guilt of those Sins, and stands, in relation unto God, the righteous Judge, under the same Obligation to whatsoever Punishment the very Persons of the Offenders were, unto the uttermost of that consistency that it had with the inseparable Union unto the Father : And this Obligation unto the Punishment could not chuse but work the same Effects in our Saviour, as it must do in the Sinner, (Desperation and Sin excepted) to wit, a sad Apprehension of the Wrath of God against him. The Purity and Justice of God, which hath nothing that it hates but Sin, must pursue Sin where-ever it finds it. And as when it finds Sin personally in a Man, the Wrath of God will abide there so long as Sin abides there ; so when it finds the same Sin assumed by our Lord, and bound as it were to him, as the Wood was to Isaac, when he was laid upon the Altar, the Wrath of God could not chuse but be apprehended, as incumbent upon him, till that Sin that by Imputation lay upon him were discharged. For as our Lord was pleased to be our Representative in bearing our Sins, and to stand in our stead, so all these Affections and Motions of his Soul did bear the same Conformity, as if acted by us : As he put on the Person of the Sinner, so he puts on the same Sorrow, the same Shame, the same Fear, the same Trembling, under the Apprehensions of the Wrath of his Father, that we must have done : And so as an imputed Sin drew with it the Obligation unto Punishment, so it did, by necessary Consequence, raise all those Confusions and Storms in the Soul of Christ, as it would have done

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in the person of the sinner, sin only excepted. 3: In this Garden as he stands under the sin, and guilt of our Nature, so he stands under the curse of our Nature, to wit, a necessity of Death, and of undergoing the Wrath of God, for that sin whose Punishment he hath undertaken for us: The former, the dissolution of his Body and Soul, by a most accursed Death; and the latter, the *suffering of his Soul*; and this latter he is now under. God is pleased to inflict upon him all the manifestations of his Wrath and to fling into his Soul the sharpest and severest representation of his displeasure that might possibly befall him under that bare imputed guilt, considering the Dignity of his Person. And surely this was more terrible to our Saviour than all his corporal sufferings were: Under all those not one word, no perturbation at all, but *as a sheep before his shearers is dumb, so he opened not his mouth*: But the sense of the displeasure of his Father, and the impressions that he makes upon his Soul, those he cannot bear without sorrow, even unto death, without most importune addresses to be delivered from them, and most strange concussion and agony upon his Soul and Body under the sense of them. And the *actual manifestation of the wrath of God upon his Son* consisted in these two things principally.

1. Filling the Soul with strange and violent fears and terrors, insomuch that he was in an amazement and consternation of the spirit; the Passion-Psalm renders it, *Psal. 22. 14. My heart is like wax, it is melted in the midst of my Bowels*: The God of the Spirits of all flesh, that knows how to grind and bruise the Spirit, did bruise and melt his Soul within him with terrors, fears, and sad pre-apprehensions of worse to follow.

2. A sensible withdrawing, by hasty and swift degrees, the light of the presence and favour of God: He is sorrowful and troubled, and he goes to his Father to desire it may pass from him, but no answer; he goes again, but yet no answer; and yet under the pressure and extremity, he goes again the third time with more earnestness, agony, in a sweat of blood, yet no, it cannot be; and this was a terrible condition, that the light of the countenance of the Father

Father is removed from his Son, his only Son, in whom he was well pleased, his Son whom he had heard always : And when he comes to the Father under the greatest obligation that can be, with the greatest revenge, with the greatest importunity ; once, and again, and a third time ; and that, filled within with fears, and covered without with Blood, and yet no answer ; but all light, and access with favour intercepted, with nothing but blackness and silence. Certainly this was a terrible Cup, yet thus it was with our Saviour Christ ; the light of the favour of God, like the Sun in an Eclipse, from the very Institution of the Sacrament, began to be covered one degree after another ; and in the third Address to the Father in the Garden, it was even quite gone : But at that great hour, when our Saviour cried, *My God, my God, why hast thou forsaken me ?* then both Lights, that greater Light of the Favour of God to his only Son, together, with the Light of the Sun, seemed to be under a total Eclipse ; and this was that which bruised the Soul of our Saviour, and made it an Offring for Sin ; and this was that which wrung drops of Blood from our Saviour's Body ; before the Thorns, or Whips, or the Nails, or the Spear had torn his Veins.

And now after this third application for a deliverance from the terrible Cup of the Wrath of God, and yet no dispensation obtained, he returns to his miserable Comforters, the three Disciples ; and he finds them a third time asleep : These very three Disciples were once the Witnesses of a glorious Transfiguration of our Saviour in the Mount, and in an extasie of joy and fear, they fell on their faces, *Matth. 17. 6.* And now they are to be Witnesses of a sad Transfiguration of their Lord under an agony and sweat of blood ; and now under an extasie of sorrow they are not able to watch with their Lord one hour. Our Saviour calls them, but whiles they were scarce awakened, they are rouzed by a louder alarm, *Matth. 26. 47.* *While he yet spake, Judas, one of the twelve came, and with him a great multitude, with swords and staves from the High Priests, John 18. 3. with Lanthorns and Torches :* And though this was little in comparison of the storm that was in our Saviour's

our's Soul ; yet such an Appearance, at such a time of the Night, and to a person under such a sad Condition, could not but be terrible to flesh and Blood ; especially, if we consider the *Circumstances* that attend it. 1. An Apostle, one of the twelve, he it is that conducts this black Guard, *Matth. 25. 47. Whomsoever I shall kiss, that same is he, hold him fast* ; one that had been Witness of all his Miracles, heard all his Divine Sermons, acquainted with all his retirements ; he, whose feet his Master with love and tenderness had washed, who within a few hours before had supped with him, at that Supper of Solemnity and Love, the Passover ; this is he that is in the head of this Crew ; certainly this had in it an aggravation of sorrow to our Blessed Saviour, to be betrayed by a Disciple. 2. The manner of it, he betrays him by a kiss ; an emblem of homage and love is made use of to be the signal of scorn and contempt, as well as treachery and villainy. 3. Again the carriage of his Disciples, full of rashness, and yet of cowardice ; they strike a Servant of the High Priest, and cut off his Ear, *Matth. 26. 57.* which had not the Meekness and Mercy of our Saviour prevented by a miraculous cure, might have added a blemish to the sweetness and innocence of his suffering ? He rebukes the rashness of his Disciple, and cures the Wound of his Enemy. Again, of Cowardice, *Matth. 26. 56. Then all the Disciples forsook him and fled* ; and Peter himself, that but now had professed the Resolution of his love to his Master, follows but afar off, *Matth. 26. 58.* in the posture and profession of a Stranger and a Spectator. So soon was the Love and Honour of a Master, deserved by so much Love, and Purity, and Miracles, lost in the Souls of the very Disciples.

After this, he is brought to the High-Priests, the solemn Assembly of the then visible Church of the *Jews*, in the Persons of the greatest Reverence and Esteem among them, the High Priests, Scribes and Elders, and before them Accused, and Convicted of those Crimes that might render Him Odious to the *Jews*, *Romans*, and all good men, Blasphemy ; and by them pronounced worthy of Death, *Matth. 26. 66.* and after this, exposed to the basest usage

of the basest of their retinue ; the Servants spit on him, buffet him, expose him to Scorn, saying, *Prophecie unto us thou Christ, who is he that smote thee?* Mat. 26. 67. Injuries less tolerable than Death to an Ingenuous Nature : and, to add to all the rest, *Peter*, instead of reproving the Insolence of the Abjects, and bearing a part with his Master in his Injuries, thrice denying his Master, and that with an Oath and Cursing : so far was he from owning his Master in his Adversity, that he denied he knew him ; and this in the very presence of our Saviour, *Luke* 22. 61. And the Lord turned and looked upon *Peter* ; certainly that Look of our Saviour, as it carried a secret Message of a gentle Reprehension, so also of much sorrow, and grief in our Lord As if he should have said ; ‘ Ah *Peter*, canst thou see thy Saviour thus used, and wilt thou not own me ? Or if thou wilt not, yet must thou needs deny me, deny me thrice, deny me with Oaths, and with Execrations ? The Unkindness of a Disciple, and such a disciple, that hast been privy to my Glory in my Transfiguration, and to my Agony in the Garden, cuts me deeper than the Scorns and Derisions of these Abjects. But that’s not all ; this Apostacy of thine, these Denials, these Oaths, these Execrations will lie heavy upon me anon, and add to that unsupportable Burthen that I am under ; the Thorns, and the Whips, and the Nails that I must anon suffer, will be the more envenomed by these Sins of thine ; and thou castest more Gall into that Bitter Cup, that I am drinking, than all the Malice of mine Enemies could do. In sum, though thou goest out, and weepest bitterly, yet these sins of thine would stick unto thy Soul unto Eternity, if I should not bear them for thee ; they cost thee some Tears, but they must cost me my Blood.

The next morning the High Priests and Elders hold a second consultation, as soon as it was day, *Luke* 22. 66. Their Malice was so solicitous, that they prevent the Morning Sun ; and after they had again examined him, and in that Council charged him with Blasphemy, the Council and the whole Multitude lead him bound to *Pilate* ; and there they accuse him ; and, to make their Accusation

culation the more gracious, charge him with Sedition against the *Romans*; and though he had no other Advocate but Silence and Innocence, for he answered them nothing; yet the Judge acquits him, *Luke 23. 23.* *I find no fault in him*; and yet to shift his hands of the Employment, and to gratifie an Adversary, he sends him to *Herod*. and his Accusers follow him thither also, *Luke 23. 10.* The chief Priests and Scribes vehemently accuse him: *Herod*, when he had satisfied his Curiosity in the sight of Jesus, to add to the scorn of our Saviour, exposeth him to the Derision of his rude Soldiers, and cloaths him in a Gorgeous Robe, and remands him to *Pilate*. Thus in Triumph and Scorn he is sent from place to place: First to *Annas*; then *Caiphas*; then convened before the Council of the Priests; then sent into the High Priests Hall; then reconvened before the Council; then sent bound to *Pilate*; and from thence to *Herod*; and from him back again to *Pilate*: And in all those Translations from place to place, exposed unto, and entertained with new Scorns, and Derisions, and Contempts.

At his return to *Pilate*, he again the second time declares his Innocence; that neither he nor *Herod* found any thing worthy of Death, *Luke 23. 15.* And yet to gratifie the *Jews*, he offers to have him scourged, whom he pronounceth Innocent; yet to avoid the gross injustice of a sentence of Death, offers to release him, to observe their Custom; but this could not satisfy: To preserve their Custom, and yet to fulfil their Malice, they chose the Reprieve of *Barabbas* a Murderer, and importune the Crucifying of the Innocent Jesus; and now the third time *Pilate* pronounceth him Innocent, *Luke 23. 22.* and yet delivers him over to be Crucified. The Executioners did it to the uttermost, and to add Pain and Scorn to his Scourging, put upon him a Crown of Thorns; and in his disguise of Blood and Contempt he brings him forth, shews him to his Persecutors, *John 19. 5.* *Behold the Man*; as if he should have said, 'You *Jews* that have accused this Man, must know I find no fault in him; yet to satisfy your Importunity, I have delivered him over to the se-

'verest and vilest Punishment next unto Death, Scourging and Scorn ; here he is, see what a Spectacle it is, let this satisfy your Envy. But all this will not serve, there is nothing below the vilest of Deaths can satisfy ; all cry out, *Crucify him* : And when yet the Judge professeth he finds nothing worthy of Death, they impose a Law of their own ; *We have a Law, and by our Law he ought to die, because he made himself the Son of God*, John 19. 7. But when this rather made the Judge the more cautious, they engage him upon his Fidelity to *Cæsar* his Master : *He that maketh himself a King speaketh against Cæsar* : But all this was not enough ; but at length the Importunity of the Priests and People prevailed ; and *Pilate* who had been before warned by the Monition of his Wife ; and had three several times pronounced him innocent, yet against the Conviction of his own Conscience, to satisfy and content the *Jews*, adds this farther Cruelty and Injustice to what he had before done, gave Sentence that it should be as they required, *Luke 23. 24.* delivered him over to that cursed and servile Death of Crucifixion : and yet his Persecutors Malice and Envy not satisfied ; but, after his Judgment, pursue the Execution of it with as great Malice, Scorn, and Cruelty, as they had before used in obtaining it : His Crown of Thorns upon his Head ; a Purple Robe upon his Body ; the Blood of his Scourging, and Thorns all covering his Visage ; a Reed in his Right Hand ; the base and insolent Multitude with Spittings and Strokes, and Reproaches, abusing him, till his Cross be ready ; and then the Purple Robe is taken off, and he conducted to the place of his Execution ; and to add Torment to his Shame, our blessed Lord, wearied with an Agony, and long watching the Night before ; and from the time of his Apprehending hurried from place to place ; and his Blood and Spirits spent with the Scourgings and Thorns, and Blows ; and, which is more than all this, a Soul within laden with the weight of Sorrow, and the burden of the Wrath of God, which did drink up and consume his Spirits ; yet, in this Condition, he is fain to bear his burthenfome Cross towards the place of his Execution,

tion, *John* 19. 17. till he was able to carry it no longer, but even fainted under it, and then *Simon* of *Cyrene* is compelled to bear it to the place, *Matth.* 27. 32.

When he comes to the place of Execution, he is stripped stark naked, and his Cloaths afterwards divided by Lot among the Soldiers, *Matth.* 27. 35 and his naked Body stretched upon the Cross to the uttermost Extension of it, *Psal.* 22. 17. *I may tell all my bones, they look and stare upon me*; and at the uttermost Extension, which the cruel Executioners could make of our Saviour's Body, his Hands and his Feet nailed to that Cross, with great Nails, through those tender Parts full of Nerves and Arteries, and most exquisitely sensible of Pain. And in this Condition the Cross with our Saviour's Body is raised up in view of all; and that even in this his Execution, that the Shame and Ignominy of the manner of his Death might have a farther Accession of Scorn and Reproach, he is placed between two Thieves, that were Crucified with him, with an Inscription of Derision upon his Cross, in all the most Universal Languages of all the World, *Hebrew*, *Greek*, and *Latin*; and the People and Priests standing by with Gestures and Words of Derision, *Matth.* 27. 39, 40. and, even to a Letter, assuming those very Gestures and Words which were so many hundreds of Years predicted in the Passion *Psal.* 22. 78. *He trusted in God, let him deliver him, if he will have him*; and one of those very Thieves, that was even dying as a Malefactor, yet was filled with such a devilish Spirit, that he upbraids and derides him.

And now our Saviour is under the Torments and Shame of this cursed Execution; but, though these his Sufferings of his Body and outward Man, were very grievous, in so much that it could not but extremely afflict him; yet it is strange to see how little he was transported under them, in all his Contumelies, Reproaches, and Accusations, scarce a Word answered: He answered them nothing to all his Abusings, Strokes, Ridiculous Garments, Crown of Thorns, tearing of his Body with Scourging; yet not a Word; but as a Sheep before the Shearers is dumb, so he opened not his Mouth, *Isa.* 53. 7. In all his Rackings up-

on the Cross, and nailing of his Limbs to it, and all the Anguish, that, for the space of six Hours, from the third Hour, wherein he was Crucified, *Mark 15. 25.* until the ninth Hour, wherein he gave up the Ghost, *Matth. 27. 46.* not a Word of Complaint; but he refused those very Supplies which were usually given to suppress the Violence of the Pain, Vinegar and Gall, *Matth. 27. 34.* But when we come to the Afflictions of his Soul, they were of a higher Dimension, in the Garden, when no other Storm was upon him, but what was within him, he falls down upon his Face and Prays; and again; and a third time; and is amazed, and sorrowful unto Death; and sweats Drops of Blood: And doubtless whiles he was under the Reproaches, and Buffetings, and Whippings, and Thorns, he was not without a terrible and confused Sadness and Heaviness within, which though they did not mitigate the Torments of his Body, yet they did infinitely exceed them: The Spirit and the Soul is most exquisitely sensible, and it is that which feels the Pains inflicted upon the Body: Certainly therefore the Wound of the Spirit it self, the Fountain of Sense, must needs be exceedingly grievous: And hence it was, that though all the Injuries and Torments of our Saviour could scarce wring a Complaint from him, yet the weight of that Wrath that lay upon his Soul, now made an Offering for Sin, did wring from him those bitter and terrible Cries, that one would wonder should proceed from him, that was One with the Father, *Mat. 27. 46. My God, my God, why hast thou forsaken me?* From the sixth Hour to the ninth, darkness was over all the Land, *Matth. 27. 45.* such a Darkness as bred an Astonishment even in Strangers and other Countries. The Darkness of the World, though a suitable Dress for such a time, wherein the Son of God must die, and the Son of Righteousness must be Eclipsed; yet it was nothing in comparison of that dismal shadow that covered our Saviour's Soul all this time. About the ninth hour, our Saviour cried that bitter Cry, *My God, my God, why hast thou forsaken me?* Manifesting the depth of his Sorrow, and the perfect Sense he had of it, *Why hast thou forsaken me?* More could

could not have been suffered, or been said; every Word carries in it an accent of Horror. 'Thou, that art the great God, from whom, and in whom, every thing hath its Being and Comfort; surely if in thy Presence is fulness of Joy, in thy Withdrawings must be fulness of Horror and Confusion; and yet it is thou that hast forsaken me. *Forsaken*: Hadst thou never been with me, as I had not known the Blessedness of thy Fruition, so I could not have measured the Extremity of my Loss; the excess of the Happiness that I had in thy Presence, adds to the excess of my Misery in the suffering of thy Absence. Forsaken me; not withdrawn thy self to a distance, but forsaken me; and forsaken me at such a time as this, when I stand more in need of thy Presence than ever; when I am forsaken of my Countrymen, of my Kindred, of my Disciples; then to be forsaken of Thee, when I am under the Shame and Pains of a cruel and cursed Death; under the Scorns and Derisions of those that hate me; under the weight and pressure of all the Sins of the World; under the Strugglings with Terrors in my Soul, sent from thy mighty Hand, under the visible approach of Death, the King of Terrors; under a veil of Darkness without, and the seeming Triumph of the Power of Darkness within; then to be Forsaken, and Forsaken of Thee, whom I had only left to be my Support. *Forsaken me*: It is not a Stranger that thou forsakeest; it is thy Son; thy only Son; in whom thou didst heretofore proclaim thy self well-pleased; that Son whom thou now forsakeest, yet forgets not his Duty unto thee, nor Dependence upon thee; but still lays hold on thee; and though thou shakest me off, yet I must still call upon thee, with the humble Confidence of My God, My God still, *Why hast thou forsaken me?* To be forsaken, and to be forsaken of God, of my God; of him that is not only my God, but my Father; and that at such a time; and yet not to know why. Oh blessed Saviour, the Prophets that spake by thy own Spirit did tell thee why; and that very *Psalms*, out of which thou takest this

bitter Cry, doth tell thee why; and thou thy self within some few Days, or Hours before, didst tell us why; and dost thou now ask us why? Didst thou not choose even that which thou now groanest under? and wert willing to put thy Soul in our Souls stead, and bear the Sin of those which are now thy Burden? Certainly we may, with all Humility and Reverence conceive, that at the time of this bitter Cry, our Saviour's Soul was, for the present, overshadowed with so much Astonishment and Sorrow, that it did for the present over-power and cover the actual and distinct Sense of the Reason of it; at least in that measure and degree in which he suffered. This Cry of our Saviour was about the ninth Hour, a little before his Death, and having fulfilled one Prophecy in this terrible Cry, contained in the very Words of *Psalms* 22. he fulfils another, he saith, *I thirst*, *John* 19. 28. And presently they give him Vinegar to drink. And *between this and his Death there intervene these Passages.* 1. His proclaiming to the World, that the Work of our Redemption was finished. *John* 19. 30. *When he received the Vinegar, he said, It is finished.* 2. A second Cry with a loud Voice, *Mat.* 27. 50. The Words are not expressed of his second Cry; only both Evangelists, *Matthew* and *Like*, testify it was a Cry with a loud Voice; to evidence to the World that in the very Article of his giving up of the Ghost, the Strength of Nature was not wholly spent, for he cried with a loud Voice. 3. The comfortable Resignation of his Soul into the Hands of his Father, *Luke* 23. 46. *Father, into thy Hands I commend my Spirit:* And although, but even now the black Storm was upon his Soul, that made him cry out with that loud and bitter Cry, yet the Cloud is over, and with Comfort he delivers up his Soul into the Hands of that God, whom he thought, but even now, had forsaken him. It is more than probable, that that bitter Cry was uttered at the very *Zenith* of his Pains; and when he had taken the Vinegar, and proclaimed that it is finished; though they were all wrapt up in a very small time, about the end of the ninth Hour, yet now there remained no more, but for him to give up his Spirit, which

which he instantly thereupon did, *John 19. 30.* He said, *it is finished, he bowed the Head, and gave up the Ghost.* Now the things wonderfully observable in the Death of our Saviour are many. 1. That it was a voluntary delivering up of his Spirit; this is that which he said, *Mat. 10. 18.* *No man taketh it from me, but I lay it down: I have power to lay it down, and I have power to take it again; this commandment have I received of my Father.* And truly this voluntary delivering up of his Soul, was well near as great an Evidence of his Divinity, as his resuming it again; so that this very delivering up of his Soul, converted the Centurion, *Mark 15. 39.* *When he saw that he so cryed and gave up the Ghost, he said, Truly this man was the Son of God.* Now that he thus voluntarily gave up his Spirit, is evident; 1. By the strength of Nature, that was yet upon him, in the very Article of his Death, he cryed with a loud Voice. 2. That the Thieves who were crucified at the same time, died not till there was a farther Violence used by breaking their Legs, *John 19. 32.* but he expired to prevent the Violence of the Soldiers, and to fulfil the Type and Prophecy, *Not a bone of him shall be broken, John 19. 36.* 3. That the suddenness of his Death caused Admiration in those that well knew the lingring course of such a Death; in the Centurion, *Mark. 15. 39.* in Pilate, *Mark 15. 44.* which might probably be the cause that the insolent Soldier, to secure the assurance of his Death, pierced his Side with a Spear, *John 19. 34.* and thereby fulfilled that other Scripture which he never thought of, *John 15. 37.*

Now the wonderful Occurrences that accompanied our Saviour's Death were very many, and considerable. 1. A strange and particular Fulfilling of the Prophecies and Types, that were concerning our Saviour's Death, and the very individual Circumstances that attended it; and all to confirm our Faith, that this was indeed the *Messias*, and that he was thus delivered over to Death, by the most certain and pre-determinate Counsel of God: The time of his Death so exactly predicted by *Daniel, ch. 9. v. 25, 26.* the parallel Circumstances with the Paschal Lamb, in the Nature

Nature of him, a Lamb without Spot, *Exod. 12. 5. Isa. 53. 7.* in the time of his delivery over to Death, at the Feast of the Passover, and the very Evening wherein the Passover was to be eaten: In the manner of his Oblation, not a Bone to be broken, *Exod. 12. 46.* Again, the manner of his Death, by piercing his Hands and his Feet, *Psal. 22. 16.* The very Words used by him, *Psal. 22. 1. Mat. 27. 46.* the Words used of him, *Psal. 22. 8. Mat. 27. 43.* the crucifying of him between Malefactors, *Isa. 53. 12.* the Whippings, *Isa. 53. 5.* the dividing of his Garments, and casting Lots upon his Vesture, *Psal. 22. 18.* the thirst of our Saviour upon the Cross, and the giving him Vinegar and Gall, *Psal. 69. 21.*

2. A strange and miraculous *Concussion of Nature*, giving Testimony to the wonderful and unheard of Dissolution of our Saviour's Body and Soul, *Darkness* from the sixth Hour until the ninth Hour. And it is observable in the Night wherein he was born, by a miraculous Light the Night became as Day, *Luke 2. 9.* But at his Death a miraculous Darkness turned the Day into Night for three Hours; *Mat. 27. 45.* At his Birth a new Star was created to be the Lamp and Guide unto the place of his Birth, *Mat. 2. 9.* But at his Death the Sun in the Firmament was masked with Darkness, and yielded not his Light, while the Lord of Life was passing into the vale of Death. Again, another Prodigy that accompanied the Death of Christ, was an *Earthquake*, that rent the Rocks, and opened the Graves, and struck Amazement and Conviction into the Centurion, that was watching him, *Mat. 27. 52, 53, 54.* When our Saviour was entering into the Earth by Death, the Earth trembled; and so it did when he was coming out of it by his Resurrection, *Matth. 28. 2.*

3. Again, the Graves were opened, and the *dead Bodies of the Saints arose*: As the touch of the Bones of *Elisha* caused a kind of Resurrection, *2 Kings 13. 21.* so our Saviour's Body, new fallen to the Earth, did give a kind of particular Resurrection to the Saints Bodies, to testify that by his Death, he had healed the deadness of the Grave, and that the Satisfaction of Sin was accomplished, when

Death

Death, the Wages of Sin, was thus conquered.

4. Again, *the Veil of the Temple* was Rent in twain from the top to the bottom, *Mat. 27. 57.* the Veil was that which divided the most holy place from the rest of the Tabernacle, *Exod. 26. 33.* and in that most -holy Place were contained the mysterious Types, the Ark of the Covenant, and the Mercy-Seat; and within this Veil only the High-Priest entred once a Year, when he made an Atonement for the People and for the Tabernacle, *Lev. 16. 33. Heb. 9. 7.* and now at our Saviour's Death, this Veil was rent, from the top to the bottom; and it imported divers very great Mysteries: 1. That now our great High-Priest was entring into the most Holy, with his own Blood, having thereby made the Atonement for us; *Heb. 9. 12. By his own Blood, he entered once into the most Holy place, having obtained Eternal Redemption for us.* 2. That the means, whereby he entered into the most Holy place, was by rending of his Humanity, his Soul from his Body, typified by the rending of that Veil; and therefore his Flesh, that is, his whole Humane Nature was the Veil, *Heb. 10. 20. Consecrated through the Veil, that is, his Flesh.* 3. That now by the death of Christ all those dark Mysteries veiled up formerly in the most Holy, the Ark of the Covenant, and the Mercy Seat, are now rended open, and their Mysteries unfolded; Christ the Mediator of the Covenant, and the Seat of Mercy and Acceptation, unto all Believers, founded and seated upon him, and thereby that Life and Immortality, which was wrapt up in the Mysteries of the old Covenant, and yet those Mysteries veiled, and inclosed up, within the Veil, is now brought to light through the Gospel, *2 Tim. 1. 10.* and the Veil rent in twain, that as well the meaning of those Mysteries and Types under the Law is discovered. 4. That now the use of the Ceremonial Law is at an end, the greatest and most Sacred Mystery of the Tabernacle, and indeed of the whole Ceremonial Law, was this that was within the Veil, the most Holy place, wherein were the most Holy and Reverend Mysteries, the Ark and the Mercy-Seat; But now the Veil is Rent, the Use Abolished, the Covenant of

of the People is given, the Body of Christ, typified by the Temple, separated, and so the use of the other Temple, Tabernacle, and the Holy Places, Vessels, Instruments thereof ceased : 5. That now the Kingdom of Heaven, the most Holy Place, is open unto all Believers : Christ our High Priest is entered in with his own Blood, and has not closed the Veil after him, but rent it in sunder, and made and left a passage for all Believers to follow him, with our Prayers and Access to the Glorious God, and hereafter in our Persons ; *Heb. 10. 19, 20. Having therefore boldness to enter into the Holiest by the Blood of Jesus, by a new and living way, which he hath Consecrated for us, through the veil that is to say, his flesh ; let us draw near with a true heart.*

And now we have gone thus far with our Lord unto his Death, we shall follow him to *his Grave*. *Joseph of Arimathea*, having an honourable mention by all four Evangelists, *Mat. 17. 57.* a rich man, and Jesus's Disciple, *Mark 15. 43.* an honourable Counsellor, who waited for the Kingdom of God ; *Luke 23. 50.* a Counsellor, a good man, and a just, who had not consented to the Counsel or Deed of the *Jews*, and waited for the Kingdom of God ; *John 19. 38.* a Disciple of Christ, but secretly for fear of the *Jews* : this man manifested his Faith and Love to his Master, when he was in his lowest condition ; goes to *Pilate* boldly, and begs his Saviours Body ; he wraps it in a clean Linen Cloth, laid in a Tomb provided for himself, and hewed out of the Rock, and rolled a great Stone upon the door of the Sepulchre. And as by his Death with the Malefactors, so by his Burial in this Rich man's Sepulchre, he fulfilled both parts of the Prophecy, *Isa. 53. 9. He made his Grave with the Wicked, and with the Rich in his Death.* The High Priests continued their malice, and their jealousy, even against the dead body of our Saviour ; and, to secure themselves against the suspicion of his Resurrection the third day, take order for making the Sepulchre sure. till the third day was past, *Matth. 27. 60.* They seal the Stone, and set a Watch. And it is very observable, how the Almighty Council of God made use of the very Malice and jealousy of these People, for the confirming of

of his own Truth, Christ's Resurrection, and our Faith; Their Malicious and Curious Industry, to prevent the possibility of a fictitious Resurrection, abundantly and uncontrollably convincing the Reality of our Saviour's Death and true Resurrection. He is laid in the Grave the Evening of the day wherein he suffered; a Stone rolled upon the mouth of the Grave, such as required a considerable strength to remove it, insomuch that the Women that came the first day of the Week to embalm the Body, were in a great difficulty how it should be removed; *Mark* 16. 3: For it was a great Stone; *Matth.* 27. 60. And this Stone Sealed: And, as if all this were too little, and the Bonds of Death and the Grave were too weak, they add a Watch of Soldiers to secure the Body, *Mat.* 27. 66. And here we leave for a while our Saviour's Body interred in Spices, *John* 19. 39. in a new Sepulchre, wherein never before any lay, *John* 19. 41. hewn out of a Rock in the Garden *John* 19. 42. That as in the Garden, Death at first laid hold of the first *Adam*, so in the Garden the second *Adam* undergoes the state of Death, and gains the Victory over the Grave: His Agony in a Garden, and his Interment in a Garden; his Body rests in the Grave, and his Soul Translated into Paradise; for so he witnessed of himself, *This day thou shalt be with me in Paradise*, *Luke* 23. 43. For at the instant of his Dissolution our satisfaction was made; and the work of our Redemption, so far as it depended upon his Suffering, finished: So that had it not been for a Witness of the reality and truth of his Death, and of the power and reality of his Resurrection, and the fulfilling of the Decree of God, manifested in the Scriptures, he might have re-assumed Life the next instant after his Death: For the Debt to the Justice of God was fully satisfied, and his continuance in the Grave until the third day was not by the power of Death, which he vanquished in the instant of his Dissolution, but a voluntary subjecting of himself unto that state, for the strengthening of our Faith, and the fulfilling of the Scriptures.

And now we come to the Consideration of the Resurrection of our Lord; by which he was declared to be the Son of

of God with power ; and by which the fulness and compleatness of our Redemption by him, is abundantly manifested. He chose that time to die, when the Passover was slain : that time wherein *Adam* was created, the sixth day of the Week at Evening. He chose that time for his Body to rest in the Grave, and for his Soul to rest in Paradise, wherein his Father rested from all the great work of the Creation ; the seventh day of the Week ; and he chose that day to rise again, which his Father chose to begin the Creation, the first day of the Week ; that the same day might bear the inscription of the Creation and of the Restoration of the World : And that as in that day the Lord God brought Light out of Darknes, so this Light, the Light that enlighthneth every man that comes into the World, should arise from the Land of Darknes, the Grave : *This is the day that the Lord hath made, let us be glad and rejoyce therein.* The Time of the Day wherein our Lord arose, was very early in the Morning of the first day of the Week as it began to dawn. *Matth. 21. 1.* While it was yet dark, or scarcely full light, *John 17. 1.* And the Manner of it was full of wonder and astonishment. An Angel from Heaven comes down to draw the Curtain of our Saviours Grave, and with an Earth-quake rolls away the Stone that covered it ; the Keepers, who had watchfully observed the Command of their Commanders, were stricken with Astonishment and became as dead, *Matth. 28. 2, 3, 4.* Our Lord, who had power to lay down his Life, and power to take it up again, *John 10. 17.* re-assumes his Body, which, though it had tasted Death, yet had not seen Corruption, and ariseth, and thereby proclaimed the compleating of our Redemption ; and therefore not possible he should be longer holden of it, *Acts 2. 24.* his Victory over Death and the Grave for us, *1 Cor. 15.* When our Lord raised up *Lazarus*, he came forth of the Grave bound hand and foot with Grave Cloaths, *John 11. 44.* Though he was for the present rescued from Death by the power of Christ, yet he must still be a Subject to it : He is revived, but yet riseth with the Bonds of Death about him ; he must die again : But when our Lord riseth, he shakes off

off his Grave cloaths ; the Linen that wrapped his Body in one place, and the Linen that bound his Head in another, *John* 20. 6, 7. Our Lord being risen, dieth no more ; Death hath no power over him, *Rom.* 6. 9.

And thus we have considered the History of Christ's Passion and Resurrection, the first and second general Consideration : Who it was that suffered ; and what it was he suffered. The *Third Consideration* follows.

III. *From whom he suffered* all these things ; the consideration of which doth highly advance the Sufferings of Christ. 1. He suffered this from the hands of his own Father ; it was he that bruised him, put him to grief, and made his Soul an offering for sin, *Isa.* 53. 10. It was he that reached him out that bitter Cup to drink, *John* 18. 11. *The Cup which my Father hath given me, shall I not drink ?* It was he that bound that burden so close upon him, that made him sweat great drops of Blood in the Garden, and though thrice importuned for a dispensation from it, yet would not grant it : it was he, that when the greatest extremity of pain and sorrow lay upon him, to add thereunto, withdrew the sense of his presence from him, which wrung from him that bitter cry, *My God, my God, why hast thou forsaken me ?* The injuries of an Enemy are easily born, but the forsakings of a Father are intolerable. 2. The immediate Instruments and Contrivers of his sufferings were such as had a nearness of relation to him ; people of the same Nation, and his Kinsmen according to the flesh ; the seed of *Abraham* ; people of his own Religion ; that worshipped the same God, acknowledged the same Scripture ; the Visible Church of God ; and chief Representatives of that Church ; most eminent in place, reputation and presence of holiness ; the chief Priests, and Elders, and Scribes : People that he had never injured in his life ; but obliged them with his many miraculous Cures, his precious and Heavenly Instructions, his tenderest and dearest Love and Compassion : That very *Jerusalem*, which he wept over, *Matth.* 23. 37. and would have gathered as a Hen gathereth her Chickens under her wings, is now that brood that seeks the destruction of him, that came to save them ; and

and in that vile competition offered to them between their Redeemer and Murderer, chose rather to save a Malefactor, *Matth. 27. 20.* and to deliver their Innocent and Merciful Saviour : And these were they that, beyond the examples even of common humanity, pursued their Kinsman, their Benefactor, their Redeemer, with such exact Bitterness, and Malice, and Scorn, and Cruelty, that as it seemed barbarous to the Heathen Judge, so it hath out-gone the practice of the heathenish Tyrants : *Psal. 55. 12. It was not an enemy that reproached me, then would I have borne it, but it wast thou, mine acquaintance.*

IV. Let us consider *How he suffered* all these things ; and this doth infinitely advance the Excellence and Value of his Suffering. 1. He suffered *Imocently* ; *Isa. 53. 9.* He had done no violence, neither was any deceit in his mouth ; yet it pleased the Lord to bruise him, *2 Cor. 5. 21.* He made him to be sin for us, who knew no sin. The Companions of his suffering justify him, *Luke 23. 41.* We indeed justly, but this man hath done nothing amiss : his Persecutors justify him ; and yet their Malice rested not, but sought out false witnesses against him, *Matth. 26. 60.* And when they themselves were convinced of their own injustice, in prosecution of an Innocent, yet what they could not avouch upon the account of Justice, they do upon the point of Expedience, *John 18. 14.* Caiaphas gives them counsel, that it was expedient that one should die for the people : Judas that betrayed him, justified him ; *Matth. 24. 4.* I have sinned, in that I have betrayed the Innocent blood : His Judge acquits him, and in a signal Testimony of his judgment, *Matth. 27. 24.* He took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person : And yet though, in testimony of the satisfaction of his judgment, he washeth his hands in water before them, yet he condemns the person that he acquits, and stains those hands in the blood of our Lord, whom yet he pronounceth Innocent. And this Innocence of our Saviour was not only a Negative Innocence, an absence of guilt, but a Positive Innocence ; he suffered that had not only done no ill, but that had done nothing but good : he healed their sick, he

cured

tured their lame, their blind, their deaf, their lepers, cast out their Devils, and which was more than all this, shewed them the way to Eternal Life, to the saving of the Souls of many, and the convincing of the Consciences of all that heard him, *John 7. 46. Never man spake like this man :* And well might he ask as once he did, upon another occasion, *For which of all my good works do ye stone me ? John 10. 32. do ye Crucifie me ?* 'Blessed Lord, they Crucifie thee for all thy good works : If thou hadst been Guilty, possibly thou mightest have been spared in the stead of *Barabbas* ; nay, if thou hadst been only Innocent, it is possible thy Persecutors might not have been altogether so violent against thee : but thou sufferest for the very good thou didst : It was not only an act of Injustice that spared not thy Innocence, but an improvement of Envy that did malign thy very Goodness, *Matth. 27. 18. For he knew for envy they had delivered him up.*

2. He suffered all Patiently, *Isa. 53. 7. He was oppressed, and he was afflicted, yet he opened not his mouth ; he is brought as a Lamb to the slaughter ; and as a sheep before her shearers is dumb, so he opened not his mouth :* Betrayed by his Disciples, hurried away by the black guard that apprehended him, reproached and vilified by the High Priests and Elders, forsaken and denied by his followers, stricken, spit upon, and basely injured by the abjects in the High Priests Hall, derided by *Herod*, insulted upon by *Pilate*, *Knewest thou not that I have power to condemn thee ?* whipt, cloathed in scorn with purple, and crowned with a crown of thorns, and in that disguise saluted in scorn with *Hail King of the Jews* : forced to bear his burdensome Cross, which must afterwards bear him ; and then as one of the basest of men and vilest of malefactors, nailed to the Cross with most exquisite torment ; and then, by one of his Companions in Death, by the general rabble that were about him, by the superstitious Scribes and Elders, reproached as a Blasphemer, as an Impostor : and yet in the midst of all this usage, scarce a word spoken, and those that he spake, not favouring of any Impatience, or Complaint against his Persecutors, but full of Mildness, Gentleness, Sweetness, Goodness, and whilst his

his Persecutors are busie in revilings and tormentings, he is as industrious to pray for them, *Luke 23. 44. Father forgive them, they know not what they do.*

3. Which is yet a higher step, he suffered all this *Willingly, and Cheerfully*, *John 10. 18. No man taketh my Life from me, but I lay it down of my self*, *Luke 12. 50. I have a Baptism to be baptized with, and how am I straitned till it be fulfilled?* And this willingness of our Lords sufferings appears in these particulars: 1. In that when he had Power to prevent it, and to rescue himself from the insolence of his Persecutors, yet he useth it not: one Angel armed by Commission from God, in one night destroyed a vast Army of the *Assyrians*; and upon the desire of our Lord, no less than twelve Legions were ready for his Guard; But yet this must not be; *How then shall the Scriptures be fulfilled?* *Matth. 27. 53, 54.* When the Company that were sent to apprehend him, heard those words, *I am he*, they went backward and fell to the ground, *John 18. 6.* The same power by which they fell, could have so bound them never to have risen again; but our Lord, though he manifested this Power to evidence his Divinity, yet he useth it not so far as to impede his Passion; and as it were, resumes and calls back that manifestation of his Deity, lest it might be a means to interrupt the service which he was about to perform for mankind. *He asked them again, whom seek ye?* 2. In that he corrects and checks all things that might be either an impediment of his Passion, or that might, in the least degree, betray an unwillingness for him to undergo it. Doubtless there was an adequate representation unto him of the dreadfulnes of that conflict he was to undergo with the wrath of God, and yet upon all occasions he corrects that fear and those sad apprehensions which caused his humane nature to shrink at it; *John 12. 27. Father save me from this hour, but for this cause came I to this hour*; *Matth. 26. 39. Father, if it be possible, let this Cup pass from me: nevertheless not as I will, but as thou wilt*: That even whilst the infirmity of his humane nature started at the apprehension of what he was to suffer, and prayed against it, yet the freeness and purity of his Obedience carried him on to it, and made him

as it were, unpray what he had before prayed : And though his Soul startled at the discovery of that dismal vale that he was now to pass through, yet his Love to mankind and his Resolution of Obedience to his Father's Will carried him on with Willingness to suffer that which he was troubled to see. Again, how doth he check all his impediments to his suffering : he foreseeth Shame and Pain ; he arms himself against both ; *Heb. 12. 2.* with Patience against the latter, he endured the Cross ; with Resolution against the former, he despised the Shame. Again, when *Peter* began to play the Politician in advising our Lord to decline his suffering, how severely doth he take him up ? *Mat. 16. 23. John 18. 11.* *Get thee behind me ; the Cup which my Father hath given me to drink, shall I not drink it ?* Again when the forward zeal of the Disciple drew his Sword, and cut off a Servant of the High Priest's Ear, our Lord checks the assailant, and cures the wound ; lest any thing should retard the Execution of that thing for which he came into the world, or import the least argument of backwardness in him to undergo it. *Mat. 26. 52. John 18. 11.* It is very observable to see how *Pilate* was ready to fluctuate upon every occasion, and shifted from place to place, and from point to point, to decline the condemnation of our Lord : When he answered him nothing, he marvelled, and was at a stand upon his silence, *Mat. 26. 17.* When he heard his accusation to be, because he made himself the Son of God, he was the more afraid, *John 19. 8.* he had secret checks from his own Conscience, and weighty advertisements from his Wife, that doubtless did put him to a great perplexity of mind, which was scarcely conquerable by the importunity of the *Jews* : And, if in the midst of this unresolvedness and hesitancy of mind, our Saviour should in any one answer of his, have sent forth that Majesty and strength of Conviction, that he could easily, and upon former occasions had done, certainly the *Jews* must have expected the coming of another Deputy to have been the Executioner of this purpose. But our Lord was so far from declining this great work of our Redemption by his Blood, that he seems purposely to decline that Majesty of

speech, wherewith he could have confounded his Judge; and either answered him with silence, or with such expressions as might not too much affright him from the proceeding in that sad imployment; *John 19. 11. Thou couldst have no power at all against me, unless it were given thee of God.* Though he blamed the malice of his Accusers, he admits and asserts the Authority of his Judge.

V. Let us consider, *For whom he suffered all this.* 1. *The Persons* for whom he suffered *deserved it not*: The expressions of the Scripture are full in this, *Rom. 5. 7, 8. Peradventure for a Good man some would even dare to die; but God commendeth his Love towards us in that, while we were yet Sinners Christ died for us*; the objects which he looked upon in his sufferings were darkness, *Eph. 5. 8. Children of wrath, Eph. 2. 3. Aliens from the Commonwealth of Israel, strangers from the Covenant of Promise, having no hope, and without God in the world, Eph. 2. 12.* See but what a Monster the best of us were in our natural condition, when every power of our Soul and Body was quite corrupted from the use and end, for which they were made, *Rom. 3. 9, 10, &c.* 2. As it was for those that deserved it not, nor any deliverance by it, so it was for a Company of Creatures that *were no way solicitous* for, nor sought after Redemption; such as were ignorant of their own Misery, and no way endeavouring after Mercy. Thus *He was found of them that sought him not*; and surely little seeking could be found of such as were in such a condition, *Eph. 2. 1. Dead in Trespasses and Sins.* 3. Not only for those that neither deserved, nor sought after deliverance, but his sufferings were for those that were *Enemies*; *Rom. 5. 10. If when we were Enemies, we were reconciled to God by the Death of his Son*; *Col. 1. 21. And you that were sometimes alienated and Enemies in your mind by wicked works, yet now hath he reconciled*: And the Enmity was so perfect that it corrupted the best habits of our minds, and turned them into an abstracted kind of Enmity; the very wisdom of the flesh, earthly, sensual, and devilish, *Jam. 3. 15.* So that there was not only in our nature an absence of any good that might move God to do any thing for us, and an absence of that life that might be solicitous for it self, but there

there was a positive malignity in our Nature against that God, that should pardon; against that Christ that should satisfy; against that Grace and Spirit that should apply: We were actuated with those vile affections and lusts, that looked upon a Saviour with no less aversion and spite, than those Devils did, that cryed out of the possessed man, *Art thou come to torment us before our time?* And yet for these, and such as these, our Saviour died; nay, some of these who had actually their hands in his blood, found the efficacy of that very blood which they shed *Heb. 12. 24.* not crying for revenge against them, but for mercy for them, and healing those who had cruelly spilt it; the efficacy of that blessed Prayer of his; *Father forgive them, they know not what they do,* within some few months after his death did first wound their hearts with a sense of their guilt, and then healed them with the infusion of his Blood, *Acts 2. 23, 37.*

VI. From the consideration of the former particulars, it will easily appear what was the *Motive* of this great work. We have seen in the creature nothing but Sin and Enmity against God, and consequently a just obligation to everlasting wrath and misery: So there we can find nothing that might upon any account of merit or desert draw out such mercy as this. We must seek for the Motive in the *Author* of it: and in him there was *no Necessity* at all to bind him to it: It was his own free will that at first gave Man a Being and a blessed Being; and when he had sinned against the Law and Conditions of his Creation, there was a Necessity of Justice for his Eternal Punishment, but no necessity at all for his Restitution. God made all things for his Glory, not because he stood in need of it; for he had in himself an infinite Self-sufficiency and Happiness, that stood not in need of the glory of his Creation, nor was capable of an accession by it: And if it had, yet the great God could have enjoyed the Glory of his Justice, in the everlasting punishment of unthankful Man, and yet had glorious Creatures enough, the blessed Angels, to have been the everlasting partakers and admirers of his Goodness: And if there had been yet an absolute necessity of visible intellectual Creatures, to be the participans of his Goodness, and the active Instruments of his Glory; the

same Power that created men, at first, could have created a new generation of man that might have supplied the defection of our first parents and their descendants. What then is the original of all his Goodness to poor sinful man? to purchase such a worthless creature at such an invaluable price as the blood of the Son of God? Nothing but Love; free undeserved Love; Love that loved before it was sought; that loved when it was rejected: *Deut. 7. 7. The Lord did not set his love upon you, nor choose you, because ye were more; but because the Lord loved you: he loved you because he loved you: as Almighty God could not define himself by any thing but himself, I am that I am, Exod. 3. 14. so he can resolve his Love into no other motive than his Love; he loved you because he loved you: And here is the spring, the fountain of this strange and unheard of Goodness of God in Christ; nothing but the free Love of God; John 3. 16. So God loved the world, that he gave his only begotten Son, &c. 1 John 4. 10. Here is Love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins; and that very same individual Love that was in the Father to send, was in the Son to come, and to die for us. It was he that loved and washed us with his own blood; washed us because he loved us. When we lay like Ezekiel's wretched Infant, *Ezek. 16. 5, 6.* polluted in our Blood, when no eye pitied us, then this Love of God passed by us, and said unto us, *Live*; yea said unto us, when we were in our Blood, *Live*: And when that Life was not acquirable for us, but by the Death of the Eternal Son of God, then to purchase that life for us, he sold his own; and to wash us from the pollutions of our blood, freely spent and shed his own. This was the Love of Christ, which passeth Knowledge, *Eph. 3. 19.**

VII. Now let us consider the End and Scope of this admirable Love of Christ: And as it looks upward towards God, so it looks downwards towards Us; as he was the Mediator between both, so the End of his Mediatorship had a respect to both: 1. In reference to God, and so the Ends of our Lord's Suffering were principally,

1. To restore unto Almighty God the active Service and Glory

Glory of his Creature. Almighty God did at the first create Man in such a Constitution, that he might, not only passively and objectively, bring unto him the Glory of his Power and Wisdom in the framing of such a Creature to Glorify him, as the Heavens, the Stars and other Creatures below an intellectual Nature do; but to be a beholder of himself and his works, to be an observer of his Will, and to glorify his Maker in the admiration of his Power, Wisdom, and Goodness, and in the Obedience and Observance of his Law and Will, and to his own Glory had by an eternal Bond annexed his Creature's Perfection and Blessedness. Man rebelled, and therefore as he became unserviceable to the End of his Creation, so he lost the Blessedness of his Condition: Christ came, and by his own Blood purchased as unto Man, his Blessedness, so unto God the Glory and Service of his Creature: This was old Zachary's Collection, *Luke 2. 74, 75. That we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness.* Titus 2. 14. *Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.* And this was the chief part of that Account that our Lord giveth unto his Father, in that blessed Prayer that he made a little before his Passion, *John 17. 4. I have glorified thee on Earth, I have finished the work, which thou gavest me to do.* As if he should have said 'Thou hast sent me into the world about a great and weighty Business, the Restitution of thy fallen Creatures; and that therein as thy Creature may partake of thy Goodness so thou mayest reap the Glory of thy Creature's Service: And now behold according to that command of thine, I here return unto thee thy Creature healed, and restored, that it may be as well a monument, as a proclaimer of thy Goodness and Glory, unto all Eternity.

2. To manifest unto Men and Angels the Glory and infinite Perfection and Excellence of all his blessed Attributes: The Glory of his Wisdom in contriving, and of his Power in effecting such a deliverance for the Children of Men, by a way that exceeded the disquisition of Men and Angels; the Glory of his Mercy, that could not have been

possibly so conspicuous to mankind, if Man had never sinned. In the Creation of Man he manifested the Glory of his Goodness, that communicated a Being to him, that so he might communicate his Goodness to him : But in the Redemption of Man, he manifested his mercy in forgiving and healing a rebellious and miserable Creature ; The Glory of his Justice, that would not pardon the Sin till he had a Satisfaction for the Sin ; that would not spare the Son, whom he chose to be the Surety for the Sinner.

2. *In reference to Man*: And so the Ends of our Lord's Suffering were principally these :

1. To absolve and deliver him from Guilt, the Consequence of Sin, and Misery the Fruit of Guilt : *Eph. 1. 7. In whom we have redemption through his Blood, the forgiveness of sins.* And surely, had the Fruit of Christ's Death rested here, it had been a great degree of Mercy ; if we rightly weighed the heaviness of the burthen of Guilt, the severity of the Wrath of God, and the extremity of that Misery that doth and must attend it. If a Man under the Guilt and Horror of some hideous Treason, under the severe and inexorable Sentence of the Laws against him, under the imminent Infliction of most exquisite and continuing Torments, should but hear of a Pardon and discharge from this ; how welcom would it be, though the residue of his Life were to be spent in Exile ; But our Lord's purchase rests not here.

2. To Reconcile God to his Creature : So that it doth not only remove the Effects of the Anger of God, which is Punishment, which may be removed, and yet the Anger continuing : Nor doth it only remove the Anger of God, and leaves a man in a kind of state of Indifferency, as it is between persons that never were acquainted one with another : But it is a state of Reconciliation, *Eph. 2. 16. That he might reconcile both unto God in one body by the Cross, having slain the enmity thereby ; 2 Cor. 5. 19. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.* And certainly this is a great Addition unto the former, that God in Christ should not only pass by our Sins, but should no longer look upon us as Strangers, but as Persons

sons reconciled unto him : And surely a Soul sensible of the unhappy Condition of being estranged from God, how highly would he prize a state of Reconciliation, though it were in the meanest and lowest Relation ? *Luke 15. 19. I am no more worthy to be called thy Son, make me as one of thy hired Servants ;* So that I may not be estranged from thee, reconcile me unto thy self, though in the Condition of thy meanest Servant. But neither doth the happy Fruit of our Lord's Suffering rest here,

3. To restore unto us that near and blessed Relation of being Sons of God : *Gal. 4. 5. That we might receive the adoption of Sons,* 1 *John 3. 2. Behold now we are the Sons of God, and it doth not yet appear what we shall be.* This was that dear expression of our Lord, after his Resurrection, *John 20. 17. Go to my Brethren, and tell them I ascend unto My Father and Your Father, to My God and Your God :* He seems to interest them in this Blessed Relation in a kind of equality with himself ; My Brethren, My Father and Your Father, and the sweet and comfortable consequents of this are incomparable. Is he my Father ? then I know he can pity me as a Father pitieth his Children, *Psal. 103. 13. he can pardon and spare me as a Father spareth his Son that serves him. Mal. 3. 17.* Is he my Father ? then whither should I go but to him for protection in all my dangers ? for directions in all my difficulties ? for satisfaction in all my doubts ? for supply in all my wants ? This I can with confidence expect from a poor earthly Father, according to the compals of his abilities : *If ye then being evil know how to give good things unto Your Children, how much more shall Your Father, who is in Heaven, give good things to them that ask him ; Matth. 7. 11.* Mercy, and Compassion, and Love, is a Virtue in a man, in an earthly Father, a piece of that Image of God which at first he imprinted in Man ; and yet passion and human infirmity, as it hath much weakned the habit thereof in us, so it may suspend the exercise thereof to a near Relation : But in Almighty God these Virtues are in their Perfection, and nothing at all in him that can remit it, Mercy and Tenderness are Attributes which he delights in ; Mercy pleaseth him ; it was the great Attribute he

he proclaimed his Name by, *Exod. 34. 6.* and so diffusive is his Mercy that it extends to all, *He is good to all, and his tender Mercies are over all his works, Psal. 145. 9.* and not only to the Just and Good, but even to the Unkind; causing his Sun to shine upon the Evil and the Good: And surely he that hath Mercy and Goodness for an Enemy, cannot deny it unto a Child. *Can a Mother forget her sucking Child? &c. Yea she may forget; yet will I not forget thee, saith the Lord. Isa. 49. 15.*

4. To restore us to a most sure, everlasting and blessed Inheritance in Heaven. *Gal. 4. 7. If a Son, then an Heir of God through Christ:* and here is the complement of all; not only absolved from the guilt of sin, reconciled to God, put into the relation of a Child of God; but after all this, to be everlastingly and unchangeably stated in a blessed condition unto all Eternity: and all this from the condition of a most vile, sinful lost Creature, and by such a price as the Blood of Christ. More need not, cannot be said.

VIII. And by what hath been said, it is easie to see what the Fruits and Effects of all this are. God will not be disappointed in the end of so great a work, and therefore we cannot be disappointed in the fruit of it; and those are either such as are enjoyed in this Life, or principally appropriated to that which is to come. 1. Those Benefits that naturally arise from Christ Crucified, and are enjoyed in this Life, are these:

1. *Justification* and Acceptation in the sight of God; he looks upon us as those that have satisfied his Justice when his Son suffered; and as those that performed his Will, when his Son performed it: So that as our Lord imputed our sins to our Redeemer, so he imputes his Righteousness unto us; and as he was well pleased with him, so he was well pleased in him, with as many as are received into this Covenant.

2. *Peace with God.* This is the natural consequence of the former. *Rom. 5. 1. Being justified by Faith, we have Peace with God through our Lord Jesus Christ.* The only cause of breach between God and his Creature is removed, and Peace and Love restored between them.

3. *Free Access unto God;* For we are restored unto Peace with

with him, and consequently access unto him ; and indeed it is a part of that duty which he expects from us : Our access to him, is not only our privilege, as the access of a Subject to his Prince, or a Child to his Father ; but it is our duty, as a thing enjoyned unto us in testimony of our dependance and love unto him.

4. Consequently, *Peace with our selves, and our own Conscience* ; and that upon a double ground. 1. Because our Conscience is sprinkled by the Blood of Christ, which defaceth and obliterated all those black *Items*, that otherwise would be continually calling upon us. 2. Because Conscience ever sideth with God, whose Vicegerent she is in the Soul, and hath the very same aspect, for the most part that Heaven hath ; and therefore if it be clear above, it is ordinarily quiet within ; and if God speaks Peace, the Conscience, unless distempered, doth not speak trouble.

5. An Assurance of a continual *supply of sufficient Grace*, to lead us through this vale of trouble, without a *final apostacy* or falling from him. Were our Salvation in our own hands or managed by our own strength, we should utterly lose it every moment ; but the Power, and Truth, and Love of God is engaged in a Covenant of the highest Solemnity that ever was, sealed in the Blood of the Son of God, for our Preservation ; and it shall be as Impossible for us to fall from that condition, as for the Almighty God to be disappointed : No, his Council and Truth, the constant supply of the Blessed Spirit of Christ, shall keep alive that Seed of Life, that he hath thrown into his Soul, 1 *John* 3. 9. *For his Seed remaineth in him, and he cannot Sin, because he is born of God.*

6. Sufficient Grace to preserve us from, or support us in, or deliver us out of *Temptations*. We stand more in need of Grace, than we do of our Bread ; because the consequence of the want of the former, is of more danger than the latter, by so much as the Soul is more valuable than the Body. If our Father is pleased to furnish us with our daily bread, how shall he then deny us our daily and hourly supplies of his Grace ? *Rom. 8. v. 13.* Especially since our interest therein is founded upon the Covenant made in the blood of

of Christ, 2 Cor. 12. 9. *My Grace is sufficient for thee.*

7. A favourable *Acceptation of our duties*, since they are the performances of Children; and therefore not measured according to their own worth, but according to the relation and affection from whence they proceed.

8. A gentle and merciful *pardoning of our failings*, even as a Father pitieth and pardoneth the infirmities of a Child, and though he does not dispense with presumptuous offences; yet he either observes not, or forgives their many Infirmities. And it is a privilege of high concernment to us, that as in our first conversion, the Blood of Christ washeth away a whole life of sins at once, so after our conversion, the same Fountain stands open; whereunto we may and must resort, to cleanse our daily Failings. Christ received by Faith in the heart, is a continual Sacrifice, which I may present unto the Father, for my sins committed after my conversion.

9. A comfortable restitution of a just *Interest in the Creatures*. When Man forsook the Allegiance he owed to his Maker, the interest he had in the Creature, did, as it were escheat to the Lord: And though his Goodness after permitted him the use of them, yet it was still, as it were, upon account: And as the Sons of Men have a great account to give unto God for their sins, so they have for his Creatures. Christ hath restored unto us a better propriety in that, which civil right hath made ours, than what we had before.

10. A *Comfortable and Sanctified Use of all Conditions*: In Prosperity, Moderation; in Adversity, Contendedness; in all, Sobriety. For as our Lord hath purchased for us Grace, to use all things aright; so he hath obtained for us an inheritance that renders the best the World can give us, unworthy to be valued, and the worst it can give us, unworthy to be feared, in respect of the Blessedness which he hath settled upon us.

11. Consequently *Contempt of the World*, because higher matters are in my eye, such as the best the World can yield, cannot equal; nor the worst it can inflict, cannot take away. All this upon

12. A *Lively Hope*: A hope that maketh not ashamed; even

even of that Glory which my Saviour came down from Heaven to purchase by his Blood; and the assurance whereof he hath sealed with his Blood: *John 2. 3. I go to prepare a place for you, and if I go, and prepare a place for you, I will come again, and receive you unto my self, that where I am, ye may be also*: A hope of a blessed Resurrection after death; a hope of that blessed appearance of our Lord and Saviour Jesus Christ; a hope of that Glorious Sentence in the presence of Men and Angels, *Come ye blessed*; and an hope of an Everlasting Estate of Blessedness and Glory in the presence of the great God, and glorified Saints and Angels, unto all Eternity. And the efficacy of this hope dipt in the blood of Christ, brings us Victory:

1. *Victory over Sin. Sin shall not have dominion over you, for ye are not under the Law, but under Grace, Rom. 6. 14. He that hath this hope purifieth himself even as he is pure. 1 John 2. 3.*

2. *Victory over the World, in the best it can afford us; its flatteries and favours: these are too small and inconsiderable, when compared with this hope; they shine like a Candle in the Sun; and are ineffectual to win over a Soul that is fixed upon this Hope, and Victory over the worst the World can inflict: Our Lord hath conquered the World in this respect for us: Be not afraid, I have overcome the World, John 16. 33 and conquered it in us; This is the Victory that overcometh the World, even your Faith, 1 John 5. 4.*

3. *Victory over Death; which now, by means of this blessed hope is stript, as well of her terror as her power: Thus thanks be unto God, who giveth us the Victory through our Lord Jesus Christ, 1 Cor. 15. 37.*

And now though the Nature of this Argument hath carried my Meditations to a great height, yet to avoid mistakes, some things I must subjoin.

1. That when I thus aggravate the sufferings of our Lord under the imputed guilt of the sins of Mankind; yet we must not think that his sufferings were the same with the Damned in duration, so neither in kind, nor in degree; for this could neither consist with the purity of his

his Nature, nor innocence, nor dignity of his Person, nor the hypostatical Union of both Natures in him : but he suffered as much as was consistent with these considerations ; and, as considering the dignity of his Person, was equivalent to the sin and demerits of all Mankind.

2. That his Righteousness imputed to us, doth not exempt us from acquiring a Righteousness inherent in us ; This were to disappoint the end of his suffering, which was to redeem us from our vain conversation, and make us a peculiar people zealous of good works.

3. That this purchase of Salvation by Christ for Believers, is not to render them idle, or secure, or presumptuous ; where there is such a disposition of Soul, it is an evident Indication, that it is not yet truly United unto Christ by true Faith and Love ; his Grace is sufficient to preserve us, and always ready to do it, if we do not wilfully neglect or reject it.

The Victory of Faith over the World.

1 John V. 4. *For whosoever is born of God, overcometh the World; and this is the Victory that overcometh the World, even your Faith.*

These things are herein considerable :

1. The *Act* which is here declared, *Victory or Overcoming.*

2. The *Person* that exerciseth this Act, or concerning whom this is affirmed, described by this description, a Person that is *born of God.*

3. The *Thing* upon which this Act of *Victory* is exercised, *viz. The World.*

4. The *Instrument* or Means, by which this Act is exercised, *viz. Faith.*

5. The *Method* or Order, or formal Reason whereby Faith overcometh this World.

Some few Observations I shall deliver touching all these in the Order proposed.

I. *Victory*

I. Victory or overcoming is a subjugation or bringing under an opposing Party to the Power and Will of another. And this Victory is of *two kinds*, compleat and perfect, or incompleat or imperfect. 1. The Notion of a compleat Victory is, when either the opposing Party is totally destroyed, or at least when dispoiled of any possibility of future Resistance: Thus the Son of God, the Captain of our Salvation, overcame the World, *John* 16. 33. *Be of good cheer, I have overcome the World.* And thus when we are delivered from this body of death, we shall overcome the World. This compleat Victory will be the portion of the Church and Christian triumphant. Again, 2. There is a Victory, but incompleat, such as the Victory of the Children of *Israel* was over the *Canaanites*, which though they were subdued, as to any possibility of a total re-acquiring of a superiority or equality of power, yet they were not subdued from a possibility of annoying, disquieting and rebelling; they remained still thorns to vex and disturb, though not to subdue their Conquerours; there was still an over-balance of Power in the Victors, though not wholly to extirpate them: And this is the condition of the Christian Militant in this World: He keeps the World in subjection, and every day gets ground upon it; but he cannot expect to obtain a Perfect, Compleat and Universal Conquest of it, till he can truly say with our Blessed Lord, *John* 14. 30. *The Prince of this World hath nothing in me.* Which cannot be till our Change comes; for till then we carry about with us our Lusts, and Passions, and Corruptions: Which, though with all Vigilancy and Severity, kept under, and daily impaired in their Power and Malignity, will hold a Correspondence with the World and Prince thereof, and be ready to deceive and betray us, though never to regain their Empire and Sovereignty; and the Reason is significantly given by the same Apostle, *1 John* 3. 9. *For his Seed abideth in him, and he cannot sin, because he is born of God.* Indeed he may, and shall have Sin as long as he hath Flesh about him. *1 John* 1. 8. *If we say we have no sin, we deceive our selves, and the truth is not in us.*

But

But although we have Sin still abiding in us, and like the Pyals in a Bowl, warping us to the World, yet that Vital Seminal Principle of the Grace of God, in Christ, always keeps its Ground, its life, and Tendency towards Heaven, and wears out, waists, and gradually subdues the contrary Tendency of Sin and Corruption.

II. The *Person* exercising this act of Victory and Conquest, he that is *Born of God*. All Men, by Nature, may be said, in some sense to be born of God; the Apostle tells the *Athenians*, Acts 17. 28. *We are all his offspring* But in this place, this Heavenly Birth is a second, a supervenient Birth from God; and hence it is called *Regeneration*, the New Birth, Birth of the Water and the Spirit, Birth of the Spirit, the Formation of Christ in the Soul; and the Creature so new born stiled the New Creature, the New Man, a partaker of the Divine Nature, born not of the Will of Man, nor of the Will of the Flesh, but born of the Will of God. And all these, and the like Expressions are Figurative, and seem to carry in them a *double analogy*: First, to the first Creation of Mankind; and secondly, to the ordinary Generation of Mankind since their first Creation: 1. As to the former Analogy, We know by the holy Word that the first Man was the root of all Mankind, stamped with the Signature of the Image of Almighty God, principally consisting in Knowledge, Righteousness and Holiness, and stood or fell as the common Representative of all Mankind: This Image of God was in great measure lost and defaced by the Fall of Man, and more every day spoiled by the Actual Sins and acquired Corruptions of his descendants: Christ the second *Adam*, hath instamped upon him a new inscription of the Glorious God, came to be a common Head, Root, and Parent of as many as are united unto him by Faith, Love, and Imitation, and to instamp a new upon them that lost and decay'd Image of God; who thereby put on the New Man, *Which after God is Created in Righteousness and true Holiness*, Ephes. 4. 24. and so becoming a New Creature, 2 Cor. 5. 17. Galat. 5. 6. renewed in Knowledge after the Image of him that created him,
Colos.

Colof. 3. 10. they receive a new Stamp and Impression from this great Exemplar Christ Jesus the true Image of the Invisible God. 2. The second Analogy is to the Ordinary Generation of Mankind; wherein as a little, but powerful, vital principle, which we call the Soul, forms and moulds the *fetus* according to the special Nature of Man in all his Lineaments and Proportions, and never gives over its Operation till it hath compleated that bodily mass into its full Complement of parts, and afterwards gradually Augments and Perfects it in his Organs and Faculties: So by a Vital Principle derived from God, through Christ, into the Soul, the same is moulded, fashioned, formed, increased and perfected according to this new principle of Life which is usually called *Grace*: Whereby it comes to pass (that) as the Soul is the Vital and conforming Principle of the Body, so this Grace is the very Life, and vital and conforming Principle of the Soul: And hence this formative Principle is called the Life of the Soul, the Quickning Spirit; and the Conformation of the Soul unto the will of God thereby is called the forming of Christ in them, the Life of Christ, the in-dwelling of Christ in the Heart by Faith. And this new Principle exerciseth in the Soul all the Acts analogical to that natural vital Principle in the Body giving to it as it were the Image, Lineaments, Proportion, Increase conformable to the Image of God in Christ, as true Wisdom, Righteousness, Justice, Holiness, Integrity, Love of God, Submission to his Will, Dependance upon him, and translates them into all the communicable Relations that Christ himself had, and invests them in his communicable privileges: If he be a Son of God by Nature, so are they by Interpretation, *By Adoption and participation of the Divine Nature, 2 Pet. 1. 4.* Is he an Heir of Heaven? so are they Co-heirs with him: Is he acceptable of God? so are they; Is he an Heir of Glory? so are they. And as this Conformation of the Body by this vital principle is performed by a seminal principle (at least as the Instrument of its Activity) derived from the Parent so the Analogy holds here: We find a double seminal Principle in this Conformation,

tion, and both derived from Christ our Head, *viz.* one External, another Internal. 1. The *External* seminal Principle is the Word and Message of the Divine Doctrine, Exemplary and Holy Life, singular Love of Christ and of God through him to Mankind, whereby we understand what he would have us do, the danger if we do otherwise; the blessed Reward Obedience, the great engagements of the Love of God in sending his Son to die for the plain, familiar easie way of attaining of Happiness; and because we often learn better by Example than by Precept, the same Word exhibits to us a lively Picture of his holy Conversation, his Humility, Meekness, Obedience, Love, Patience, Goodness: And this the External Means is in it self a great Moral Means to conform our Wills and Lives thereunto: And therefore it is called the Incorruptible Seed of the Word of God whereby we are born again, 1 *Pet.* 1. 23. 2. The *Internal* Seed is that Spirit of Grace sent out from Christ, which doth drive a Quickning lively Power to the Word and to the Soul, whereby it makes it effectual to its end, and therefore called a Spirit of Life and power, a Quickning Spirit: and this, not by transfusing a new substance or substantial Nature, which before it had not, but by its lively, yet secret operations, changing and moulding it suitable to the Image of him whose Spirit it is, and adding energy and efficacy of that other Seed of the Word, as the Sun doth to the Seminal Principles of Vegetables and Animals.

III. Touching *the Thing* upon which this Victory is obtained and Conquest made, it is *the World*: which comprehends in its latitude a double World; the World within us and the World without us.

The World *Within us*, which may therefore be so called principally in this respect, that a greater part of its Relation and tendency is toward the world, which is for the most part the object upon which it fixeth, the subject after which it reacheth, and the business upon which it fastneth and exerciseth. And hence it is, that the Apostle St. *John* divides the World without us with relation to the World within us, *viz.* *the lust of the Flesh, the lust of the Eyes,*
and

and the pride of Life, 1 John 2. 16. The World that is within us taketh in the two great Faculties or Powers, viz. 1. The Passions of the Soul; and 2. The sensual Appetite; Both these are in their own Nature good, placed in us by the Wise God of Nature, for most excellent ends and uses. Our business therefore is to keep in order and subjection, and to extirpate and root them out: for they are radicated in our Nature by the God of Nature. But of this more particularly.

1. *Our Passions*: Such as are Love, Hatred, Anger, Hope Fear, Joy, Sorrow; these and the like Passions of the Humane Soul, are not simply in themselves evil; nay being rightly placed, and duly ordered and regulated, they become serviceable to excellent ends and uses; and therefore simply in themselves they are not the subject of Christians Victory: But then they become such when they become the World in the Text, and that is principally in these cases.

1. When they are *misplaced*; as when we love the things we should hate, hope for the things we should fear, rejoice in that we should grieve, &c. or *converso*, 1. when they are *immoderate* or *excessive* about their proper objects; which comes to pass, when in those things about which we may exercise our passions lawfully, we exceed that measure or proportion that is due to them. For instance, I may lawfully love a competency of worldly subsistence, but I exceed in this, That I love it too much and beyond the worth that is truly in it: I may lawfully be angry with him that injures me, but I exceed in the measure, or degree, or time, or duration, and become implacable. 3. When my Affections or Passions are *not acted to that height they ought to be*: All finite objects of our Passions require a proportionate degree of our Passions; but where the object is infinite, my affections may err in *being too remiss* but not in the excess: I cannot love God too much, for I am to love him with all my might; but I may love him too little, and then my affection errs: I cannot hate sin too much, because I cannot love God too much, but I may hate it too little, 4. When my Affections or Passions are acted unreasonably, either in respect of the competition between objects

of several values : I may, nay I must love my Father ; but if I love my Father more than my Saviour, my Saviour hath pronounced me unworthy of him. 5. When my Passions degenerate into Vices and Corruptions, and so become not so much Powers or Faculties, as Diseases and Sickneses of the Soul : As when Anger degenerates into Malice, Revenge ; when Self love degenerates into Envy ; when desire of, or delight in, the profits or honours of the World degenerates into Covetousness or Ambition, and the like. 6. When my Passions are not under the Management, Guidance or Conduct of my superior Faculties, my Reason and Judgment ; but either go before they are sent, or go beyond for what they are sent, or return not and subside when recalled : And then they breed infinite perturbation in the Soul, invert the order of Nature, and become furies and tempests, and imprison and captivate the Mind and Understanding, and become a worse part of the World than that which is without us. Under these conditions our Passions and Affections are part of that World which is the object of a Christians Warfare and Victory.

2. The other part of this World within us are the Motions and Tendencies of our *Sensual Appetite*. This Sensual Appetite is in it self good, placed in us by the God of Nature for excellent ends, viz. For the preservation of the Individual Nature, as Eating and Drinking, and those invitations of Sense, subservient thereunto ; or for the preservation of the Species, as the desires of Sexes. But they then become a sinful part of this Inferior World.

1. When they become inordinate. 2. Or excessive. 3. Or unseasonable, or improper. 4. When they are not subordinate in their actings to the Government of Reason enlightened by Moral or Religious Light. A Christian hath no such Enemies without him, as unruly and undisciplined Lusts and Passions within him ; and it is a vain thing to think of overcoming the World without us, until this World within us be brought into subjection ; for without the Corruptions and Lusts within, the World and the evil Men of the World, and the evil one of the World, could not hurt us.

— *Non vulnus adactis*

Debetur gladiis, percussam est pectore ferrum.

The Wedge of Gold was an innocent thing, but *Achan's* covetous heart within gave it strength to do harm. We come into the World, as into a great Shop full of all variety of Wares accommodated to our Senses, Lusts and Affections; and were it not for these, those Wares would lie long enough upon the hands of the Prince of the World, before they could get within us or corrupt us.

2. *The World without us is of three Kinds; 1. The Natural World*, which is the work of Almighty God, is most certainly in it self good; and only evil accidentally, by Man's abuse of himself or it. It doth contain a general supply of objects answerable to the desires of our vegetable and sensible nature, and the exigences and conveniences of it; it is a great Shop full of all sorts of Wares answerable to our wants or conditions, there is wealth and places and delights for the Senses, and it becomes an Enemy to us by reason only of the disorder and irregularity of those Lusts and Passions that are within us, and by reason of the over-value that we are apt to put upon them; they are indeed temptations, but they are only passive, as the Wedge of Gold did passively tempt *Achan*, but it was his own Lust and Covetousness that did him the harm: the Rock doth not strike the Ship, but the Ship strikes the Rock and breaks it self. This World, as it is not evil in it self, so most certainly it is full of goodness and benevolence to us: it supplies our wants, is accommodated to the exigences and conveniences of our Nature; furnisheth us with various objects and instances of the Divine Goodness, Liberality, Bounty; of his Power and Majesty, and Glory; of his Wisdom, Providence and Government: which are so many instructions to teach us to know, and admire and magnifie him; to walk thankfully, dutifully, and obediently unto him; to teach us Resignation, Contentedness, Submission, and Dependance upon him. A good heart will be made better by it; and if there be evil in it, it is such as our own corrupt natures occasions or brings upon it, or upon our selves by it: and it is a great part of our

Christian warfare and discipline to teach us to use it as it ought to be used, and to subdue those Lusts and Corruptions that abuse it, and our selves by it. Again secondly there is another World without us, *the malignant and evil World, the World of evil Angels, and of evil Men; Mundus in maligno positus*: And the great mischiefs of this World are of two kinds; *viz.* 1. Incentives and temptations from it, that are apt to bring the rest of mankind into the evil of sin and offence against God; such as are evil examples, evil commands, evil counsel, evil perswasion, and sollicitations. 2. The Troubles, and Injuries, and Vexations, and Persecutions, and Oppressions, and Calumnies, and Reproaches, and Disgraces, that are inflicted by them: And the evil that ariseth from these are of two kinds, *viz.* such as they immediately cause, which is great Uneasiness and Grievs, and Sorrow: And again, such as consequently arise from these namely, the evil of Sin, as Impatience, Discontent, Unquietness of mind, Murmuring against the Divine Providence, doubtings of it, letting go our Confidence in God, Distrust, Unbelief, and putting forth our hands to iniquity to deliver our selves from these inconveniences, either by unlawful or forbidden means, by sinful compliances with the sinful World, by falling in with them to deliver our selves from their oppressions, persecutions or wrongs, by raising commotions, engaging in parties, and infinite more unhappy consequences. And thirdly, there is a third kind of World which is in a great measure without us, namely, the Accidental, or more truly *the Providential World* in relation to Man and his condition in this World, and is commonly of *two kinds, viz.* prosperous or adverse. External or worldly *Prosperity* consists in an accommodate condition of Man in this World; as health of body; comfort of friends and relations; affluence, or at least competency of wealth, power, honour, applause, good report, and the like. The dangers that steal upon mankind in this condition, are Pride, Haughtiness of mind, Arrogance, Vain-glory, Insolence, Oppression, Security, Contempt of others, Love of the World, Fear of Death, and desires of diversion from the

the thoughts of it, Luxury, Intemperance, Ambition, Covetousness, Neglect and forgetfulness, and a low esteem of God, our life to come, and our Duty. 2. *Adversity*; as Sickness and Diseases, Poverty, loss of Friends and Estate, publick or private Disturbances or Calamities, and the like: And though oftentimes these are occasioned by the evil or malignant World, yet many times they seem to come accidentally, and are apt to breed Impatience, Discontent, Unquietness of mind, distrust of Providence, Murmuring, Envy at the external felicity of others, and that common discomposure which we ordinarily find in our selves and others upon like occasions.

IV. The fourth Consideration is, what is this *Faith* which thus overcometh the World, which is nothing else but a deep, real, full, sound persuasion of and assent unto those great truths revealed in the Scriptures of God upon the account that they are truly the Word and Will of the Eternal God, who is Truth it self, and can neither deceive, nor be deceived, and herein these two matters are considerable, first, What are those Divine Truths which being really and soundly believed, doth inable the Victory over the World, or the special objects of that victorious Faith; secondly, What is that Act of Faith or Belief of excellent objects, which thus overcometh the World.

1. For the former of these, although the whole Body of Divine Truths is the *adequate object of Faith*; yet there seem to be certain special Heads or Parts of Divine Truths, that have the greatest influence into this Victory over the World. I shall mention some of them; namely, 1. That there is one most Powerful, Wise, Gracious, Bountiful, Just, and All-seeing God, the Author of all Being, that is present in all places, knows our thoughts, our wants, our sins, our desires, and is ready to supply us with all things that are good and fit for us, beyond all we can ask or think hath incomprehensible Wisdom, and irresistible Power to effect what he pleaseth; that leaves not any of his works especially mankind, without his special care and superintendence over them; without whose Will or designed Permission nothing befalls us. 2. That this most Wise

and Just and Powerful God hath appointed a Law or Rule according to which his will is, that the children of Men should conform themselves; and according to the upright endeavours of the children of Men to conform thereunto, he will most certainly give Rewards; and according to the wilful transgressions thereof, he will inflict punishments, and that he is a most strict and infallible observer of all the ways of the children of Men, whether of obedience or disobedience thereunto. 3. That this Law and VVill of his, he hath communicated and revealed unto the children of Men in his holy VVord; especially by the mission of his Son Jesus Christ, who brought into the VVorld a full and compleat collection of those holy Laws of God, whereunto he would have us conform. 4. That he hath given unto mankind, in and through Christ Jesus, a full manifestation of a future life after this of Rewards and Punishments; and according to that Law of his thus manifested by his Son, he will, by the same Jesus Christ, dispense and execute the sentences of Rewards and Punishments, and judge every Man according to his works. 5. And that the Reward of Faith and Obedience, in that other life to come, shall be an Eternal, Blessed, Happy estate of Soul and Body in the glorious Heavens, and in the presence and fruition of the ever Glorious and Eternal God. 6. And that the Punishment of the Rebellious and Disobedient unto his VVill and Law of God thus manifested by his Son, shall be an Eternal Separation of Soul and Body from the presence of God, and the conclusion of them under Chains of Darknes and everlasting torments in Hell fire. 7. And that the Son of God hath given us the greatest assurance imaginable of the truth of this Will of God, of this Happiness and Misery, by taking upon him our Nature, by his Miracles, by his Death and Resurrection and Ascension into Glory, and by his mission of the Spirit of VVisdom and Revelation into his Apostles and Disciples, both to instruct the World in his Truth, and to evidence the Truth of their mission from him. 8. That Almighty God, though full of Justice and Severity against obstinate and rebellious; yet is full of Tenderneſs, Love,

Love, and Compassion towards all those that sincerely desire to obey his Will, and to accept of terms of Peace and Reconciliation with him, and is ready upon Repentance and Amendment to Pardon whatsoever is amiss, and hath accordingly promised it; and that he hath the Care, and Love, and Tenderness of a Father towards us: That in our sincere endeavour of Obedience to him, we shall be sure of his Love, Favour, and Protection; that in all our afflictions and troubles he stands by us, and will not leave us: That he will most certainly make good every promise that by Christ he hath sent unto us, for the Life that is present, and that which is to come; That the Law he hath sent us by Christ to submit unto is an easie and good Law, such as will perfect our Nature, and fit it to be partaker of his Glory: And that all his thoughts towards us, in our faithful endeavour to obey him, are thoughts of Love, Favour, Peace, Bounty and Goodness. And of this he hath given the greatest Assurance that is possible for mankind to expect or desire, even the sending of his Eternal Son into the World, to take upon him our Nature to acquaint us with his Fathers Will and Love, to live a life of want and misery, and to die a death full of shame and horror, to rise again to dispatch Messengers into all the World, to publish the good Will of God to mankind, to ascend up into Glory, and there to make intercession for us poor worms at the Right Hand of God; giving us also hereby assurance of our Resurrection, and of his coming again to judge the World, and to receive his obedient Servants into Eternal Glory. These be some of those principal Objects of that Faith that overcometh the World, being soundly received, believed and digested.

2. As touching the *Act* it self; it is no other than a sound, real and firm belief of those Sacred Truths: And therefore it seems that they that perplex the notion of *Faith* with other intricate and abstruse definitions or descriptions, either render it very difficult or scarce intelligible, or else take into the definition or description, of those things that are but the Consequents and Effects of

of

of it. He that hath this firm persuasion will most certainly Repent of his sins past, will most certainly endeavour Obedience to the Will of God, which is thus believed by him to be Holy, Just, and Good, and upon the obedience or disobedience whereof depends his eternal happiness or misery, will most certainly depend upon the promises of God for this life and that to come ; for those are as natural effects of such a firm persuasion, as it is for the belief of a danger to put a man upon means to avoid it, or for the belief of a benefit to put a man upon means to attain it. Some things are of such a nature that the belief or knowledge of them goes no further, but it rests in it self; as the belief of bare speculative Truths: But some things are of such a Nature as being once truly and firmly believed or known, carry a man out to Action: and such are especially the knowledge or belief of such things as are the Objects of our Fears or of our Hopes; the belief of such Objects do naturally and with a kind of Moral necessity carry a Man out to Action; to the avoiding of such fears, and the attaining of such hopes: And therefore Faith and belief in reference thereunto comes often in the Scripture under the Names of Hope and Fear, as being the proper effects of it. Instances we have of both, 2 Cor. 5. 10, 11. *For we must all appear before the Judgment-Seat of Christ, that every one may receive the things done in his body, according to that he hath done whether it be good or bad. Knowing therefore the Terror of the Lord we persuade men.* 1 John 3. 2, 3. *But we know that when he shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him purifieth himself, even as he is pure.*

Therefore we need not be so solicitous touching the Nature of Faith, what kind of Faith it is that must save us: Certainly, if it be a true and real assent of the mind to these great truths of God, it must be operative, according to the Nature of the things believed which are in order to working; and therefore if it have not that effect, it is not Faith nor Assent; if it have it but weak and imperfectly, it is evident that the Assent is weak and fluctuating;

ating ; if it have that effect at some times but not at others, it is evident that the Assent is suspended, or intermitted, and not actually exercised at these intermissions : If a man were really and fully persuaded that if he took such a Journey to morrow, he should certainly break his Leg, he would as certainly not go : Or if he were under a certain persuasion, that if he took such a Drink, he should certainly recovery his lost Health, it were as certain he would Drink it : and if a man were actually and fully persuaded that if he used such a means, he should attain everlasting Happiness ; or, if he should commit such a sin, he should certainly lose it, it were scarce Morally possible, that a reasonable man in his wits would omit the one or commit the other.

And to say, this is but an *historical Faith*, and that the Devils have as much, they believe and tremble, and they do as fully assent to divine Truths as any can do, yet it avails them not, concludes nothing ; the reason is evident, because the Salvation to be attained, the Faith which is the Instrument to attain it, concerns them not, neither are they in a state to be advantaged by it ; but it is otherwise with Men. If I should acquaint a Stranger that if my Son doth such a thing, I will give my Son five pound, though the Stranger believes it as really true as any thing in the World, yet it puts him not upon the Action, because as he is not concerned in the Reward, so he is not concerned in the Means : but according to the belief that my Son hath, it will or will not put him upon the action : If he believe me not, he will not do it at all ; if he believe it faintly and doubtingly, he will perform the Action accordingly ; but if he believe it truly, and fully, and set any value upon the Reward, he will perform it cheerfully ; for he is concerned in the Reward, and in the means to attain it.

Faith therefore is a firm assent to the sacred Truths whether the Truths relate to things past, as that God made the World, that Christ the *Messiah* is come in the Flesh, &c. or to things present, as that Almighty God beholds all I do, and knows all I think, or that he is a Reconciled Father unto me in Christ Jesus ; or things to come which

prin-

principally excite those two great movers of the Soul, Hope and Fear, in Relation to the future Life of Rewards and Punishments.

V. I come to the fifth thing, *viz.* *How Faith overcometh the World, which takes in these two considerations.* 1. How that is, in what degree. 2. How that is, by what Method or means. Touching the former of these, touching the degree of the Victory that Faith gives, it is a Victory, but not a Victory to utter extermination. The Captain of our Salvation indeed overcame the World, totally, perfectly, *John* 16. 33. Our Victory is not compleat, nor perfect on this side Death; but it is such a Victory as leaves still an adversary to contest with us, though not to subdue and conquer us. It is a Victory, but not without a continued warfare.

2. Touching *the Method* whereby our Faith overcometh the World, I shall say something in general, something more particularly with relation to the World under the former acceptations.

In general therefore, the great method whereby Faith overcometh the World, is by rectifying our Judgments and removing those mistakes that are in us concerning the World, and our own Condition. 1. Some things there are in the World, which we set an Esteem, and Value, and Love upon, which deserve rather our Hatred or Detestation: As our Sins, the irregularities of our Lusts and Passions, and those degenerate Plants that arise from them; as Pride, Ambition, Revenge, Intemperance, &c. These we account our Right Hands, and our Right Eyes, in our state of Natural darkness. Faith rectifies this mistake of our Judgment, by shewing us the Law and will of God revealed by Christ, whereby we find that these are our Diseases, Distempers and Sicknesses, repugnant to the Will, Image, and Command of God; that they are our Loss, and our Danger, and our Ruine; and therefore not to be entertained, but mortified and crucified. 2. Some things that are in the World, that we may allow somewhat of our Affections unto, but we over-value them. We reckon Wealth, and Honours, and Powers,

Powers, the greatest Happiness imaginable, and therefore intently desire them; Sickneses and Afflictions, and Injuries and Losses, the greatest Misery imaginable and therefore we fear them excessively, we are intolerably discontented under them. Faith rectifies our mistakes herein, gives us a just Value of these things, shews us the Law of God, checking and forbidding immoderate Affections or Passions to be exercised about them, assures us that we are, as well under the View and Observation, as under the Care and Regiment of the great Lord of Heaven and Earth; and therefore expects our great moderation in relation to externals. 3. And principally, for the most part the Children of Men esteem this Life the uttermost term or limit of their Happiness or Misery; and therefore make it their whole business, by all means possible, to make their lives here as splendid and glorious, as delightful and pleasant as it is possible; and use all means whether honest or dishonest, fit or unfit to secure themselves in the good they have and to avoid any thing that is grievous or troublesome: And if they cannot compass it they sink, and despond, and murmur, and die under it as the only Hell imaginable; or if they have any thoughts of a future estate after Death; yet they are but languid, faint, and scarce believed in any tolerable degree, and suspected rather as the Impostures of Politicians or Fables of Poets, than having any real truth in them. Faith rectifies this mistake, and assures us there is a Judgment to come, a state of Rewards and Punishments of a far higher nature than this World can afford, or indeed apprehend; that the happiness of that life outbids all the greatest and most glorious entertainments that this World can afford, and will infinitely exceed the greatest losses or crosses that this World can yield. And on the other side, the punishments of that Life will infinitely over-balance all the pleasures and contentments that this life here can yield, and the memory of them will but inhanche the rate and degree of those torments: And that accordingly as men spend their lives in this short transitory Life, either in obedience or disobedience unto the Divine Will, accordingly the retribution of everlasting Rewards and Punishments will be there given.

given. This View of the future state, presented by Faith to the Soul, will have these *two great Effects*, in order to the subduing and conquering of the World without us by rendering it poor, inconsiderable, contemptible in comparison of those everlasting joys and happiness of the next life ; and the World within us, by chaining up our exorbitant Lusts and Passions under the fear of the Judgment to come, and by ordering, composing and regulating them in contemplation of the great Reward annexed to our dutiful Obedience unto God in this Life.

But I shall come to particulars, and follow that tract that is before given, in the distribution of the World, as well within as without us ; and consider the particular method of Faith in subduing and conquering them. 1. Therefore in reference to the World *within us* ; namely,
1. Our Passions. 2. Our Lusts.

I. As for our *Passions*: 1. Faith directs their due placing upon their Objects, by discovering what are the true and proper Objects, of them out of that large and comprehensive Law of God which present *them* as such to the Soul, and to be observed under the pain of the displeasure of the Glorious and Almighty God. 2. Upon the same account it teacheth our Passions and Affections moderation in their Exercise, even about their proper Objects, and due subordination to the supream Love a Man owes to the supream Good, God Almighty. 3. Upon the same Account it teacheth us, under our obligation of Duty to God, to cut off, crucifie and mortifie the diseases and corruptions of Passions, as Malice, Envy, Revenge, Pride, Vain-glory, Ostentation.

2. In reference to our *Desires* ; 1. Natural, it teacheth us great moderation, temperance, sobriety ; it tells us these very natural propensions are apt to grow unruly and consequently hurtful, and therefore that we are to keep them in subjection and under Discipline both to Religion and to Reason : And this it doth, by assuring us that such is the Will and Law of our Creator ; by assuring us that the same Almighty God is the constant observer of all our most intimate Deportments ; it assures us that the Son of God died to redeem us from the captivity of our Lusts ;
that

that if we be kept still in servitude under them we make an ungrateful return to his love, and, what in us lies, disappoint him of the end of his sufferings: It shews us the great falseness, deceit and treachery of these Lusts, that they are ready upon every Occasion to rebel against God and his Law placed in our Souls; that they are upon every Occasion ready to betray us to our worst Enemy, and if they once get loose from Discipline and Subjection, they are hard to be reclaimed; and therefore must be kept under a careful, vigilant and austere Discipline that if we do so order them we are safe in a great measure from the Temptations of the World and the Devil, who could not hurt us without the compliance inordinateness, treachery, and correspondence of these close Enemies within us. 2. As touching those degenerate and corrupt Lusts, as Covetousness, Malice, Envy; Faith doth first of all in general shew us, that they are prohibited by the great Lord and Law-giver of Heaven and Earth, and that under severe penalties; again secondly, it shews us that they are the great Depravers and Embasers of our Nature, the Disturbers of the Peace, Security, and Tranquility of our Minds; again thirdly, it shews us, that they are vain, impertinent, and unnecessary perturbations, such as can never do us any real good, but feed our vain Imaginations with Deceits instead of Realities. But particular instances in relation to these several Lusts will render these truths more evident. 1. Therefore for *Covetousness* or immoderate desire of wealth; *Ambition*, the immoderate desires of Honour or Power, we shall see how Faith or true Assent to the Truths of God revealed in his Word doth correct and crucifie this Lust, and that principally by these ensuing Considerations. 1. Faith discovers to us that the great Lord of Heaven and Earth, to whom we owe a most universal and indispensable Obedience hath forbidden this Lust, hath to'd us we must not be over-sollicitous for the things of this Life, and we have no reason to suspect his Wisdom in such prohibitions, for he is infinitely Wise, and knows best what is fittest for us to do or not to do; neither have we cause to suspect his Love to us, or to think he envies us in his Commands, ei-

ther to enjoyn what might be hurtful for us, or to forbid what might be beneficial to us; for it was his free and immense Love that gave us at first our Being, and therefore certainly can never envy us any thing that might be good or convenient for that Being, which he at first freely gave, and still freely continues to us. 2. Faith shews us the Vanity and lowness of such Desires, reminds us that when death comes, all these Objects will be utterly insignificant, that they are transient, uncertain Objects, such as are not only fitted barely for the meridian of this life, but such as oftentimes take wings and fly away from us before we leave them, such as their very enjoyment satisfy not, but instead of satisfaction are oftentimes vexations and thorns to afflict us. 3. Faith presents us with better things, more safe to be desired, more easily to be obtained, more securely to be kept; namely, our peace with God, and the firm and sound assurance of everlasting happiness. 4. Faith presents us with an assurance of the Divine particular Providence which gives and takes away, and grants or denies the things upon which our desires are thus fixed, and therefore renders our immoderate cares and thoughtfulness for the business of this Life, either needless or vain. *Your Heavenly Father knoweth that you have need of all these things,* commands us to cast our care upon him, for he careth for us that knows what is fittest for us; if abundance, he is able to supply us without torturing our selves with care or sollicitousness; if the contrary, either we covet in vain, and our endeavours shall be disappointed, or at least they shall be given, but a curse and vexation with them, given us in anger, given us to our hurt; and the same may be said in all points in relation to ambition and desire of Honours or Powers. 2. Again, in relation to *Malice or Envy* against the prosperity of others, Faith shews us how vain and foolish a thing it is, and the rather, because the wise and great God is the dispencer of all things, hath the absolute and unlimited propriety in them, disposeth them according to his own good pleasure. What reason hath any Man to envy that disposal which the God of Heaven makes? Again, 3. For *Revenge*, the great Lord of the World hath reserved that as a branch of his own

Supream Prerogative, *Vengeance is mine, saith the Lord.* What have you or I to do to invade his Prerogative? It is his own right, and he best knows when, and where, and in what degree to exercise it.

2. I come to the consideration of the World *without us*, as that which possibly is here principally intended, and the Victory of the Christian by his Faith over it, and first in relation to the *Natural World*. This World, as hath been observed, is in it self very good, and the evil that ariseth from it is only occasional: Which is thus; It is a goodly Palace fitted with all grateful Objects to our Senses, full of variety and pleasantness, and the Soul fastening upon them, is ready with *Peter* in the Mount to conclude that it is good to be here, and therefore grows careless of the thoughts of another state after death, or to think of the passage to it, or making provision for it? but to set up its hope and happiness; and rest in it, and in these delights and accommodations that it yields our senses. Faith overcometh this part of the World, by assuring the Soul, that this lower World is only the place of our probation, not of our happiness; our Inn, not our home. It presents to the Mind a state of happiness, to be attained after death, infinitely surpassing all the contents and conveniences that this World can yield; and that one great means to attain it, is by setting our hearts upon it, and not upon the World, but using this present World not as the end of our hopes, but as our passage to it; and to carry a watchful hand over our desires and delights towards it, or in it; that it steal not away our heart from our everlasting Treasure; to carry a sober and temperate mind towards it, and use of it, as in the sight of that God that lends it us, to excite our thankfulness and try our Obedience, not to rob him of the Love, and Service, and Duty we owe unto him. In short, the methods whereby Faith overcometh this part of the World, are these: 1. By giving us a true estimate of it, to prevent us from over-valuing it. 2. By frequent re-minding of us, that it is fitted only to the Meridian of this Life, which is short and transitory, and passeth away. 3. By presenting unto us a state of future happiness.

pinefs, that infinitely fupaffeeth it. 4. By difcovering our Duty in our walk through it, namely, of great moderation and vigilancy. 5. By prefenting unto us the example of the Captain of our Salvation, his deportment in it, and towards it. 6. By affuring us that we are but Stewards unto the great Lord of the Family of Heaven and Earth for fo much as we have of it, and that to him we muft give an account of our Stewardship. 7. By affuring us, that our great Lord and Master is a conftant obferver of all our deportment in it. 8. And that he will moft certainly give a reward proportionable to the management of our Truft and Stewardship, *viz.* If done fincerely, faithfully, and obediently to our great Lord and Master, a reward of everlafting Happinefs and Glory; but if done falfly, finfully, and difobediently, then a reward of everlafting Lofs and Mifery.

2. As to the fecond kind of World, *the Malignant World* of evil Men and evil Angels; and therein firft in relation to the *evil Counfels*, and *evil Examples*, that follicit or tempt us to the breach of our Duty to God. The Methods whereby Faith overcometh this part of the Malignant World, are thefe. 1. It prefents unto us our Duty that we owe to God, and which we are bound indifpenfibly to obferve under the great penalty of lofs of our Happinefs. 2. It prefents us with the great advantage that we have in obeying God, above whatfoever advantage we can have in obeying or following the finful examples, counfels, or commands of this World; and the great excefs of our difadvantage in obeying or following the evil examples, or counfels of the World. And this makes him at a point with thefe Solicitations, peremptorily to conclude it is better to obey God than Man; and with *Joseph*, *How can I do this great wickednefs, and fin againft God?* 3. It prefents Almighty God ftrictly obferving our carriage in relation to thefe temptations. 4. It prefents us with the difpleafure and indignation of the fame God, in cafe we defert him, and follow the finful examples, or counfels of Men; and with the great favour, love, approbation, and reward of Almighty God, if we keep our Fidelity

delity and Duty to him. 5. It presents us with the noble example of our blessed Saviour. 6. It presents us with the transcendent love of God in Christ Jesus, who to redeem and rescue us from the misery of our natural condition, and from the dominion of sin, and to make us a peculiar people zealous of good Works, chose to become a curse and die for us, the greatest obligation of love and gratitude and duty imaginable: And then it leaves the Soul *impartially to judge* which is better of the two, and whether this malignant World can propound any thing that can be an equivalent motive to follow their commands or examples, or that can equal the love of our Saviour, the reward of eternal life, and the favour of the ever glorious God; all which must be denied and lost by a sinful compliance with evil counsels, commands, or examples of an evil World. It is true the World can perchance reward my compliance herein with honour, and applause, and favour, and riches or they can punish my neglects with reproach, and scorn and loss and poverty, and it may be with death: but what proportion do these bear to the favour and love of God, and eternal recompence of glory and endless happiness? The terms therefore of my obedience to the loving and gracious God (to whom I owe my utmost duty and obedience, though there were no reward attending it) do infinitely out-bid, and outweigh whatsoever a sinful World can either give or inflict. And secondly, as to the other Part or Scene of this malignant World *Persecutions, Reproaches, Scorns, yea Death it self*, Faith presents the Soul not only with the foregoing considerations and that glorious promise, *Be faithful unto Death, and I will give thee a Crown of life*, but some other considerations that are peculiarly proper to this condition. *viz* 1. That it is this state, that our blessed Saviour hath not only foretold, but hath annexed a special promise of blessedness unto, *Blessed are they that are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven*. 2. That there have gone before us a noble Cloud of Examples in all Ages, yea the Captain of our Salvation was thus made perfect by suffering. 3. I hat though it is troublesome, it is but short, and ends with

death, which will be the passage into a state of incorruptible happiness: And this was that that made the three Children cry out, at a point when the greatest Monarch in the World was ready to inflict the severest death upon them; *Our God whom we serve is able to deliver us, &c. but if not, know O King, that we will not worship thy graven Image which thou hast set up.* And therefore our Blessed Lord redoubles the injunction of our fear toward Him that can destroy both Body and Soul in Hell, but forbids any fear of such persecutors, who can only destroy the Body, and then can do no more. And certainly that Man that hath full assurance of an esteem with the great God of Heaven and Earth, of an incorruptible weight and Crown of Glory the next moment after death, must needs have a low esteem of the reproaches and scorns and persecutions of Men for righteousness sake; and so much the rather because that very favour with God, and that very Crown of happiness that he expects, is enhanced by these very scorns and those very afflictions. For, *Our light afflictions which are here for a moment, work for us a far more exceeding and eternal weight of glory.*

3. Concerning the third kind of World, namely *the Providential World*, consisting in external dispensations of adversity or prosperity. And first concerning the dark part of the World, namely, *Adversity*, as casualties, Issues of Wealth or Friends, Sickneses, the common effects whereof are impatience, distrust, murmuring, and unquietness: Faith conquers this part of the World, and prevents these evil consequences, which either temptations from without, or corruptions from within are apt to raise. 1. Faith presents the Soul with this assurance, that all external occurrences come from the wise dispensation or permission of the most glorious God; they come not by chance. 2. That the glorious God may, even upon the account of his own Sovereignty, and *pro imperio*, inflict what he pleaseth upon any of his Creatures in this life. 3. That yet whatsoever he doth in this kind, is not only an effect of his Power and Sovereignty, but of his Wisdom, yea and of his goodness and bounty. No affliction can

can befall any Man but it must be useful for his instruction or prevention. 4. That the best of Men deserve far worse at the hands of God, than the worst afflictions that ever did or ever can befall any Man in this life 5 That there have been examples of greater affliction, that have befallen better Men in this life : Witness *Job*, and that excellent pattern of all Patience and Goodness, even as a Man, our Lord Christ Jesus. 6. That these afflictions are sent for the good even of good Men ; and it is their fault and weakness, if they have not that effect. 7. That in the midst of the severest afflictions, the favour of God to the Soul, discovering it self like the Sun shining through a Cloud, gives light and comfort to the Soul. 8. That Almighty God is ready to support them, that believe in him, and to bear them up under all their afflictions, that they shall not sink under them. 9. That whatsoever or how great soever the afflictions of this Life are, if the name be blasted with Reproaches, the Estate wasted and consumed by fire from Heaven, if Friends are lost, if Hopes and Expectations disappointed, if the Body be macerated with pains and diseases, yet Faith presents to the Believer something, that can bear up the Soul under these, and many more pressures, namely, that after a few years or days are spent, an eternal state of unchangeable and perfect happiness shall succeed : that death the worst of temporal evils will cure all those maladies, and deliver up the Soul into a state of endless comfort and blessedness : And therefore he bears all this with patience and quietness, and contentedness, and cheerfulness, and disappoints the World in that expectation, wherein its strength in relation to this condition, lies, namely, it conquers all impatience, murmuring, and unquietness of mind

2. As to the second part of this Providential World, namely *Prosperity*, which in truth is the more dangerous condition of the two, without the intervention of the Divine Grace, the foils that the World puts upon Men by this condition. are commonly Pride, Insolence, carnal Security, Contempt or Neglect of Duty and Religion, Luxury, and the like. The method whereby Faith overco-

meth this part of the World, and those evil consequences that arise upon it, are these: 1. Faith gives a Man a true and equal estimate of this condition, and keeps a Man from over-valuing it, or himself for it; lets him know it is very uncertain, very casual, very dangerous, and cannot out-last this life: Death will come and sweep down all these Cob-webs. 2. Faith assures him, that Almighty God observes his whole deportment in it, that he hath given him a Law of Humility, Sobriety, Temperance, Fidelity, and a Caution not to trust in uncertain Riches; that he must give an account of his Stewardship also to the great Master of the Family of Heaven and Earth, that he will duly examine all his *Items*, whether done according to his Lord's Commission and Command; and it lets him know that the more he hath, the greater, ought his care to be, because his account will be the greater. 3. Faith lets him know that the abundance of Wealth, Honour, Friends, Applause, Successes, as they last no longer than this short transitory life, and therefore cannot make up his Happiness nor give a Man any ease or rescue from a fit of the Stone, or Colick: So there is an Everlasting State of Happiness or Misery that must attend every Man after Death. And on the one hand, all the glory and splendor, and happiness, that this inferior World can afford, is nothing, in comparison of that Glory that shall be revealed to, and enjoyed by them that believe and obey. 1. Nothing in respect of its duration; if a man should live a thousand years, yet that must have an end, and the very apprehension of an end is enough to dash, and blast, and wither any happiness even while it is enjoyed; but that happiness that succeeds after death is an everlasting happiness. 2. Nothing in respect of its degree; there is no sincere, compleat, perfect happiness in this World: It is mingled with evils, with fears, with vicissitudes of sorrow and trouble; but the happiness of the next life is perfect, sincere, and unmixed with any thing that may allay it: And upon these accounts, Faith (which is the substance of things hoped for, and the evidence of things not seen, and therefore by a kind of anticipation gives a presence to the Soul

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of those future joys,) renders the best happiness this World below can yield, but languid, and poor, like the light of a Candle in the presence of the Sun. On the other side, the misery that after death attends the mis-spent present life, over-balance all the good that this life can yield, both in its degree and duration; and therefore with the pre-apprehension of it, it sours and allays all the good that is in the greatest happiness of this life. 4. Faith doth assure every believing Soul that as sure as he now liveth, and enjoyeth that worldly felicity it hath, so surely, if he, in belief and obedience to the Will of God, revealed in and through Christ, shall use his Stewardship thereof soberly, faithfully and obediently, he shall enjoy that everlasting happiness that thus out-weigheth the best temporal felicity: And on the other side, if he shall use his prosperous condition vainly, proudly, insolently, unfaithfully, intemperately, this short felicity, that he hath here, shall be attended with an endless and excessive misery unto all eternity. And now thus upon these accounts and methods, Faith overcometh this World of external prosperity. The corruption in the heart, and the temptations of the evil one, and of evil Men, would presently improve this condition to make the Man proud, insolent, intemperate, luxurious, secure, trusting in uncertain riches, forgetful of God and of Religion: But by the means before mentioned, Faith conquers the World herein, disappoints the corruption of the heart, the subtilty of the Devil, the temptations of evil Men, and brings the Man into a low esteem of his own external happiness; keeps him in a high and just valuation of Heaven; keeps him temperate, sober, watchful, humble, faithful, just; makes him mindful of his account, and studious and industrious for the attaining and securing of an everlasting state of happiness, and that when death shall render all his wealth, and honour, and applause, and successes, and glory, to be poor, empty, insipid things, yet he may have and enjoy a fixed, permanent, everlasting state of blessedness and glory with the ever glorious God, the blessed Redeemer, the holy Angels, and the Spirits of just Men made perfect.

OF HUMILITY: its Opposite Vices, Benefits, and Means to acquire it.

Prov. iii. 34. Jam. iv. 6. 1 Pet. v. 5.

God resisteth the Proud, and giveth grace to the humble.

PRide and Humility are two opposite habits or dispositions of the mind: and therefore the discussion and examination of the latter, will of it self give us a discovery of the former; and the discovery of the benefits and advantage of the virtue of Humility, will give us also an account of the mischiefs and inconveniences of Pride, that is its opposite vice.

In the examination of the true nature of Humility, we must take notice that there are *two extreams*, and between these the Virtue of Humility is placed.

The two Extreams are in the excess, which is Pride, and in the defect, Baseness of mind.

Pride ariseth from an over-valuation of a Man's self, or a want of a due sense of his dependency upon Almighty God. And, though all Pride be an extream foolish distemper of the mind, yet some kind of Pride is far more unreasonable and vain than other; namely, that kind of Pride, that ariseth from such Objects, that are less valuable in themselves, or less his own that grows proud of them.

It is a foolish thing for a man to be proud of the *Endowments* of his *Mind*: As Wit, Memory, Judgment, Prudence, Policy, Learning, nay, of a Man's Goodness, Virtue, Justice, Temperance, Integrity: For though these be most a Man's own, yet he hath them by the *bounty* and goodness of that God, to whom he owes his being; *What hast thou which thou hast not received?* These are matters indeed to stir up the gratitude to the Giver of them, but not sufficient grounds to make thee proud. Again, though the things themselves be excellent, and more thine own than any other outward thing, yet thou art but a *temporary* owner of them; a violent Fever, or a fit
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of a Palsie, or Apoplexy, may rob thee of all these endowments, and thou mayst possibly over-live thy Wit, thy Parts, thy Learning; and if thou escapest these Conquissions, yet if thou live to old age (a thing that naturally all Men desire) that will abate, if not wholly antique, thy Wit, Learning, Parts; and it is a foolish thing for a man to be proud of that which he is not sure to keep while he lives, and must lose at last in a great measure when he dies, even by reason of that very Pride which accompanies them here. Again, that very Pride, which accompanies those excellent parts and habits, is the very thing that either *spoils*, or very much debaseth, and disparageth them both in the sight of God, and Man; it is like the dead Flie in the Confection, the Worm at the bottom of the Gourd, that taints and withers these Excellencies, and renders them either contemptible or at least much less valuable. The more a Man values himself for those things, the less he is valued by others, and it is a thousand to one that this foolish vain humour of Pride mingles some odd, fanciful, ridiculous, or unfavoury ingredient in the actions or deportments of such Men, though of eminent parts and abilities? so that they receive more reproach or censure by their Pride, than they receive applause by their Parts: For as God resists the Proud, so doth mankind also, and their very pride gives their adversaries advantage.

And as Pride of Parts, and Habits of the Mind, is a foolish thing; so Pride of *Bodily Endowments* is yet more foolish and vain; because it is raised upon a thing of a baser allay than the former; such as are Beauty, Stature, Strength, Agility; for though these are a Man's own, yet they are things that are, not only subject to more casualties than the former, but they are but of an inferiour nature.

Again, yet more vain and foolish is that Pride that is raised upon *things* that are, either purely *Adventitious* or *Foreign*, or in the meer power of other Men, as Pride of Wealth, of Honour, of Applause, of Successes in Actions, of Titles, gay Cloaths, many Attendants, great Equipage,

Equipage, Precedency, and such little acceſſions : And yet it is admirable to obſerve the vanity of the generality of mankind, in this reſpect ; there is ſcarce a Man to be found abroad in the World, who hath not ſome elation of Mind, upon the account of theſe and the like petty, vain, inconfiderable advantages ; in all Professions, as well Eccleſiaſtical as Secular ; in all ranks and degrees of Men, from the Courtier to the Page and Foot-boy ; in all ages, as well old as young almoſt every perſon hath ſome Hobby-horſe or other wherein he prides himſelf.

And this humour of Pride doth rarely contain itſelf within the breaſt of that Perſon wherein it lodgeth, (though it went no farther it is fooliſh enough) but ſpreads itſelf into numerous Branches ; ſuch as are Contempt and Scorn of others ; Contention and Animofity againſt thoſe, that in any degree croſs them ; Ambition, Envy, againſt any that are above them ; Vain Glory and Oſtentation, hunting after Applauſe ; deſire and delight in Flattery and Adulation of them ; Impatience of controul, or contradiction, or diſappointment of what they effect ; Detraction from the worth or value of others.

And, beſides the diſturbance that it makes abroad, it is an intolerable *Disease in the Soul* that is poſſeſſed therewith, renders his life miſerable, and puts him in the power of every Man to be his tormentor : If a poor Man, a *Mordecai*, deny but his Cap or his Knee, it makes *Haman* ſtark ſick and half mad, *Eſth.* 5. 13. All his Honour and Glory, and Favour went for nothing, ſo long as *Mordecai* ſat in the Gate, and did him no reverence. Any ſmall neglect or affront, any croſs in expectation, any little inconfiderable diſappointment in what he ſets his mind upon, diſorders him even to diſtraction.

The other extream is, *Baseneſs and Sordidneſs of Mind*, which though it carries the ſhadow of Humility, yet it is indeed quite another thing. And though ſometimes, as in Pride, ſo in this of baſeneſs of Mind, the complexion and temperament may have an influence, yet it is moſt commonly upon another account ; namely, when a Man is ſorlorily given over to the love of Wealth or Honour,

or

or of bodily pleasures or lusts, this doth make him prostitute himself to any base fordid means, or compliances, to compass and attain those ends: There is nothing so base or unworthy, that such a man will not undertake, or do, to the attainment of what he thus designs; such are the base flattery of Men in Power, ugly compliance with their humours, though most nauseous and unsavoury; creeping and cringing, even almost to adoration of them; making pitiful addresses to their meanest dependents, even as low as Pages and Foot boys, performing the most unwarrantable offices for them; and many times an external disguise, a shape of lowliness and humility in gesture, shape, habits and deportment, till they can attain their ends; like the Monk, that was always looking upon the earth in a shape of humility, till he was chosen Abbot, and then changed his figure, and being questioned for his sudden change by one of his Covent, answered, in his former posture he was only looking for the Keys of the Abby, but now he had found them he needed not the former posture.

And this baseness of mind is many times also the effect of the fear of men, which many times works so much upon the mind, that it carries men to base and unworthy compliances.

But *true humility* is a virtue and temper of mind of another nature, and arising from better Principles. It is a lowly frame and habit of Spirit arising from the due sense of the Glorious Excellency of the Almighty God, and our own frailty and infirmities, and of our infinite dependence upon his Bounty, Goodness, Mercy, whereby we are under a constant, firm and sound conviction, that all that is in us, or that is enjoyed, or can be expected by us, is from the free undeserved liberality of that Glorious God.

So that although, possibly the help of complexion, and constitution, and education, may be contributory to the more easie acquiescence and exercise of this virtue; yet it is in it self the effect of a mind truly and soundly principled.

2 Tim. i. 7. *The spirit of a sound mind.* And this humility

lity of the mind is not barely in the external habit or counterfeited deportment; many times a Cynical, intolerable Pride is clothed with the Mantle of Humility: But principally it is rooted in the very mind it self, and for the most part *evidenceth its being there* by these ensuing particulars.

1. A most awful and sincere *Reverence of the Great and Glorious God*; a habitual prostration of our Souls always before him, as the great and glorious Sovereign of Heaven and Earth, in whose presence we always are, and to whom we owe an infinite subjection and dependence.

2. A most high and constant *Gratitude and Thankfulness* of Heart and Soul to him, for all the good we have in us, or that is or can be enjoyed by us; recognizing *him*, as the Giver of our Being, of our Faculties, our Abilities, and Strength of Mind and Body, our Wealth, our Honour, our Comforts, our Hopes and Expectations; that he is not only the Giver of them, but the Sovereign Lord of them and may resume them when he pleaseth.

3. And consequently upon this, that we owe to that great and Sovereign Lord a due *Employment of all*, that he hath thus given us, *to his Glory and Service*; and that we must therefore be accountable for them, to him who is our great Lord, Proprietor and Master.

4. A constant *Vigilancy and Attention* of mind upon all our thoughts, words and actions; but especially, lest we forget that habitude of Mind that we thus owe to Almighty God, and lest pride, arrogancy, vanity, or vain-glory steal in upon us; checking and plucking up the first ebullitions and risings, the first buds and motions thereof.

5. Which is but the consequence of the former, a *Sober Opinion concerning our selves*, and all we do, and say; not thinking of our selves above what we ought to think: and since self love so naturally adheres to us, to be very jealous of our selves; especially in those actions that are good, or that meet with some applause in the World; lest we either value them too high, or over-value our selves by reason of them; or lest we are short in giving to Almighty God that Honour that is due to him, and to him only, for them.

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6. A diligent, and impartial, and frequent *Consideration, and Examination, and Animadversion of, and upon our defects and failings*; for these, and these only are truly and properly our own. There are a sort of artificial Pictures, that if a man look upon them one way, they represent some beautiful comely person; but if we look upon them another way, they represent some deformed or misshapen Monster; our own partiality to our selves prompts us to look upon the picture of our lives and actions, in that position or posture that renders nothing but beautiful and virtuous; and we have seldom the Patience to look upon it, in that position that may render our Deformities and Vices; and thereupon we give our selves the denomination accordingly of Good and Virtuous, and either do not observe, or do not consider our own failings and defects. If we did as well consider our sins which we commit, as the duties which we perform: and if in the consideration of our duties, we did but consider how much more of duties we omit than we perform, and in the duties we perform, if we did consider how much deadness, formality, hypocrisy, vain-glory, self-seeking, and other unhandsome ingredients were mingled with them; and should lay our sins, our omissions, our defects in one scale, and that which were really and truly duty and good, and worthy in another scale, the best of mankind would soon find that which was truly good, in the whole course of his life, were a pitiful, slender scantlet, and would be infinitely out-weighed by his sins, omissions and defects; and the due comparison and prospect of this, would quickly give him a Lecture of Humility; the good we do, would indeed make us thankful, but the good we omit, the evil we commit, and the deficiencies of our duties would make us humble.

7. *Charitable Opinions* of the persons of others, as far as possibly may be. It is true, that neither Religion, nor Charity commands, or allows, any Man to say or think that that which is in it self a sin, is not so; as that Drunkenness, or Whoredom, or Pride, or Vain-glory are not sins; the Law of God, and the Law of Nature tell us they

they are sins : But an humble Man, sensible of his own sins and failings, will not presently be over-censorious of Persons, or pronounce them reprobates, or Men wholly destitute of the hope of Salvation ; but will pity their failings and backslidings ; but yet not exterminate them from Heaven : And therein there must be duly considered the *difference between a private person and a publick person*, whether Minister or Magistrate ; the former, namely, a private person humility must teach him compassion, charitableness, gentleness ; but the latter, being intrusted in a publick Ministration or Office, doth *alterius vices agere*, his personal humility, as a private person, must teach him to be charitable, but yet not to be remiss or unfaithful in the exercise of his Office.

The farther consideration of the Principles and Companions of humility will appear in the consideration of the *Fruits, and Advantages, and Benefits of true Humility*.

And these I shall reduce to these *three Relations* ; 1. In relation to Almighty God ; 2. In relation to the humble Person himself ; 3. In relation to others. It is true that all Virtues, if they be true and real, have a connexion one with another ; they are never single ; for the same principle that begetteth one, begetteth all the rest, and habituates, and influenceth the Soul in all its motions ; but especially this virtue of Humility, when it is genuine and true, is ever accompanied with all those excellent Habits and Graces, that perfect the Soul ; as the Fear and Love of God ; Obedience to him ; Dependance on him ; Beneficence and Charity to mankind, and the like. But yet in the pursuit of the fruits and advantage of Humility, I shall apply my self to such as do most naturally, and with a kind of special Reason and Appropriation, belong to, or flow from this Virtue as such, and as do especially belong to its nature in a kind of abstract consideration.

I. Therefore, in relation to *Almighty God*, the humble Man hath in a special manner these two great advantages.

1. He receives Grace, or Favour, or Honour from God.
 2. He receives Direction, Guidance and Counsell from God.
- Both which are singularly promised, and by a kind of suitableness

suitableness and congruity, conferred by Almighty God upon an humble Soul.

First, *Favour, Honour, and Grace* from God is a special portion of the humble Man. The *Wise Man* tells us here, *He gives Grace to the humble.* And although Grace is a comprehensive word, and includes in it self, not only Favour and Acceptance with God; but also those other accessions of the gifts of his Bounty and Goodness, which come from this great Giver of every perfect gift, as Wisdom, Peace, Righteousness, Purity of Heart, and the like, which are all also the portion of a truly humble Man; yet I think the former is that which is specially intended here; namely, Favour, Honour and Acceptance with God, so often expressed in the Old and New Testament, by the phrase of finding Grace in the sight of God. *Gen. 19. 18. Behold now I have found Grace in thy sight.* *Luke 14. 9, 10, 11. He that bad thee, shall say unto thee, Friend, come thou up hither, then thou shalt have worship or grace in the presence of them that sit at meat with thee; for he that exalteth himself shall be abased, and he that abaseth himself shall be exalted.* So that by Grace is principally intended Favour, Acceptance, Honour and Esteem, with the Great and Glorious God of Heaven and Earth. And certainly were there no other reward of Humility, than Acceptance and Favour with the great Sovereign of the World, it were reward enough. We see daily what pains, and charge, and expence, and servitude Men undergo to attain the favour of a Prince or great Man, though he be but a poor mortal Worm? and how Men please themselves, when they have attained some little unprofitable respect from a great Man. But what is that in comparison of being in Grace and Favour with the King of Kings, the Lord of Heaven? especially, when we consider that the Favour or Acceptance of the glorious God is not a bare unprofitable Esteem or Grace, such as many times the great Favourites of Princes obtain from them: But the Favour and Acceptance of God is always accompanied with Bounty and Beneficence; as he is the Sovereign Ocean of all good, so we may be sure, he will be

be communicative and liberal of it, to such as he favours. He, whose benignity is hourly extended to the meanest of his Creatures, nay, to the very worst of men, cannot be parcimonious or strait-handed to those whom he accepts, and esteems, and honours. So that the humble man finds Grace in the sight of the glorious God, and, as an effect of that Grace, the bountiful communication of all necessary good from the Munificence, Bounty and Liberality of him, that thus favours him : and this is reward enough for the most profound Humility.

The *Reason why* Almighty God accepts thus an Humble Person, is the very same that makes him resist the Proud, which is this ; the great God made all things in the World for two Ends : viz. 1. Thereby to communicate his own diffusive Goodness and Beneficence, and principally for the Glory of his own Greatness, Wisdom, Power, and Majesty ; and although he receives no addition of Happiness by the return of Glory from his Creatures, yet it is a thing he values, his Glory he will not give to another ; and it is unbecomming the Excellency of his Majesty to be disappointed in his End. Glory is out of its place, when it is not returned to the God of Glory, or in order to him. It is the natural, as well as the reasonable Tribute of all his Creatures, and a kind of proper Reflection of the Bounty and Splendour of all his work unto the God that made them. Now the Proud man usurps that Glory which is due to his Maker, and takes it to himself ; intercepts that due and natural return and reflection due unto the Creator of all things, takes that tribute that is due to God, and applies it to himself, puts Glory out of its place and natural course, which it should hold towards the glorious God, as the Rivers do to the Sea : And this usurpation, as it is a kind of Rebellion against God, so it inverts and disorders the true and just natural course of things ; and therefore as the proud man herein walks contrary to God, so God walks contrary to him. *They that honour me, I will honour they that despise me, shall be lightly esteemed :* 1 Sam. 2. 30. And as this is a most reasonable act of Divine Justice, so there seem two things that even upon an account of natural

ral congruity must needs make the condition of a proud man uneasy and unhappy, in relation to Almighty God : 1. Every thing is beautiful and useful, and convenient in its proper place ; but when it is out of its place, it becomes troublesome and disorderly, like a Bone out of joynt, it causeth discomposure. When therefore the proud man arrogates to himself Glory, and intercepts its free return to the God of Glory to whom it belongs, Glory is out of its place and disorders and discomposeth the usurper of it, so that he grows sick of it, sometimes to madness, but always to distemper and discomposure. 2. The proud man is so full of himself, and of the Honour and Glory, which he usurps and attracts to himself, that he is incapable of an accession of Grace or Favour from God : for he thinks he hath enough of his own, and this obstructs the accesses and irradiation of the Divine Favour, Grace and Benediction. *Intus Existens prohibet alienum.* It is the empty Soul, empty I mean of Pride, Self-conceit, and Vain-glory that is capable of satisfaction with the Divine Goodness.

But on the contrary, *The Humble Man* hath these two opposite advantages. 1. He carries Glory and Honour to him, to whom it belongs, to its proper Center and Country, namely to the ever glorious God, and that ocean of Goodness and Perfection that resides in him : And this gives the Man ease, and quietness, and composure of mind for he doth not intercept the Tribute that is due to his Maker, but pays it over to the right owner. If he doth any good, noble, or becoming action, he checks the first motion of Pride and Ostentation in himself, and receives not the applause of others, but directs all the praise and glory of it, to that God that hath done it by him, or in him, or for him : *Not unto us, but to thy Name give the Glory.* And this gives him singular quietness, serenity and evenness of Mind because he is not surcharged with that which belongs not to him, nor under those tortures and boilings of mind, which this Tribute due to his Maker raiseth, when usurped by Man to whom it belongs not. Again, 2. By this Humility and Lowliness of mind the Soul is empty, not of what it should have, but of what it should not have ; and by that means becomes receptive and ca-

pable of Blessing from the God of Heaven, *Who filleth the hungry with good things, but sends the rich empty away.* And this seems to hold congruity to the very nature of every Intellectual Agent, that acts with Understanding and Will. We find, even in the regulated motions of our own Nature, a secret averfeness to gratifie a proud and haughty Man ; for he either scorns or rejects a kindness, as beneath him ; or arrogates and owns it as his own due, and not a bounty : But a person truly humble, sensible of a benefit, thankful for it, gets within us, invites beneficence. And surely though the Blessed God be not at all under the impotency of humane Passions : yet he is a God of infinite Wisdom, and placeth his best benefits, where they will be best received and used. 2. It seems to hold congruity and proportion with the very course and nature of things natural : The Divine benignity is much more diffusive than the Light, the Air, the most communicable Element in the World, and filleth every thing according to its measure and capacity of reception ; is that which communicateth it self to Vegetables in Life and Vegetation but not in Sense, because not receptive of it ; to Animals in Life and Sense, but not in Reason or Understanding, because not receptive of it ; to Men in Life, Sense and Understanding, that is common to the whole Species ; and if they have but room in them for it, and do not wilfully thrust it from them, in Grace also, and Favour, and Acceptation in the bettering and improving of their Souls in the influences of his Love direction and guidance : And such a Vessel is the humble Soul, empty of Pride, Self-attribution, Vain-glory ; one that is glad of such guests, as the Grace and Favour and Acceptance of God, hath room for them in his heart, and so becomes a fit Tabernacle for the influence of that God, that revives the Spirit of the Humble, *I/a. 57. 15.*

And here by the Benignity and Favour of God, I do not mean the heaping of Temporal Honours, or Wealth upon Men ; these are but small inconsiderable things ; such as are common to the proud, and many times denied to the humble. But they have a better exchange, namely, Peace with God, inward testimonies of his Favour, secret indi-

cations

cations of his Love, directions and instructions by the secret whispers and intimations of his Spirit, quietness and tranquility of Mind and pledges of Immortality and Happiness, those

—— *Animi bona, sanctoque recessus*

Mentis, & incoctum generoso pectus honesto.

and these are things of a far greater value than external Wealth and Honour; and as far before them, as the Mind and Soul it self is. But of this more in the next.

2. The second great advantage of the humble Soul is, That he shall be sure of *Direction* and *Guidance*, and *Counsel*, from the best of Counsellors, the glorious God of Wisdom. Psal. 25. 9. *The meek will be guide in judgment; the meek will be teach his way.* Meekness and Humility are but the same thing under different names.

And this guidance and direction of Almighty God is of two kinds, in relation to a double End. 1. Guidance and direction in relation to his Everlasting End, the Salvation and Happiness of the Soul; namely, what he is to believe, and know, and do, in order to that greatest and most important End. And therefore it is observable, that although the Mystery of the Gospel of Christ Jesus, the common Instrument of the Salvation of Mankind, is the most wise and profound Design and Mystery, and of the greatest importance that ever the World was acquainted with; yet the most Wise and most Glorious God, did veil and dress that great and glorious Mystery quite contrary to the Wisdom and Grandeur of the World; insomuch, that to the most knowing People of the World and that were full of their own Knowledge, the *Jews*, it became a stumbling Block; and to the *Greeks*, the most Learned and Wise People in the World, and that were full of the fence of their own Wisdom and Learning, it was accounted foolishness, 1 Cor. 1. 21. *After that, by wisdom the world knew not God, it pleased him by the foolishness of preaching, namely, of the things Preached, Christ Crucified, to save them that believe.* And accordingly, in the Primitive times it succeeded accordingly, the Wise Rabbies of the *Jews* and the Learned Philosophers of the *Gentiles*, for the most

part, derided or rejected it. Not many Wise, not many Mighty entertained it; for the Wisdom of God ordered the Wisdom and Mystery of the Gospel, quite counter to that Wisdom that was in vogue in the World. And we now see the reason why it was fitly and wisely so designed, for it was designed to thwart and cross and confound that corrupt Wisdom of the World, which had before corrupted it; the World by Wisdom knew not God. But on the contrary, the meek and humble and lowly minds, and such were some learned, as well as unlearned, these received the Gospel: *The poor received the Gospel*; the poor in spirit, lowly, meek: *Mark 10. 15. He that receiveth not the Kingdom of God as a little Child, shall in no wise enter into it.* It was fitted, and ordered, and modeled in such a dress, and such a method, that it was suitable to the reception of such Souls; and none but such were receptive of it.

Again, 2. Humility disposeth the glorious God to give, and the humble mind to receive direction and guidance in all the walk and concern of this Life. A proud heart ordinarily disdaineth and undervalueth all other Wisdom but his own, and all other Counsel but such as suits with his own Wisdom: And therefore the glorious God most commonly crosseth or disappointeth him, or leaves him to the headiness and misery of his own counsels, and to eat the bitter fruit of his own rashness and folly. For, whatever the blind men of the World think, the actions of men and their successes are under the Regiment of the Divine Will and Providence; and it is no wonder if he, that invisibly governs the Events of the World take the wise in their own craftiness, and mingles giddiness and disappointment in their counsels, and breaks the thread of all their contrivances; for he hath a thousand ways with ease and facility to do it. We may every day see what small intervention quite shatters, and disorders, and overturns the most politick, subtle, secret, and well laid designs in the World: so that in one moment a pitiful small unexpected occurrence wholly breaks in pieces a design of men laid together with long deliberation and forecast; with huge prospect and precaution of difficulties; with great reserves and preparation

rations against all imaginable obstacles ; with all the advantages of secrecy, power, combination of parties, connexion and contiguation of subsidiary aids ; and yet one poor unthought of accident cracks in sunder, and breaks all to shivers the whole elaborate *Machine* ; so that in a moment the shivers thereof lie all broken and disjoyned like a pot-sherd dashed against a Wall ; or the whole contrivance disappears like the fabulous enchanted Castles.

But on the other side, an humble man leans not to his own understanding ; he is sensible of the deficiency of his own Power and Wisdom, and trusts not in it ; he is also sensible of the All-sufficient Power, Wisdom and Goodness of Almighty God, and commits himself to him for Counsel, Guidance, Direction and strength. It is natural for any man or thing, that is sensible of his own deficiency, to seek out after that which may be a support and strength to him, and as Almighty God is essentially Good and Perfect, so he is (if I may use the expression) most naturally Communicative of it, to any that seek unto him for it in humility and sincerity : The Air doth not more naturally yield to our attraction in respiration, or to insinuate it self into those spaces that are receptive of it, than the Divine Assistance, Guidance and Beneficence doth to the Desire and Exigences and Wants of an humble Soul, sensible of its own emptiness and deficiency, and imploring the Direction, Guidance and Blessing of the most Wise and Bountiful God. I can call *my own Experience* to witness, that even in the external actions, occurrences, and incidences of my whole life, I was never disappointed of the best Guidance and Direction, when in Humility and sense of my own deficiency and diffidence of my own ability to direct my self, or to grapple with the difficulties of my Life, I have with Humility and Sincerity implored the secret Direction and Guidance of the Divine Wisdom and Providence : And I dare therein appeal to the vigilant and strict observation of any Man's Experience, whether he hath not found the same

v. Antonin. lib. 8.
sect. 45. *Haud minus
vis Intellectrix ubique
circumsusa est, & om-
ni qui trahere potest se
ingerit, quam com-
munis hic aer omni
spirare volenti.*

Experience, in relation to himself, and his own actions and successes, and whether those Counsels and Purposes which have been taken up after an humble invocation of the divine Direction have not been always most successful in the end.

II. And thus Humility is of admirable use, in relation to the glorious God and the Effluxes of his Blessing and Direction ; so it is of singular advantage, in relation to the humble Man himself, as may appear in these ensuing Considerations.

1. Humility keeps the Soul in great *Evenness* and *Tranquility* : The truth is, that the storms and tempests and disorders of the Soul do not so much, (if at all) arise from the things without us, as from the passions and distempers of the Soul it self, especially that of Pride and Haughtiness which as the Wise Man says, *Prov. xiii. 10.* is the mother of Contention, and that within the very Soul it self, as without it is that which blows up the passions of Anger, and Revenge, and Envy, and Hatred, and Impatience, and Ambition, and Vain-glory ; and from hence it is, that the passions do rage, and swell, and roul one upon another like the Sea troubled with a storm. What is it, that upon any disgrace, or disrepute, or affront, put upon a Man, makes him vex himself, even to death, that he hath not leisure scarce for one quiet, or composed thought ? What is it that makes him jealous of another Mans advancement ; that makes him hate and envy another that hath attained greater dignity than himself ; that makes his thoughts and endeavours restless, till he get to be greater or richer than others ; and yet when he hath attained not resting in it, but still aspiring higher, that fills him with fears, and torturing cares, lest he should either miss what he aims at, or lose what he hath attained ; that fills him with revenge against all that oppose him, or stand in his way, with impatience under any cross or disappointment, many times almost to the extremity of madness and frenzy ; that makes him unquiet and discontented with his present condition, and raiseth a thousand such disorders and discomposures in the minds of Men ? All these are most plainly
resolvable

resolvable into this cursed distemper of Pride and Haughtiness of Mind, as might most evidently be made out to any that will but trace back these disorders unto their root and original; and certainly therefore, the state of such a Man's mind must needs be marvellous, disorderly, and unhappy.

But humility cures this disease, this Fever of the Mind; keeps the Passions cool and calm, and quiet, and low, and keeps under hourly discipline, throws cold water upon them. Have I received an affront, a disgrace with great Men, contempt from my equal or inferiour, reproach and scandal, disappointment in my expectation of some external advantage? Am I like to be turned out of Office, to be made poor, or the like? I have two considerations, that keep me still in an equal temper, and that silence all those Passions which presently in a proud Man would be all on fire, and in a hurly burly.

1. *I know that those things come not without the Divine Commission, or at least Permission; and shall I not quietly submit to the Will of my great Sovereign Lord, to whom I owe my self, and whose Will I pray don't may be done?* It was an admirable instance of this Humility in David, when, to add to his present sad condition, *Simei* cursed him so bitterly, and although he had power and opportunity left him to revenge it, yet he forbade it, for it may be the Lord hath bid *Simei* to curse David, 2 Sam. vi. 10. Again, 2. *What am I, that I must not be crossed, or reproached, or contemned, or disappointed? Alas a poor weak sinful Man I cannot be made lower in the esteem of the World, than I am in my own.* If the World reproach me, *spoil me of what I have*; if I am poor or scorned, *it is but what I deserve, and less than I deserve for my Sins at the hand of God: Though perchance I am slandered, or falsely accused by them, yet I know ill enough of my self to make me bear patiently even a false accusation, and they cannot make me more low and vile, in the esteem of others, than I am in my own.* And thus Humility breaks and quenches the Passions, and keeps the Mind sedate and undisturbed under all external Occurrences. But to descend to particulars more distinctly

2. Humility gives Contentation in any Condition or Station.

And the reason is, because an humble Mind is never above that Station or Condition of life that the Divine Providence orders, but rather under or below it, or at the most holds pace with it. When the Mind runs beyond the condition of a Man, it is like a spendthrift, that lives beyond his estate; and therefore becomes necessarily poor, and never enjoys what he hath, because it busies it self evermore in an anxious pursuit of what it hath not: And that mind, that in relation to the things of the World, runs beyond its station, can never be contented nor quiet; and though he attain this year, what he anxiously pursued the last year, yet still his Mind will be running farther still; and keep before his acquisitions, as the fore-wheel of the Coach will still run before the hinder Wheel: But an humble Man is ever contented with what the Divine Providence, and Honest Industry allots him and enjoys it comfortably and thankfully, and can sit down with a narrow Fortune, with this contenting contemplation, *That which I have is given by the Bountiful God of Liberality, not of Debt; if I had less, it were more than I could deserve: For I can with Jacob say, Out of the sense of my own unworthiness, I am less than the least of all his Mercies. Blessed therefore be his Name.*

3. Humility gives always *Patience under all Adversity* of what kind soever it be; and this is always an effect and companion of true Humility upon these ensuing Considerations. 1. The greatest cause of impatience is not so much, from the pressure and force of any external cross or calamity, as from the great disturbance and reluctance of the mind of him that suffers it; and this is it that raiseth up the Waves and Billows within: the cross or calamity, it may be is rough and beyond the power of him that suffers it to extricate or controul; and on the other side, when it meets with a mind as tumultuous and contumacious as the calamity or cross, it raiseth a storm, as when the Wind and Tide are contrary, or like the state of *Paul's* Voyage in the *Adriatick* Sea, where two Seas met, *Acts* xxvii. which oftentimes endangers the Vessel. He that violently and impetuously contends against a calamity,

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is like one bound with a strong yoke or bond, his struggling like a wild Bull in a Net, galls him more than the yoke it self otherwise would do; and a proud and haughty spirit, commonly miscalled courage, contributes more to his own uneasiness than this cross doth: But an humble, lowly mind, is naturally more able to bear his cross with more patience, because it is evident that the softness, humility, and quietness, and calmness of his mind breaks the force of the calamity, and renders it more easie by submission to it. 2. Again, every truly humble Man looks upon the worst condition that he is under, to be less than he deserves. As long as a Man lives in the World, there is no condition so troublesome, and painful, and uneasie, but it may be worse; and an humble Man always thinks that that condition or circumstance of his life, which may be worse, is not the worst that he deserves. It may be I am poor, but yet I am well esteemed, I deserve both poverty and disesteem, it may be I am poor, and under a Cloud also of ignominy and reproach, yet I have my health of body, and composedness and steadiness of mind, and this is more than I deserve: It may be I am, with *Job*, under a confluence and complication of calamities, loss of Estate, of Children and Relations, censured by my very Friends as an Hypocrite, and one under the displeasure of Almighty God, my body macerated with Diseases, yet I have life, and where there is life there is hope; *Wherefore doth the living man complain, a man for the punishment of his sins?* Lam. iii. 39. The living Man hath no cause to complain, because although he suffer the loss of all other things, yet his Life is spared and given him for a Prey. The humble Man is patient therefore under his sufferings of any kind, because he carries with him the due sense of his own unworthiness and demerit, and upon a judicious account looks upon his meanest, lowest, worst, condition, as better than he deserves at the hand of God. 3. The humble Man is patient under all conditions, because he always bears a mind entirely subject and submitting to the Will of the great Sovereign Lord of Heaven and Earth, whom he knows to be the Sovereign Lord

Lord of all his Creatures; to be the great Dispenser or Permitter and Rector of all the Events in the World; to be the most wise, just, and gracious God; and therefore he doth not only submit to his Will, as an act of Necessity which he cannot controul, or as an act of Duty in obedience to his Sovereign, but as an act of Choice, and Prudence, because the will of his Maker is wiser than his own, and more eligible than his own; and therefore he makes the will of his Maker his own Choice, and upon the account of true judgment concludes that whatsoever the most Powerful and Irresistible, the most Wise and Prudent, the most Just and Merciful Will of God appoints for him, is not only fit for him to submit unto, but also to choose, and as well cheerfully and thankfully, as patiently and quietly to follow and elect; and therefore since he well knows that all the successes of his life are under the Regiment, Government and Providence of the most Glorious, Sovereign, Wise and Merciful God, even those that seem in themselves most troublesome, uneasy, and grievous, he patiently and cheerfully comports with the Divine Will in the toleration of them, and waits upon his All-sufficiency and Goodness in his due time, either to remove them, or to support him under them.

4. Humility gives great *Moderation* and *Sobriety* and *Vigilancy* in the fullest enjoyments of Temporal Felicity of any kind whatsoever. There is a Strange Witchcraft in *prosperity* to rob a Man of Innocence: How many in the World have I in my time seen, that under the greatest Pressures of crosses and calamities, of poverty and reproach, have kept their Consciences fair and clean, their Innocence, Integrity, Piety and Goodness within them, and about them, that yet by the warm beams and sunshine of external prosperity have cast off their Innocence, as the Traveller did his cloak in the Fable, made shipwreck of their Consciences, and became as great Oppressors, as Disorderly and debauched Livers, as Proud and Insolent, and perfect Worldlings, as if they had never heard of a Heaven or Hell, of a God or a Redeemer, or of a Judgment to come? True Humility is a great Guard upon the

Soul

Soul of a Man against these Rocks and Hazards. An humble Man looks upon all his Plenty and Prosperity, not as his own, or the reward of his desert, but as the *depositem* of the Great Master of the Family of Heaven and Earth, Talents entrusted to him as a Steward, and an Accountant to employ for his Master's use, service, and honour, not for his own grandeur or pleasure; he considers, the more he hath, the greater is his Account, and the greater his Charge, and in it finds no matter to advance his thoughts concerning himself, or to make him proud, but to make him the more careful how he employs it. And his Humility is not diminished by his plenty, but rather increased; and this keeps him sober and moderate in the use of what he hath; for he looks upon all he hath, as none of his own, but his Masters, to whom he is accountable; and as it makes him sober and moderate in the use of what he hath; so it makes him studious to employ it to the honour of his Master, and faithful in that employment. Again, as he looks upon the things of this World, as deposited in his hands for the account of his Lord, so he looks upon them as dangerous Temptations to deceive him of his Innocence and Integrity; and both these make him ever more strictly vigilant over himself, lest the present gayness and glory, and opportunities of Prosperity get ground upon his Mind, or his Virtue, especially upon his Humility: For worldly Grandeur secretly steals away that Virtue, or impairs it, sooner than any other. Pride is a kind of shadow, or rather a Devil, that ordinarily haunts and waits upon worldly greatness and prosperity; and therefore he keeps a strict guard over his heart, and watches narrowly the first blooming or blossoming of Worldly-mindedness, Self-dependance, trusting in uncertain Riches, making them his Hope or his Confidence, but especially upon swellings of Vain-glory, Pride, Self-applause, and those other Vermin that commonly breed in the Soul, by the warm Influences of Prosperity; and he never suffers these unclean Birds to roost or rest in his Soul; checks and rejects the very first motions of them, and crushes these viperous Eggs in the very first

first appearance: And to prevent the very first opportunities of their production, he watcheth himself upon all occasions; seriously reflects upon the danger he is in; carefully tries every emergent Thought, Word, and Action, whether it hath any secret tincture of Pride or Vanity; and if he find the least rising of them, he suppresseth and stifles them.

5. Humility is an excellent Remedy against the Passion of Fear, even of the worst of Evils, Death it self, and much more against the Fear of Reproaches, Losses, and all external Calamities whatsoever; gives patience under an incumbent Evil, doth naturally, and by a kind of necessary consequence, arm a Man against the Fear of an imminent or impendent Evil; and upon the very same Grounds and Reasons, and therefore they need not be again repeated. Commonly Surprise and Unexpectedness of any evil, renders the Fear more terrible; because it takes a Man upon the sudden, and before he can compose himself, or rally those Succours of Hope and Reason to support him against it; it is like a sudden Disease, that surpriseth the Body that laboureth under ill humours, before it can allay or moderate them by preparative Helps or Catharticks, whereby a sudden combustion ariseth, and many times more danger ariseth from the discomposure of the Humours, than from the malignity of the disease it self. But Humility keeps the mind in a sober well-prepared temper; keeps the Passions under discipline, and is always in a readines to receive the shock of a danger, or evil imminent or impendent, without any great disorder or astonishment: An humble Man hath no such great value for himself, as to think he is to be exempt from Calamities; and therefore is not much startled at the approaching of them: He reckons he hath portion enough in this World, if he can keep his Innocence, the Peace of his Conscience; and Quietness within; as for Matters of the World, as he makes not their enjoyment the object of his hope, so he makes not their loss any great motive of his fear; God's Will be done, is the Language of his Soul in relation to them. Is he threatned with the loss

loss of his Estate, of his Friends and Relations, of his Honour and Esteem, and hath he the News of his Death, either from without, by Violences or Persecution, or from within by the forerunners of it, Sicknes or old Age? yet he is by no means tormented with fear by these Messengers.

1. The evenness of his own Mind furnisheth him with the opportunity and use of his Reason to check his fear, as a vain, foolish, and unserviceable Passion, that may torment him, and by present anticipation make his present condition worse, and more troublesome, but not cure the danger.

2. The sense of his subordination to the divine Power and Pleasure, quiets his mind with this thought: *My Maker wants not power to rescue me from the danger, if he please; but if he be not pleased, it is my wisdom and my duty to submit to his good pleasure; it is the Lord that doth inflict or permit, his Will be done.*

3. Upon the approach of such dangers or evils he retires into himself; *What am I, that I should think to be exempt from these imminent evils: What Title have I to any the least good I enjoy? Is it not the meer bounty of my Maker? If the dangers I foresee leave me any thing, if they leave me life, they leave me more than I deserve; if they be such as menace the loss of that also, yet they cannot take away my innocence, my integrity, my peace with God and with my self; and it is an admirable bounty that the God of Heaven hath preserved that to me, and accepts this little poor small good that he finds, or rather makes in me, so as to reward it with his favour and acceptance, and peace with him.*

Good God! when I look upon that which I call my Innocence, what a spotted piece is it, that I am even ashamed to call it Innocence? when I look upon my Integrity, what a deal of secret hypocrisie hangs about it, that it deserves not the name of Integrity, and yet that little small particle of what I call Innocence and Integrity, which is truly such, it is his gift to me that is pleased to own and reward it as mine, with peace and favourable acceptance; and as long as he is pleased thus to continue to me what indeed is his, and thus to accept it as if it were my own, what reason have I to fear the loss of all things else,

else, even life it self? since still I enjoy much more than I deserve, and which no Man or Devil, no Calamity or Danger, no not Death it self can deprive me of? and thus far of the Advantages of Humility in relation to a man's self.

III. The advantage of Humility in relation to others is of two kinds; 1. The advantage the humble man doth to others: 2. The advantage which the humble man receives from others upon the account of his Humility.

1. As to the former of these, we may easily judge what Good an humble Man brings to mankind. by considering the Evil that Pride or a proud Man bringeth thereunto. If a Man duly considers most of the mischiefs that happen to mankind, and follow them to their Original, he shall find, that the most of them owe their Original to this Root. Let a Man but look abroad in the World, he shall find a sort of evil Spirits or Furies in it, that fill it with infinite disorders and misery; For instance, Atheism, Hatred, Strife, Contention, Wars, disparaging Powers, Heresies, Envy, Ambition, Sedition, Oppression, Persecution, Detraction, Slandering, Cruelty, Contempt, Uncharitableness, Censoriousness, and a thousand more such devilish Furies, that fill the World with blood, and confusion, and disorder. And now let us but trace those, or any of those, to their Original, we shall find that for the most part Pride is that Pandora's Box, out of which they spring and issue. Let us take an estimate of some of them: *Atheism*, that cuts in sunder all the bonds of Religion, Government, and Society, whence comes it? but by the Pride of Mens hearts, that cannot endure to have a Sovereign Lord above them, but that they may be self-dependent; or the Pride of Mens Wits that out of scorn of any thing they think vulgar, and to magnifie themselves, dare attack the most Sovereign truth in the World, the Being or Providence of God. So for *Contention, Strife, Disobedience* to Parents; *Rebellion* against Governours, they all spring most ordinarily from the same root of Pride: *By Pride cometh Contention*, Prov. 13. 10. Men that cannot endure to be controuled, either by Laws or Governours, by Parents or Superiours, but

but think their own Will and Lusts must be the uncontrollable rule of all their actions. So again for *Wars*, there is rarely any War between Princes or States. but either of both sides, or at least of one side, Pride and desire of Domination is the true root and cause of it, though it be gilded over oftentimes with other Pretences. Again, for the most part, the *Disputes* among persons of Learning, or pretending to it, arise from the Lust of Pride contending for a Sovereignty in Wit, or Learning, impatient of contradiction, eager and implacable, contesting for reputation, victory, and the maintaining of what they have once asserted, and scorning the least retraction. So that many times, upon petty, inconsiderable, unuseful, inevident trifles, men are as hotly engaged, as if Heaven were at stake upon it: And from hence many times come *Heresies*, when Men pretending to greatness of Wit and Learning; but in truth of haughty and ungovernable Spirits, either upon the score of vain-glory and reputation, or upon some conceived affront or neglect from the Orthodox, set up for themselves, draw parties to them, and begin a Scheme of Religion of their own devising. From the same Root comes *Envy*, *Ambition*, *Detraction* from others, because they think all preferment due to their own worth, and that any good that happens to others, is a kind of derogation from themselves; aspiring thoughts, and parties endeavouring to crush and ruine all that stand in their way to that mark of grandeur that they aim at. And the like instances might be given almost of all those turbulent Lusts and Passions amongst Men, that break out to the common disturbance of mankind and all humane Societies.

And therefore certainly, whatever virtue, or temper, or habit (or whatsoever else we shall call it there is, that cures this mad, and unruly, and exorbitant lust of Pride amongst Men, must needs be one of the most benevolent, and useful, and advantageous things to Mankind and Humane Society; And this is that excellent virtue of Humility and Lowliness of Mind.

If this Virtue did obtain among all Men, it were not possible

possible, that those blustering Storms, that disquiet and disorder Mankind, would be found in the World; but instead thereof Peace and Love, mutual Offices of Kindness and Charity, Sweetness of Conversation, every one giving preference to another, rather than invading him, his reputation or interest, beneficent to all.

But it is true, that there is little hope that all mankind will arrive to such a temper; and this indeed is that which makes the only considerable Objection against it, which may be thus improved:

You commend Humility, as the great and sovereign Antidote against Pride, the common disturber of mankind; and certainly, what you say is demonstratively true, if all the World could be persuaded to it; but this never was, nor never can be expected; as there are Wolves and Lyons, and Bears, and Foxes among Brutes, as well as Sheep and other innocent Brutes; and as there are Kites, Vultures, and Hawks among Birds, as well as Doves, and other innocent Birds; so among Men there [even have been] and ever will be Men of Pride and Haughtiness, of Ambition and Vain-glory, of savage, and cruel, and domineering Spirits: and therefore unless all could be persuaded to be Meek and Humble, is were as good and better that none should be such upon these two accounts: Viz. First, That as long as the most of Mankind are guilty of this Passion of Pride, nay, as if it were but an equal, nay, a less number in proportion to those that are humble and meek, the World would still be as tumultuous as ever. A violent Wind coming out of one Coast, would make the Sea as troublesome, as if it came out of many. Again, Secondly, Those that were Meek and Humble would be exposed, as a common prey to all the rest, and their condition would be so much the worse in the World, by their Humility and Meekness. Their case in the World would be like a fair Gamester that plays fairly, meeting with a Foul or a Cheating Gamester, he were sure to go by the loss. Therefore since Pride, the Mother of Violence, will be used in the World by some, and it may be the greatest part of Mankind, it is better to be of the same make, to deal with them at their own Weapon, to be as proud, and consequently as violent, as the rest of Mankind, (for it is a part of the Game of the World) and then a Man may have somewhat; otherwise his humility makes his case worse. Vererem ferendo injuriam

invitas novam. *Where the Country is full of Wolves and Tygers, it is better to be a Wolf or a Tyger as well as they, than be a Sheep, and exposed to their violence.*

I answer to this Objection.

1. As to the former part, that though it be true, that it can never be expected that all the World should be persuaded to be humble, no more than it can be expected that all should be persuaded to be Virtuous, Just, or Honest, but yet if there were some, though the lesser part of Mankind, truly Humble and Lowly, it would make very much to the abating of those Evils that arise by the Pride and Haughtiness of Men. 1. Because the more Humble Men there are in the World, it necessarily follows there are the fewer Proud Men, and consequently fewer common Disturbers of the peace and welfare of Mankind and humane Society. 2. When the contest comes by the Proud Man against the Proud Man; indeed there is the same tumult between them, as if there were none humble; but when the contest is by the Proud Man against the humble Man, the strife is quickly at an end. It is a true Proverb, *It is the second blow makes the fray.* The Humble Man gives way to the Wrath and Insolence of the Proud Man, and thereby ends the quarrel; for *Yielding pacifieth Wrath*, saith the *Wise Man*, Eccles. 10. 4. And I have very often observed, that the Quietness of Spirit and Humility of a Man attacked by a Proud Man hath subdued and conquered his Pride and Animosity to a wonder, and made him tame, that by opposition would have been furious and implacable. Prov. 25. 15. *A soft Tongue breaketh the Bone.* Soft words break the Bones, and a Sword is sooner broken by a blow upon a Cushion or Pillow that yieldeth, than upon a Bar of Iron that resists. But if it should fall out, that the proud Man's Violence is not broken by the Gentleness and Facility of the Humble Man, whereby he suffers in his own particular; yet there be two advantages that hereby happen to the Publick: viz. 1. That the contention is soon at an end; the Proud Man hath got the day, and the Parties are quiet. 2. It gains a secret Compassion from the beholders to the injured Hum-

ble Man, and a general Resentment and Detestation of the injury committed to the Humble Man, that receives the injury with so much Humility, and bears it with so much Patience; and thereby Pride and Oppression become the common objects of the general detestation: And the generality of Mankind thereupon look upon them as Beasts of Prey, with hatred and abhorrence, and endeavour means to secure themselves against it. 3. A third advantage is this, That though oftentimes humble and good Men are exposed to the injuries of the Proud, Violent, and Insolent, yet they are a kind of ferment or leaven in the places where they live, and by the secret influence of their Virtues, the commendableness of their Conversation, and the secret interest that Virtue hath in the Soul, not only of good, but even of the worst of Men it doth work upon Mankind, assimilates them in some measure to it self, and makes others good and humble, by a kind of secret Magnetism that that Virtue hath upon the Minds of Men; and the more such are in number in the World, the more effectual and operative their Example and Influence will be upon those with whom they converse.

2. As to the second, namely, the Damage and Detriment that the Humble Man receives in the World, upon the very account of his Humility. I answer, *First*, that Detriment is abundantly recompensed with the quiet and tranquility, and evenness and composedness of his own mind: As a Man possesseth his own Soul by Patience, so he doth by Humility, namely, the composedness, right temper, and due state of his own mind, which no proud, or violent, or impatient Man doth or can. But *secondly*, It is most certain, that though an Humble Man may upon the very score of his Humility and Meekness, receive a brush in the World; yet at the long run he gains advantage thereby, even in this present life. When I first read the saying of our saviour, *Matth. 5. Blessed are the meek, for they shall inherit the Earth.* I looked upon it as a meer Paradox, if applied to the comforts of this life; and therefore thought it must be meerly, and only intended of that New Heaven and new Earth wherein dwelleth *Righteousness* 2 Pet.

3. 13. But upon deeper consideration I found it, in a great measure, true also of the former.^{1b} For, 1. It is most certain, that no Proud Man is truly loved by any but himself; but, so far as relates to his Pride, every Man hates him. One proud Man perfectly hates another, and looks upon him as his Enemy; and those very Actions of Pride that his own self-love make him approve, or at least, allow in himself, he scorns, derides, and abhors in another. And though an Humble Man hath a common love to every Man, though proud, or otherwise vicious, as being one of Mankind, yet in relation to his Pride he loves him not, nor approves. That very Consideration therefore, that renders a Proud Man hated, or not loved, renders an Humble Man loved or approved: yea, and by the very Proud Man himself; for he looks upon him as no obstacle or impediment to the attaining of his ends, as one that is injurious to none, beneficent to all, gentle, and one that stands not in his way, giving all due respect, honour, and deference suitable to his place and dignity; he witheth all the world were such as he, except himself, and therefore he respects and tends him; yea, and we shall by daily experience see in the World, That if one Proud Man injure or oppress an Humble Man, it is a thousand to one another undertakes his Patronage, Defence and Vindication, and very oftentimes is a means of his Protection and Deliverance.

2. But farther, It is a certain and experienced Truth, That Virtue and Goodness, especially that of Humility, hath a secret party and interest even in the worst of Men; and Men secretly love, or at least, approve it in another, though they practise it not themselves; for Virtue, Goodness, and Humility hath a secret congruity to the true and genuine frame of the Humane Nature; and though Mens Lusts and Passions may in a great measure, obscure the consonancy to it, they can never extinguish it, but the Mind and Conscience will give a secret suffrage to it, where-ever it finds it.

3. It is a thing observable, that though the generality of Mankind abound with Pride, Intemperance, Injustice, and almost all kinds of vicious Dispositions, yea, though the best of Men are not without the ir-

ruptions of some of these distempers; and though it must needs be, that where there is the greatest number, there is the greatest external force, either to make such Laws as they please, or to make such Governours as may be suitable to their disposition; yet it is rare, and a very prodigy to find any Nation to make Laws in favour of Pride, Ambition, Intemperance, Luxury, Oppression, Violence, Injustice, &c. Or to chuse such Magistrates or Governours (where it is in their choice) as are apparently inclinable to those Vices; but in their choice of Laws they chuse such, as may rather suppress those Vices and maintain and encourage Sobriety, Humility, Meekness, Beneficence, as things most convenient to Humane Society; and in their choice of Governours, they rather commit the trust of themselves, and their Estates and Properties, to those hands that they find Sober, Temperate, Humble, Just, than those that are Loose, Intemperate, Proud, Ambitious, High-minded, Insolent, &c. which is not only an Indication, but even a Demonstration, that although mens Passions and Lusts may transport themselves into those vices, yet their Judgments and Principles are against them: And by this means it comes commonly to pass that though an humble or a virtuous Man may meet with justles and rubs from the proud and insolent; yet at the long run he comes off with advantage, because he hath the greatest protection and countenance, not only from the great Sovereign of Heaven and Earth, but also of Humane Laws and Governours, which, next under God, is the greatest protection that can be imagined in this World, which very commonly makes good, even *ad literam*, the saying of our Saviour, *The meek shall inherit the Earth*; and the saying of the *Wise man*, Prov. 18. 12. *Before honour is humility*; and Prov. 16. 19. *Better is it to be of a humble spirit with the lowly, than to divide the spoil with the proud.* Prov. 22. 4. *By Humility and the Fear of the Lord, are Riches and Honour, and Life.* These and the like sentences, as they proceeded from the wisest of meer Men; so they were not spoken at a venture, but upon sound deliberation, judgment and experience, and from the true Nature and Circumstances of things.

And

And now the true consideration and digestion of what hath been said, as it affords excellent and effectual *Motives* to the following of this Virtue of Humility, so they contain excellent *Means* to attain it; because they may put Men upon due consideration, and descending into themselves; the want of which is the only or principal cause of Pride: For so much of Pride as any Man hath, so much of Folly Inadvertence, and Inconsiderateness he hath; and true humility on the other side, is a kind of necessary result of wise and deliberate and attentive Consideration.

Yet some things I shall add as *Means* naturally and immediately conducing to the ingenerating and improving this Virtue in the mind of Men.

1. Consider, *That whatsoever good thou hast, which may occasion elation of mind, is but what thou hast received from the free bounty and goodness of thy Maker. What hast thou, which thou hast not received?*

2. Consider, *That the good that thou hast so received, thou hast not received as an absolute Proprietor, but only as a Steward to improve to the Lords use; and the more thou hast of any such good, the greater is thy account; Whether it be of Wit, of Wisdom, of Learning, of Honour, of Power, of Wealth. If thou art a Receiver, a Treasurer, a Bailiff, a Steward of another man, and perchance upon that account hast a great Treasure of Wealth or Money in thy hands, thou hast indeed great occasion of Care and Vigilance, and Fidelity, and Circumspection, to husband well and faithfully, and to keep thy accounts fair and even, but no cause to make thee proud. It is indeed thy burden, rather than benefit or advantage; to whom much is given, of him much shall be required. Be humble therefore, thou wilt perform thy trust the better; for thou art but an Accomptant, a Steward, the Deposittee of what thou hast received.*

3. Consider, *What it is thou pridest thy self in and examine well the nature of the things themselves, how little and inconsiderable they are, or, at least, how uncertain and unstable they are. Every Age, every Complexion, every Condition and Circumstance of life commonly afford to inconsiderate Souls some little temptation to Pride and Vanity; which*

yet, if Men did well weigh and consider, they would appear to be but little bubbles, that would quickly break and vanish.

Thou hast fine gay *Cloaths*, and this makes Children and young Men and Women proud, even to admiration: But thou art not half so fine and gay as the Peacock, Ostridge, or Parrot; nor is thy bravery so much thine own, as theirs is; but it is borrowed from the Silk-worm, the Golden Mines, the industry of the Embroiderer, Weaver, Taylor, and it is no part of thy self. And hast thou the patience to suffer thy self to be abused into this childish, pitiful, foolish pride?

Thou hast it may be *Wealth*, store of Money, but how much of it is of use to thee? That which thou spendest, is gone; that which thou keepest, is as insignificant as so much dirt or clay; only thy care about it makes thy life the more uneasy: Besides, the more thou hast, the more thou art the mark of other Mens Rapine, Envy, and Spoil. It is a thousand to one thou carriest not thy Wealth to thy Grave; or if thou do'st, thou canst not carry it farther, but leave it, it may be to a Fool or a Prodigal. And why art thou proud of that which is of no great use to thee while thou hast it; and commonly the faster thou thinkest to hold it, the sooner it is lost, like him that gripes *Callais* Sand in his Fist.

Thou hast *Honour, Esteem*; thou art deceived, thou hast it not, he hath it that gives it thee, and which he may detain from thee at pleasure. The respect, and Honour, and esteem thou hast, depends upon the pleasure of him that gives it. Again, how brittle and feeble a thing is Honour, Esteem, and Reputation? A false calumny well and confidently broached, is able many times to give it an irrecoverable shock. The displeasure of the Prince, or a greater Man than thy self makes thy Sun set in a Cloud; and a popular jealousy, imputation, or misrepresentation, in a moment dasheth the Applause, Glory, Honour, and Esteem, that a Man hath been building up twenty or thirty years. And how vain a thing is it, to be proud of the breath, either of a Prince or People, which is theirs to recall every moment? But suppose it were as fixed and stable a

reputation and honour, as a Rock of Marble or Adamant, and that it were the best kind of Honour imaginable, namely, the result of thy Virtue and Merit; yet still it is but a shadow, a reflection of that Virtue or Worth, which if thou art proud of, thou embasest and degradest into vanity and ostentation, and canst thou think it reasonable to be proud of the shadow, where thou oughtest not to be proud of that worth that causeth it?

Again, *Thou hast Power, art in great Place and Authority*; but thou art mistaken in this, the Power thou hast is not inherent in thy self: One of the meanest of those, whom it may be thou oppressest, is inherently as powerful as thee, and could, it may be, over-match thee in Strength, Wit or Policy; but the Power thou hast is (next under the Dispensation of the Divine Providence) from those Men, that either by their Promises, Faith, or Voluntary Assistance have invested thee with this power. This Power is nothing inherent in thee; but it depends upon the Fidelity or Assistance of others, which if they either by Perfidiousness to Thee, or Resistance against Thee, or withdrawing their Assistance to Thee, shall call again home to themselves, thou art like *Sampson* having lost his Locks, *Judg. 16. 17. Thy strength will go from thee, and thou wilt become weak, and be like another man.* And how have the Histories of all Ages, and our own experience, shewn us by very frequent examples, Men unexpectedly, and upon many Moments and Occurrences seemingly most small and inconsiderable, been tumbled in a moment from the most eminent and high degree of Power into a most despised and despicable condition? Power hath very oftentimes, like *Jonas* his Gourd, been externally fair and flourishing, when at the same time their lies a Worm at the Root of it unseen; but in a moment gnaws asunder the Roots and *Fibres* of it, and it withers; and for the most part, the more extensive and immense Humane Power grows, the sooner it falls to pieces, not only by the Divine Providence checking and dejecting it, but by a kind of natural result from its own exorbitance and excess; for the greater it is, the more difficult it is to manage; it grows

top-heavy, and the *Base* grows too narrow and weak for its own burden. Besides it is the common mark of Envy and Discontent, which watcheth sedulously all occasions to unhorse it, and oftentimes prevails. When power proves too grievous and overburdensome, it loseth the end for which it is conferred, and makes people desperate and impatient, *Entia nolunt male gubernari*. If it be managed with Prudence and Moderation, it is the greatest Benefit to humane Society: But it is the burden of him that hath it if it be managed tyrannically and exorbitantly; it fills the Master full of fears, the People full of rage, and seldom proves long lived. And what reason hast thou to be proud of what is most certainly thy burden, or thy danger, or both?

Again, Thou hast *Strength*, or *Beauty*, or *Agility of Body*. Indeed this thou hast more reason to call thy own, than any of the former: But yet thou hast no cause to Pride thy self in it; thou canst not hold it long at best, for Age will decay that Strength and wither that Beauty, and Death will certainly put a period to it; but yet probably this Strength or Beauty is not so long lived as thy self, no nor as thy youth; a disease, it may be, is this very moment growing upon thee, that will suddenly pull down thy Strength and rase thy Beauty, and turn them both into rottenness and loathsomeness: Nay, let any observe it that will, that Strength, and that Beauty that raiseth Pride in the heart, is of all other shortest lived, even upon the account of that very Pride: For the ostentation and vain-glory of strength puts it forth into desperate and dangerous undertakings, to the ruine of the owner; and the Pride of Beauty renders the owner thereof fond of the Praise of it, and to expose it to the view of others, whereby it becomes a temptation to Lust and Intemperance, both to the owner of it, and others, and in a little while becomes at once its own ruine, and shame.

But it may be thou hast *Wit* and *Judgment*, a quick and ready Understanding, and hast improved them by great Study and Observation, in great and profound Learning. This, I confess, is much more thy own, than any of the former endowments; but most certainly, if thou art proud

proud of any of these, thou art not yet arrived to the highest improvement of Understanding, namely, Wisdom. Folly and Madnes may be consistent with a witty, nay, a Learned Man, but not with a truly wise Man. And this thy Pride of these Endowments or acquests, still pronounceth and proclaimeth thee a Fool, for all thy Wit, and all thy Learning. For consider with thy self, 1. That thy Wit and Learning are but pitiful narrow things, in respect of the amplitude of the things that are to be known. *Maxima pars eorum quæ scimus, est minima pars eorum quæ nescimus.* Take the most Learned Observant Philosopher that ever was in the World, he never yet was fully acquainted with the nature of those things that are obvious to ordinary observation, and near to him; never was the Man yet in the World, that could give an accurate account of the nature of a Fly, or a Worm in its full comprehension, no not of a Spire of Grass; much less of himself and his nobler Faculties; much less yet of those glorious Bodies that every day and night object themselves out to our view. What a deal of Uncertainty, Inevidence, and Contradiction do we find in the Determination of the choicest Wits and Men of greatest Learning, even in things that are obvious and objected in their out-side, to all their Senses? So that the greatest knowledge that Men attain to in the things of Nature, is little else but a specious piece of Ignorance dressed up with fine words, formal methods, precarious suppositions, and competent confidence. Consider, 2. How brittle and unstable a thing thy Wits, thy Parts, thy Learning is. Though old Age may retain some broken moments of thy Wit and Learning thou once hadst, yet the floridness and vigor of it must then decay and gradually wither, till very old Age make thee a Child again, if thou live to it: But besides that, a Fever or a Palsie and an Apoplexy may greatly impair, if not wholly deface and obliterate thy Learning, deprive thee of thy Memory, of thy Wit and Understanding: Never be proud of such a privilege or endowment, which is under the mercy of a Disease, nay of a Distemper in thy Blood, an adust humour, an Hypochondriacal vapor, a casual fume of

a Mineral, or a Fall, whether thou shalt hold it or lose it. 3. But yet farther, mark it while thou wilt, (and it may be thou wilt sooner perceive it in another than in thy self) Wit and Learning in any Man, never in any case receives more foils, more disadvantage, more blemishes, more impairs, than by Pride: He that is proud of his own knowledge, is commonly at his *non ultra*, and rarely acquires more, scorns instruction, and stops the farther advance of his faculties, knowledge or learning, and undervalues, and therefore neglects, what he might learn from others. Again, Pride casts Unseemliness, Undecency, and many times even a Ridiculousness upon the greatest parts and learning: It is like the dead Fly in the Apothecaries Confection, that makes the whole unsavoury: How common and rife is this unhappy censure, that attends the commendation of such a Mans Wit and Learning; 'Indeed he is a pretty Man, a good Scholar, of fine parts, good understanding, but he knows it too well; ' his Pride, self-conceitedness, Ostentation, Vain-glory, spoils it all, and renders the Man under the just repute of a Fool, and ridiculous, notwithstanding all his Clerkship and Learning. But yet farther, pride by a kind of physical and natural consequence, very oftentimes robs men even of that Wit and Learning, wherein they pride themselves, by carrying up into the brain those exalted, hot, cholerick humours and fumes, that break the staple and right temper and texture of the brain. More learned men grow mad and brain-sick with the pride of that Learning they think they have attain'd, than in the pursuit and acquirement of it. Therefore beware of pride of thy Wit, Learning, or Knowledge, if thou intend to keep it or to keep the just esteem or reputation of it. On the other side, humility and lowliness of Mind is the best temper to improve thy Faculties, to add a grace to thy Learning, and to keep thee master of it: it cools and qualifies thy spirits, blood and humours, and renders thee fit to retain what thou hast attained and to acquire more.

4. In all thy reflection upon thy self, and what thou hast, *never compare thy self with those that are below thee in what*

what is worthy or eminent, but with those that are above thy self. For instance, in point of Learning or Knowledge, thy partiality and indulgence to thy self will be apt to put thee upon comparing thy self with those that are ignorant, or not more learned than thy self, as we see ordinarily Idiots or Fools, or men of weak intellectuals, delight to converse with those they find or think more foolish than themselves, and not with those that are wiser, that they may please themselves with a thought that they are the wisest in the company: but compare thy self with those that are more learned, or wise than thy self, and then thou wilt see matter to keep thee humble. If thou think'st thou art a pretty proficient in Philosophy, compare thy self with *Aristotle*, with *Plato*, *Averroes*, *Themistius*, or *Alexander Aphrodisæus*, or any great Luminaries in Philosophy: If thou think'st thou art a pretty proficient in School-Learning, compare thy self with *Aquinas*, *Scotus*, *Suarez*: If thou think'st thou excellest in the Mathematicks, compare thy self with *Euclid*, *Archimides*, *Tycho*, &c. and then thou wilt find thy self to be like a little Candle to a Star. The most of the Learning that this Age glories of, is but an Extract or Collection of what we find in those men of greater parts; only we think we have done great matters if we digest it into some other method, and prick in here and there a small pittance of our own, or quarrel at something that the Ancients delivered in some odd particulars. And yet, even in this essay, Self-love plays such a part, that unless there be a great excess and admirable advantage of others that are above us in any learning or knowledge, we are ready to exalt our selves above our Standard, and seem in our own Eyes to be at least equal to those that exceed us, or by Envy and Detraction to bring down others below our selves, especially if we hit upon some little Caprichio that we think they saw not.

5. And lastly, Consider the great *Example of our Lord* and Master Jesus Christ, who was the only Son of the Glorious God, full of Wisdom, Knowledge, Power, Holiness, Goodness, and Truth, and notwithstanding all this, humbled himself, and became of no reputation, and took upon him the form of a Servant, emptied himself, and hum-

bled himself, and became obedient to death, even the death of the Croſs; *Phil. 2. 5, 6, 7, 8.* Chriſt Jeſus brought with him from Heaven the Doctrine of Holineſs and Righteouſneſs, and in all his Sermons there is not any one Virtue that he commendeth and commandeth more than Humility and Lowlineſs of Mind, nor any one Vice that he ſets himſelf more againſt than Pride and Haughtineſs of Mind. In his Beatitudes, *Matt. 3. 35.* Poverty of Spirit hath the firſt Promiſe, and Meekneſs or Humility the third, *Matt. 23. 6, 7.* He checks and diſparageth the Pride of the *Phariſees*, commands his Diſciples to run quite counter to their method; *He that will be great among you ſhall be your Servant.* Again, *Matt. 18. 1. Luk. 9. Mark 9. 34.* When the bubble of Ambition roſe againſt the Diſciples, who ſhould be greateſt, he checks their Pride and Ambition with the pattern and commendation of a little Child: And as he thus taught, he lived. One of the great Ends of the miſſion of Chriſt into the World, was, that he ſhould not only be a Preacher of Virtue, Goodneſs, and Piety, but alſo an Example of it: And if we look through the whole life of Chriſt, there is not one Virtue that he did more ſignally exerciſe, or by his Example more expreſſly commend to the imitation of Chriſtians, than Humility. I do not remember that he ſaith in any place, Learn of me to do Miracles, for I am mighty in power; no, nor yet learn of me, for I am Holy, for I am Obedient to the Law of God, for I am Liberal, though in all theſe he was exhibited as an excellent Example of Holineſs, Obedience, and Charity, and muſt be the pattern of our imitation: But as if Humility and Lowlineſs of Mind were the great Maſter-piece of his Example, he calls out, even when he was in one of the higheſt Extacies of Spirit, that we find, until his Paſſion, *Matth. 11. 25, 29.* *Learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your Souls:* And in that ſignal advice given by the Apoſtle, *Phil. 2. 5.* *Let the ſame mind be in you, which was alſo in Chriſt Jeſus, who being in the form of God, thought it no robbery to be equal with God: But made himſelf of no reputation, and took upon him the form of a Servant,*
and

and was made in the likeness of man; and being found in the fashion of a man, he humbled himself, and became obedient to death, even the death of the cross.

But blessed Saviour! was there nothing else for us to learn of thee, but thy meekness and Humility? was there not something else wherein we were to bear in mind thy Image, and write after thy excellent Copy? was there not thy Holiness, Purity, Obedience, Patience, Trust in God, and all that Constellation of Virtues that appeared in thy Doctrine and Life.

Surely yes, he was exhibited both as a prophet to teach, and an example to be imitated in all these also, but in his Humility, if we may say with Reverence, before all.

1. Because the instance and example of his Humility was the most signal and wonderful of all the rest of his admirable Virtues; that the Eternal Son of the Eternal God should condescend so low, as to become a Man, born of a Woman, and live upon Earth such a despised life, and die such an accursed death, is an instance of Humility, not only beyond all example, but an instance that is impossible in nature to be paralleled.

2. Because Pride and Vain-glory is so unhappily riveted in the corrupt Nature of Man, and it is so hard a thing to bring him to be humble and lowly, notwithstanding all the benefits and advantages of it, that it did not only stand in need of the most explicate Doctrine of Christ to teach and commend it, the most unparalleled example of Christ to win Men over to it, but also the most plain and direct, and explicate Application of that example by that remarkable and special invitation of our Lord to it, *Learn of me, for I am meek and lowly*: And again by his Apostle, *Let the same mind be in you which was in Christ Jesus, &c.*

3. Because, without Humility to prepare and mellow the hearts of Men, it could not be morally possible for them to receive the Faith of Christ. It was Pride that made the Doctrine of Christ only to be to the Jews a stumbling block, to the Greeks foolishness, but to them that are called, *viz.* That obey that call of Christ, *Mat. 11. 28. Come unto me all ye that labour and are heavy laden, &c. Learn of me,*

me, for I am meek and lowly in heart, it is Christ, the Power of God, and the Wisdom of God, 1 Cor. 1. 23, 24.

4. Because, without Humility, all the rest of those excellent Virtues, that were taught in the Doctrine, and exhibited in the Example of Christ, had been but unacceptable. A visible Holiness, yet accompanied with Pride and Ostentation, is but a disguise of Holiness, and that accursed Hypocrisie, that our Saviour condemned in the Pharisees and others, *Mat. 6. 16.* Obedience to the Law of God, Good Works, Fasting, Prayer, yet if done with Pride, Ostentation and Vain-glory, are dead and unacceptable, *Mat. 23. 5.* Charity, Alms and Beneficence, if done with Pride and Ostentation, and to receive Glory of Men, loseth its worth and reward, *Mat. 6. 12.* So that Humility and Lowliness of Mind is the *substratum* and Ground-work, the necessary ingredient into all acceptable Duties towards God or Men.

JACOB's Vow: Or the Modesty and Reasonableness of JACOB's Desire.

Gen. xxviii. 30. And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Fathers house in peace, then shall the Lord be my God, &c.

THE only thing that Intend to consider upon this place of Holy Scripture, is the *Modest and Reasonableness of Jacob's Desire.* He doth not desire Greatness of Wealth, or Honour, or Power, or Splendor, or great Equipage in this World; but all that he desires in reference to this World, is, 1. That the comfortable Presence and the sense of the Favour and Love of God should be with him: *If God will be with me.* 2. That the Protection of the Divine Providence may be continually over him; *and will*

will keep me in the way that I go : 3. That he would supply him, not with Curiosities or Delicates, but with necessities ; *and will give me bread to eat, and raiment to put on.*

And the truth is, this should be the *rule and measure of every good man*, in reference to this life, and the enjoyments of it, and the desires of them, until he come to his Father's house in Peace ; that house wherein there are many Mansions, that the great Father, of whom all the Family in Heaven and Earth is named, hath provided for such as Fear, and Love, and Obey him.

Indeed the *two former* of these, though they be no more than what the bountiful God freely affords to all that truly love him, and depend upon him, are of a strange and vast extent. First, the comfortable Presence of God supplies abundantly all that can be desired by us, and abundantly countervails whatsoever else we seem to want ; it is better than life it self : And when the Antients would express all that seemed beneficial or prosperous in this Life, they had no fuller and comprehensive expression of it, than that God was with him : as of *Joseph*, Gen. 39. 3. *And when his master saw that the Lord was with him, and that the Lord made all that he did to prosper* : 1 Sam. 18. 14. 28. 2 Sam. 5. 10. The Wisdom and courage and success of *David* is resolved into this one thing, *The Lord was with him.*

But certainly, though the divine Presence should not manifest it self in external successes and advantages, the very Sense of the Favour and comfortable Presence of God carries with it an abundant supply of all other deficiencies, *Psal.* 4. 6, 7, The light of the countenance of Almighty God is the most Supereminent Good, and occasions more true joy and contentment, than the redundance of all external advantages. Secondly, the Divine Protection and Providence is the most sure and safe Protection, and supplies the want of all other. The munition of Rocks is thy defence ; and all other defences and refuges without this, are weak, impotent, and failing defences. *Except the Lord watch the city, the watchman watcheth but in vain.*

That therefore which I shall fix upon is the last of his three desires : *If he shall give me bread to eat, and raiment to put on.*

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The desires of a good man, in relation to the things of this life, ought not to be lavish and extravagant ; not to be of things of Grandeur, or Delicacy, or Excess : but to be terminated in things of necessity for his present subsistence, convenient food and raiment. If Almighty God give more than this, it is matter of the greater gratitude, as it was to *Jacob*, Gen. 32. 10. *I am not worthy of the least of all thy mercies, &c. for with my staff, I passed over this Jordan, and now I am become two bands :* But if he gives no more, we have enough for our contentation. Almighty God who is never worse than his Word, but most commonly better, hath not given us any Promise of more, neither hath he given us commission to expect or ask for more. If he gives more than necessary, he exalts his bounty and Beneficence : and yet, if he gives no more, it is Bounty that he gives so much ; and is matter both of our contentation & gratitude.

This the wise man *Agur* made his request, *Prov.* 30. 8. *Give me neither poverty nor riches, feed me with food convenient for me.* This our Lord teacheth us to ask, in his excellent form of Prayer, *Give us this day our daily bread :* and this is that which the Apostle prescribes, for the Rule of our contentation, *1 Tim.* 6. 8. *And having food and raiment, let us be therewith content.*

And truly, if it pleaseth God to allow us a Sufficiency, and Competency, for the necessity of our nature, we have very great Reason to be contented with it, not only as it is a duty enjoined unto us, but upon most evident conviction of sound Reason, both in regard unto Almighty God, in regard of our selves and in regard of others. I shall mingle these Reasons together.

1. It becomes us to be contented, because *whatsoever we have, we have from the free allowance, and goodness of God :* He owes us nothing ; but what we have, we have from free Gift and Bounty. If a man demands a debt of another, we think it just he should be paid what he demands ; but if a Man receives an Alms from another, we think it reasonable that he should be content with what the other gives, without prescribing to the measure of his Bounty. But the case is far stronger here ; we are under

an obligation of duty to be charitable to others wants by vertue of a Divine Command; but Almighty God is under no other Law of conferring benefits, but of his own Bounty, Goodness and Will.

2. It becomes us to be content, because *our measure and dole is given unto us*, as by him that is absolute Lord of his own bounty, so *by him that is the wisest Dispenser* of his own benefits: He knows, far better than we our selves, what proportion is fittest for us: He hath given us enough for our necessity, and we are desirous to have somewhat more; the Wise God knows, it may be, that more would do us harm, would undo us; would make us Luxurious, Proud, Insolent, Domineering, Forgetful of God: The great Lord and Master of the great Family of the World, knows who are, and who are not able to bear redundancy: And therefore if I have food convenient for me, I have reason to be content, because I have reason to believe the Great and Wise God knows what proportion best fits me; it may be, if I had more, I were ruined.

3. We must know that we are but Stewards of the very external blessing of this life, and at the great *Audit*, we must give an Account of our Stewardship; and those Accounts will be strictly perused by the great Lord of all the Family in Heaven and Earth. Now if our external Benefits be but proportionable to our necessities and necessary use, our account is easily and safely made: *Imprimis*, I have received so much of thy external blessings as were necessary for my food and cloathing, and for the feeding and cleathing of my Family: But on the other side, where there is a superfluity and redundance given over and above our necessary support, our account is more difficult. *Where much is given, much will be required.* There will be an account required, how the redundant overplus was employed; how much in Charity, how much in other good Works; and God knows that too too often very pitiful accounts are made of that surplussage and redundancy of a liberal estate; which will be so far from abating the account, as it will enhance it: *Item* so much in excess, debauchery and riot; so much in costly apparel,

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so much in magnificence and vain shews, and the like.

4. Our natures may be well enough supplied with little; *natura paucis contenta* : and whatsoever is redundant, most commonly turns to the damage and detriment of our Nature, unless it meet with a very wise Proprietor : For the excess in the abuse of superfluities in eating and drinking, and gratifying our appetites, or the excess of care and pains in getting, or keeping, or disposing superfluities and redundance, commonly doth more harm, even to our natural complexions and constitution, than a mediocrity proportionate to the necessities of nature.

5. *Whatsoever is more than enough* for our natural support, and the necessary supply of our Families and so employed, *is in truth vain, useless, unserviceable* ; and such a man is rich but in fancy and notion, and not in truth and reality : For the use of externals is to supply our natural necessities ; if I have a million of Money, and yet a hundred Pounds is sufficient, and as much as I shall use to bring me to my Grave ; the rest is vain and needless to me, and doth me no good : it is indeed my burthen, and my care, and my trouble ; but it is of no more use to me in my Chest, than if it were in the Center of the Earth. It is true, I have thereby a happy opportunity if I have a large and a wise Heart to dispose of it for the glory and service of God, and the good of mankind, in works of Piety, Charity and Humanity : but if I keep it in my Chest, it is an impertinent trouble ; neither useful for my self, because I need it not, I have enough without it ; nor as I order it, is it useful for others, no more than if it were an hundred fathoms under ground.

6. *A State of Mediocrity*, or supplies proportionate to my necessity, is infinitely *more safe to me*, even in respect of my self, than an estate of Glory, Wealth, Power and Abundance. An estate of mediocrity and commensurateness to our exigence and necessity, is the freest of any condition in the World from perturbations and temptations : a state and condition of want, and too narrow for our necessities, is an estate subject to some troubles and temptations : But of all conditions in the World a redundant

date and over-plentiful condition is most subject to the most dangerous and pernicious temptations in the World : as namely, forgetfulness of God, self-dependance, Pride, Insolence, Oppression, Injustice, Unquietness of Mind, Excess, Luxury, Intemperance, Contempt of others : and I have very often known those persons that have carried themselves steadily and commendably in a condition of Mediocrity, nay, have been able to bear with victory the shocks of those temptations that arise from Want and Poverty, yet when in the late times they were advanced to Wealth, Power and Command, were lost, and could not bear the Temptations that attended Grandeur, Wealth and Power ; and the Sun of wealth and prosperity quickly disrobed them of that mantle of Innocence, Piety and Virtue that they kept about them against the storms and assaults of wants and necessities. So that certainly it requires a greater vigilance, attention, industry and resolution, to oppose and conquer the temptations of Grandeur, Wealth and Power, than the temptations of Want, Necessity and Poverty : Some Patience and Humility will do much to subdue the latter ; but he that will acquit himself from the temptations of the former, hath need of great Wisdom, Moderation, Sobriety, and a low esteem of the World, and especially a great and practical exercise of the Fear of God, Faith in his promises, and a fixed hope and prospect of the promises of Immortality and Glory, whereby they may overcome the flattering and deceiving World.

7. A state of externals proportionate to our necessities is a far *more serene and safe* estate in reference to others ; than an estate of external Grandeur, and Wealth, and Power : And the reasons are, first, because the former hath nothing that others do covet or desire ; but the latter hath gotten the golden Ball, that the generality of mankind are fond to have, and are restless till they have gotten it ; which makes the Man's estate unquiet and unsafe, because he hath many competitors for what he enjoys, which are continually endeavouring to trip up his heels ; just as we see when a Bird hath gotten a booty or prey, all other Birds of prey are following and catching after it, and ever

molesting him that hath it. 2. Because he that enjoys much, either of Honor or Wealth, or Power, is the object of the envy of other Men, which is a busie, restless, pernicious humour, and ever picking quarrels and finding faults, and studying and endeavouring the ruin of its object ; Whereas a state of mediocrity, is a state of quietness, and free from the assaults and shafts of his pestilent Companions.

8. We see that all worldly matters are by a kind of inbred and connatural necessity *subject to Mutations and Changes*. When grandeur, honor, and wealth are at their highest pitch, like the Sun in the Meridian, it stays not long there, but hath its declination. Now the changes that are incident to Greatness and Wealth, are always for the worst : they most commonly take their wings and fly away, when they seem to be in their highest pitch of plenty and glory : And this creates in a Man very great anxiety and restless fear, lest he should lose what he hath ; and infinite struglings and shiftings to keep it when it is going ; and extreme disappointment, vexation and sorrow when it is gone. On the other side a state of Mediocrity may have its changes too ; and as it is seldom for the worse, so it is most ordinarily for the better ; whereby the Man hath great Peace and Tranquility. We need not have a better instance of both these conditions than in *Jacob*, the person in the Text : while he was in a state of mediocrity, and rather indeed, in a strait, than in an ample condition ; when he had nothing but his Staff, and his supplies of Bread to eat, and Cloths to put on, he was in a state of great Tranquility ; and that change which befel that condition, was a change not for the worse, but for the better, at least in relation to externals, his supplies increased : but as soon as he once arrived at great wealth, under his Uncle *Laban*, though it is true, the Divine Providence kept him from a total loss of it, yet he soon found that prosperous condition full of thorns and difficulties: 1. His Uncle and his Sons began to envy his wealth, and he began to be in great fears and jealousies lest he should be deprived of all.

2. Then to avoid that fear, he flies, and his Uncle pur-

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sues him ; and then he was under a new fear of loss of all he had got. 3. When that fear was over, then he fears that the rumour of his wealth, and the former displeasure of his Brother *E/sau* might make him and all his wealth a prey to his Brother ; and certainly, had not the immediate Providence of Almighty God strangely interposed, he had not only felt the difficulties and unquietness of his great wealthy condition (which were profitable for his instruction) but he had suffered a total deprivation of it, either by *Laban*, or *E/sau*, or at least by the neighbouring *Shechemites*, exasperated by the treachery and cruelty of his two Sons *Simeon* and *Levi*.

Upon these and many more Considerations, it is most evident, That a state of mediocrity in externals is to be preferred before an estate of much Wealth, Honor, or Grandeur : that of the two extremes Poverty on the one side or very great Wealth and Glory on the other ; the latter is in truth more dangerous and difficult than the former, but that of *Agur's* Prayer, a state of mediocrity, neither Poverty nor Riches, but Food convenient for a Mans condition, is the most desirable state in this life, and that which avoids the difficulty of both extremes.

I would willingly from these Considerations therefore learn to attain such a temper and disposition of Soul, as might be safe and useful for me in relation to all these three Conditions of Life, which soever of them the Divine Providence should send unto me.

1. In reference to a *Mediocrity*, or such a state of externals, as might be suitable to the exigence and nature of my condition in this life ; I should make such a state my choice, and not my trouble, I should with all thankfulness acknowledge both the Goodness, and Wisdom of Almighty God, in giving me so competent, and so safe a condition ; that hath by his Providence delivered me from the difficulties, and inconveniences, and dangers, and temptations of both extreams, namely, great want, and great wealth : and I shall bear my lot, not only with great Patience and Quietness, but with great Contentation and Thankfulness.

2. In reference to an estate of Want or Indigence : If it should

should please the Divine Providence to appoint that condition to me, I should nevertheless comfort and support my self with such Considerations as these : 1. Though my condition be narrow and necessitous, yet it is that, which the great wise Lord of the great Family of the World hath appointed to me ; I will therefore bear it with Patience and Resignation. 2. Though it be an estate of indigence and narrowness, yet it is such as affords me and my Family life and subsistence, though not without much pains and difficulty ; It might have been worse, and it may please God to make it better, when he seeth fit ; I will therefore bear it with Contentedness, as well as Patience. 3. Tho' my state be very narrow and pinching, yet it is possible much more safe, than an estate of Grandeur and Affluence : my Account is the less ; my Temptations not so dangerous ; my Cares fewer ; my Lessons of Dependence upon God, of Humility and Lowliness of mind, of Temperance and Sobriety, of Contempt of the World, of Valuation of Eternity and Provision for it, are better learned in this extreme than in the other : I shall therefore endeavour to improve the opportunities, even of this hard condition, and bear it not only with Contentedness, but Thankfulness.

3. In reference to an *estate of Redundance and Affluence* of externals, an estate of Wealth and Plenty, of Honor and Grandeur, of Power and Authority and Preheminence ; I will consider, 1. That this is an estate full of Temptations, and Temptations of the greatest Size and the most dangerous nature ; as, Pride and Insolence, Forgetfulness of God, Luxury, Intemperance, Carnal Confidence and Security, Contempt of others, and infinite more ; and if any of these get the advantage, they will do me more mischief, than all my wealth will do me good. 2. Therefore I will learn and exercise very great vigilance and attention, that I be not cheated into these Temptations. 3. I will take a true estimate of the World and of all these goodly Appearances that I am attended with from it ; and I will not take my measure and estimate of them by common opinion of the World, or by their

their splendid outside, but I will look more strictly into them, and find whether they are not uncertain, deceiving things ; what stability there is in them ; what good they will do me after death ; what quietness or tranquility of mind they will give me, or rather take from me ; whether they have in themselves any real influence to make me better or wiser. 4. Upon these Considerations, if I find, as find I shall, that they have not that real worth in them that the vain World imagines, I will not set my Heart upon them, nor lay any confidence upon them, nor lay out much of my love unto them, nor any great esteem for them. 5. I will set my heart to a true and serious consideration of those durable Riches, and Glory and Honour that our dear Lord hath provided for us in the life to come, and that Eternal weight of Glory will infinitely outweigh all the Wealth and Honour, and Glory that I do or can enjoy in this World. 6. And upon this consideration also I will rectifie my judgment concerning this World and the greatest Glory of it, and thereby habituate my self to a low esteem of the wealth I have, or can have, and set up my hopes and treasure in more noble and durable Enjoyments. 7. I will consider I am but a Steward when all is done, and the greater my wealth or honour is, the greater my accompts must be, and the more difficult to keep them fair. 8. That in as much as I am but a Steward, I will be very careful, that my management of my Trust may be such as will bear my Lords scrutiny. I will not employ my Stock of wealth or honour to the dishonor of my Lord, in riot or excess, in vanity or oppression ; but will do as much good with it as I can, according to the trust committed to me, that I may give a just and fair and comfortable account of my Stewardship when my Lord and Master calls for it. 9. That in as much as those very externals are in themselves blessings if well employed, though not the blessings of the greatest magnitude ; I will with all Humility and Thankfulness acknowledge the Divine Bounty to me, in trusting me with abundance, and will employ it to his Honour.

Seneca Thyest. Act. 2.

S*Tet quicunque volet potens
Aulæ culmine lubrico :
Me dulcis saturet quies ;
Obscuro positus loco,
Leni perfruar otio ;
Nullis nota Quiritibus
Ætas per tacitum fluat.*

*Sic cum transferint mei
Nullo cum strepitu dies,
Plebeius moriar senex,
Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.*

L Et him that will, ascend the tott'ring Seat
Of Courtly Grandeur, and become as great
As are his mounting Wishes; as for me,
Let sweet Repose, and Rest my portion be;
Give me some mean obscure Recess; a Sphere
Out of the Road of Business, or the fear
Of falling lower, where I sweetly may
My self, and dear Retirement still enjoy:
Let not my Life, or Name, be known unto
The Grandees of the Times, tost to and fro
By Censures, or Applause; but let my Age
Slide gently by, not overthwart the Stage
Of Publick Action; unheard, unseen,
And unconcern'd, as if I ne'er had been.
And thus while I shall pass my silent days
In shady Privacy, free from the Noise
And bustles of the World, then shall I
A good old Innocent Plebeian die.
Death is a meer surprize, a very Snare,
To him that makes it his lifes greatest care
To be a publick Pageant, known to All,
But unacquainted with Himself doth fall.

OF CONTENTATION, and the Motives to it, both Moral and Divine.

Phil. iv. 11. *For I have learned in whatsoever state I am therewith to be content.*

THere are *Three Excellent Virtues* which especially refer to our condition in this life, and much conduce to our Safe and Comfortable passage through them.

1. *Equality of Mind, or Equanimity.*
2. *Patience.*
3. *Contentedness.*

1. *Equality of Mind, or Equanimity*, is that Virtue which refers both to Prosperity and Adversity, whereby in all Conditions of that kind we carry an even and equal temper, neither over-much lifted up by Prosperity, nor over-much depressed in Adversity.

2. *Patience* properly refers to crosses, disappointment, afflictions, and adversity, whereby we carry a quiet and submissive mind, without murmuring, passion, or discomposure of spirit, in all afflictions, whether sickness, loss of friends, poverty, reproach, disgrace, or the like.

3. *Contentation*; which differs from Equality of mind, because that respects as well prosperity as adversity, this only adversity; and in some respects differs also from Patience (though this always accompanies it.) 1. In the extent of the object, for Patience respects all kinds of affliction; Contentedness, in propriety of speech, respects principally the affliction of want or poverty. 2. In the act it self, for Patience, in propriety of speech, implies only a quiet composed toleration of the evilness of adversity, but Contentedness imports somewhat more, namely, not only a quietness of mind, but a kind of cheerful free submission to our present condition of adversity, a ready compliance with the Divine Providence, and, in effect, a choice of that state wherein the Divine Dispensation placeth us, as well as in bearing it. These

a Mineral, or a Fall, whether thou shalt hold it or lose it. 3. But yet farther, mark it while thou wilt, (and it may be thou wilt sooner perceive it in another than in thy self) Wit and Learning in any Man, never in any case receives more foils, more disadvantage, more blemishes, more impairs, than by Pride: He that is proud of his own knowledge, is commonly at his *non ultra*, and rarely acquires more, scorns instruction, and stops the farther advance of his faculties, knowledge or learning, and undervalues, and therefore neglects, what he might learn from others. Again, Pride casts Unseemliness, Undecency, and many times even a Ridiculousness upon the greatest parts and learning: It is like the dead Fly in the Apothecaries Confection, that makes the whole unfavoury: How common and rife is this unhappy censure, that attends the commendation of such a Mans Wit and Learning; 'Indeed he is a pretty Man, a good Scholar, of fine parts, good understanding, but he knows it too well; his Pride, self-conceitedness, Ostentation, Vain-glory, spoils it all, and renders the Man under the just repute of a Fool, and ridiculous, notwithstanding all his Clerkship and Learning. But yet farther, pride by a kind of physical and natural consequence, very oftentimes robs men even of that Wit and Learning, wherein they pride themselves, by carrying up into the brain those exalted, hot, cholerick humours and fumes, that break the staple and right temper and texture of the brain. More learned men grow mad and brain-sick with the pride of that Learning they think they have attain'd, than in the pursuit and acquisition of it. Therefore beware of pride of thy Wit, Learning, or Knowledge, if thou intend to keep it or to keep the just esteem or reputation of it. On the other side, humility and lowliness of Mind is the best temper to improve thy Faculties, to add a grace to thy Learning, and to keep thee master of it: it cools and qualifies thy spirits, blood and humours, and renders thee fit to retain what thou hast attained and to acquire more.

4. In all thy reflection upon thy self, and what thou hast, *never compare thy self with those that are below thee in what*

what is worthy or eminent, but with those that are above thy self. For instance, in point of Learning or Knowledge, thy partiality and indulgence to thy self will be apt to put thee upon comparing thy self with those that are ignorant, or not more learned than thy self, as we see ordinarily Idiots or Fools, or men of weak intellectuals, delight to converse with those they find or think more foolish than themselves, and not with those that are wiser, that they may please themselves with a thought that they are the wisest in the company: but compare thy self with those that are more learned, or wise than thy self, and then thou wilt see matter to keep thee humble. If thou think'st thou art a pretty proficient in Philosophy, compare thy self with *Aristotle*, with *Plato*, *Averroes*, *Themistius*, or *Alexander Aphrodisæus*, or any great Luminaries in Philosophy: If thou think'st thou art a pretty proficient in School-Learning, compare thy self with *Aquinas*, *Scotus*, *Suarez*: If thou think'st thou excellest in the Mathematicks, compare thy self with *Euclid*, *Archimides*, *Tycho*, &c. and then thou wilt find thy self to be like a little Candle to a Star. The most of the Learning that this Age glories of, is but an Extract or Collection of what we find in those men of greater parts; only we think we have done great matters if we digest it into some other method, and prick in here and there a small pittance of our own, or quarrel at something that the Ancients delivered in some odd particulars. And yet, even in this essay, Self-love plays such a part, that unless there be a great excess and admirable advantage of others that are above us in any learning or knowledge, we are ready to exalt our selves above our Standard, and seem in our own Eyes to be at least equal to those that exceed us, or by Envy and Detraction to bring down others below our selves, especially if we hit upon some little Caprichio that we think they saw not.

5. And lastly, Consider the great Example of our Lord and Master Jesus Christ, who was the only Son of the Glorious God, full of Wisdom, Knowledge, Power, Holiness, Goodness, and Truth, and notwithstanding all this, humbled himself, and became of no reputation, and took upon him the form of a Servant, emptied himself, and hum-

bled himself, and became obedient to death, even the death of the Cross; *Phil. 2. 5, 6, 7, 8.* Christ Jesus brought with him from Heaven the Doctrine of Holiness and Righteousness, and in all his Sermons there is not any one Virtue that he commendeth and commandeth more than Humility and Lowliness of Mind, nor any one Vice that he sets himself more against than Pride and Haughtiness of Mind. In his Beatitudes, *Matt. 3. 35.* Poverty of Spirit hath the first Promise, and Meekness or Humility the third, *Matt. 23. 6, 7.* He checks and disparageth the Pride of the *Pharisees*, commands his Disciples to run quite counter to their method; *He that will be great among you shall be your Servant.* Again, *Matt. 18. 1. Luk. 9. Mark 9. 34.* When the bubble of Ambition rose against the Disciples, who should be greatest, he checks their Pride and Ambition with the pattern and commendation of a little Child: And as he thus taught, he lived. One of the great Ends of the mission of Christ into the World, was, that he should not only be a Preacher of Virtue, Goodness, and Piety, but also an Example of it: And if we look through the whole life of Christ, there is not one Virtue that he did more signally exercise, or by his Example more expressly commend to the imitation of Christians, than Humility. I do not remember that he saith in any place, Learn of me to do Miracles, for I am mighty in power; no, nor yet learn of me, for I am Holy, for I am Obedient to the Law of God, for I am Liberal, though in all these he was exhibited as an excellent Example of Holiness, Obedience, and Charity, and must be the pattern of our imitation: But as if Humility and Lowliness of Mind were the great Master-piece of his Example, he calls out, even when he was in one of the highest Extasies of Spirit; that we find, until his Passion, *Matth. 11. 25, 29. Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls:* And in that signal advice given by the Apostle, *Phil. 2. 5. Let the same mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God: But made himself of no reputation, and took upon him the form of a Servant,*

and

and was made in the likeness of man; and being found in the fashion of a man, he humbled himself, and became obedient to death, even the death of the cross.

But blessed Saviour! was there nothing else for us to learn of thee, but thy meekness and Humility? was there not something else wherein we were to bear in mind thy Image, and write after thy excellent Copy? was there not thy Holiness, Purity, Obedience, Patience, Trust in God, and all that Constellation of Virtues that appeared in thy Doctrine and Life.

Surely yes, he was exhibited both as a prophet to teach, and an example to be imitated in all these also, but in his Humility, if we may say with Reverence, before all.

1. Because the instance and example of his Humility was the most signal and wonderful of all the rest of his admirable Virtues; that the Eternal Son of the Eternal God should condescend so low, as to become a Man, born of a Woman, and live upon Earth such a despised life, and die such an accursed death, is an instance of Humility, not only beyond all example, but an instance that is impossible in nature to be paralleled.

2. Because Pride and Vain-glory is so unhappily riveted in the corrupt Nature of Man, and it is so hard a thing to bring him to be humble and lowly, notwithstanding all the benefits and advantages of it, that it did not only stand in need of the most explicate Doctrine of Christ to teach and commend it, the most unparallelled example of Christ to win Men over to it, but also the most plain and direct, and explicate Application of that example by that remarkable and special invitation of our Lord to it, *Learn of me, for I am meek and lowly*: And again by his Apostle, *Let the same mind be in you which was in Christ Jesus, &c.*

3. Because, without Humility to prepare and mellow the hearts of Men, it could not be morally possible for them to receive the Faith of Christ. It was Pride that made the Doctrine of Christ only to be to the *Jews* a stumbling block, to the *Greeks* foolishness, but to them that are called, *viz.* That obey that call of Christ, *Mat. 11. 28. Come unto me all ye that labour and are heavy laden, &c. Learn of me,*

me, for I am meek and lowly in heart, it is Christ, the Power of God, and the Wisdom of God, 1 Cor. 1. 23, 24.

4. Because, without Humility, all the rest of those excellent Virtues, that were taught in the Doctrine, and exhibited in the Example of Christ, had been but unacceptable. A visible Holiness, yet accompanied with Pride and Ostentation, is but a disguise of Holiness, and that accursed Hypocrisie, that our Saviour condemned in the Pharisees and others, *Mat. 6. 16.* Obedience to the Law of God, Good Works, Fasting, Prayer, yet if done with Pride, Ostentation and Vain-glory, are dead and unacceptable, *Mat. 23. 5.* Charity, Alms and Beneficence, if done with Pride and Ostentation, and to receive Glory of Men, loseth its worth and reward, *Mat. 6. 12.* So that Humility and Lowliness of Mind is the *substratum* and Ground-work, the necessary ingredient into all acceptable Duties towards God or Men.

JACOB's Vow: Or the Modesty and Reasonableness of JACOB's Desire.

Gen. xxviii. 30. And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my Fathers house in peace, then shall the Lord be my God, &c.

THE only thing that Intend to consider upon this place of Holy Scripture, is the *Modest and Reasonableness of Jacob's Desire.* He doth not desire Greatness of Wealth, or Honour, or Power, or Splendor, or great Equipage in this World; but all that he desires in reference to this World, is, 1. That the comfortable Presence and the sense of the Favour and Love of God should be with him: *If God will be with me.* 2. That the Protection of the Divine Providence may be continually over him; *and will*

will keep me in the way that I go: 3. That he would supply him, not with Curiosities or Delicates, but with necessities; and will give me bread to eat, and raiment to put on.

And the truth is, this should be the rule and measure of every good man, in reference to this life, and the enjoyments of it, and the desires of them, until he come to his Father's house in Peace; that house wherein there are many Mansions, that the great Father, of whom all the Family in Heaven and Earth is named, hath provided for such as Fear, and Love, and Obey him.

Indeed the *two former* of these, though they be no more than what the bountiful God freely affords to all that truly love him, and depend upon him, are of a strange and vast extent. First, the comfortable Presence of God supplies abundantly all that can be desired by us, and abundantly countervails whatsoever else we seem to want; it is better than life it self: And when the Antients would express all that seemed beneficial or prosperous in this Life, they had no fuller and comprehensive expression of it, than that God was with him: as of *Joseph*, Gen. 39. 3. *And when his master saw that the Lord was with him, and that the Lord made all that he did to prosper: 1 Sam. 18. 14. 28. 2 Sam. 5. 10.* The Wisdom and courage and success of *David* is resolved into this one thing, *The Lord was with him.*

But certainly, though the divine Presence should not manifest it self in external successes and advantages, the very Sense of the Favour and comfortable Presence of God carries with it an abundant supply of all other deficiencies, *Psal. 4. 6, 7,* The light of the countenance of Almighty God is the most Supereminent Good, and occasions more true joy and contentment, than the redundance of all external advantages. Secondly, the Divine Protection and Providence is the most sure and safe Protection, and supplies the want of all other. The munition of Rocks is thy defence; and all other defences and refuges without this, are weak, impotent, and failing defences. *Except the Lord watch the city, the watchman watcheth but in vain.*

That therefore which I shall fix upon is the last of his three desires: *If he shall give me bread to eat, and raiment to put on.*

The

The desires of a good man, in relation to the things of this life, ought not to be lavish and extravagant ; not to be of things of Grandeur, or Delicacy, or Excess : but to be terminated in things of necessity for his present subsistence, convenient food and raiment. If Almighty God give more than this, it is matter of the greater gratitude, as it was to *Jacob*, Gen. 32. 10. *I am not worthy of the least of all thy mercies, &c. for with my staff, I passed over this Jordan, and now I am become two bands :* But if he gives no more, we have enough for our contentation. Almighty God who is never worse than his Word, but most commonly better, hath not given us any Promise of more, neither hath he given us commission to expect or ask for more. If he gives more than necessary, he exalts his bounty and Beneficence : and yet, if he gives no more, it is Bounty that he gives so much ; and is matter both of our contentation & gratitude.

This the wise man *Agur* made his request, *Prov.* 30. 8. *Give me neither poverty nor riches, feed me with food convenient for me.* This our Lord teacheth us to ask, in his excellent form of Prayer, *Give us this day our daily bread :* and this is that which the Apostle prescribes, for the Rule of our contentation, *1 Tim.* 6. 8. *And having food and raiment, let us be therewith content.*

And truly, if it pleaseth God to allow us a Sufficiency, and Competency, for the necessity of our nature, we have very great Reason to be contented with it, not only as it is a duty enjoined unto us, but upon most evident conviction of sound Reason, both in regard unto Almighty God, in regard of our selves and in regard of others. I shall mingle these Reasons together.

1. It becomes us to be contented, because *whatsoever we have, we have from the free allowance, and goodness of God :* He owes us nothing ; but what we have, we have from free Gift and Bounty. If a man demands a debt of another, we think it just he should be paid what he demands ; but if a Man receives an Alms from another, we think it reasonable that he should be content with what the other gives, without prescribing to the measure of his Bounty. But the case is far stronger here ; we are under

an obligation of duty to be charitable to others wants by vertue of a Divine Command; but Almighty God is under no other Law of conferring benefits, but of his own Bounty, Goodness and Will.

2. It becomes us to be content, because *our measure and dole is given unto us*, as by him that is absolute Lord of his own bounty, so *by him that is the wisest Dispenser* of his own benefits: He knows, far better than we our selves, what proportion is fittest for us: He hath given us enough for our necessity, and we are desirous to have somewhat more; the Wise God knows, it may be, that more would do us harm, would undo us; would make us Luxurious, Proud, Insolent, Domineering, Forgetful of God: The great Lord and Master of the great Family of the World, knows who are, and who are not able to bear redundancy: And therefore if I have food convenient for me, I have reason to be content, because I have reason to believe the Great and Wise God knows what proportion best fits me; it may be, if I had more, I were ruined.

3. We must know that we are but Stewards of the very external blessing of this life, and at the great *Audit*, we must give an Account of our Stewardship; and those Accounts will be strictly perused by the great Lord of all the Family in Heaven and Earth. Now if our external Benefits be but proportionable to our necessities and necessary use, our account is easily and safely made: *Imprimis*, I have received so much of thy external blessings as were necessary for my food and cloathing, and for the feeding and cloathing of my Family: But on the other side, where there is a superfluity and redundance given over and above our necessary support, our account is more difficult. *Where much is given, much will be required.* There will be an account required, how the redundant overplus was employed; how much in Charity, how much in other good Works; and God knows that too too often very pitiful accounts are made of that surplussage and redundancy of a liberal estate; which will be so far from abating the account, as it will enhance it: *Item* so much in excess, debauchery and riot; so much in costly apparel,

so much in magnificence and vain shews, and the like.

4. Our natures may be well enough supplied with little; *natura paucis contenta* : and whatsoever is redundant, most commonly turns to the damage and detriment of our Nature, unless it meet with a very wise Proprietor : For the excess in the abuse of superfluities in eating and drinking, and gratifying our appetites, or the excess of care and pains in getting, or keeping, or disposing superfluities and redundance, commonly doth more harm, even to our natural complexions and constitution, than a mediocrity proportionate to the necessities of nature.

5. *Whatsoever is more than enough* for our natural support, and the necessary supply of our Families and so employed, *is in truth vain, useless, unserviceable* ; and such a man is rich but in fancy and notion, and not in truth and reality : For the use of externals is to supply our natural necessities ; if I have a million of Money, and yet a hundred Pounds is sufficient, and as much as I shall use to bring me to my Grave ; the rest is vain and needless to me, and doth me no good : it is indeed my burthen, and my care, and my trouble ; but it is of no more use to me in my Chest, than if it were in the Center of the Earth. It is true, I have thereby a happy opportunity if I have a large and a wise Heart to dispose of it for the glory and service of God, and the good of mankind, in works of Piety, Charity and Humanity : but if I keep it in my Chest, it is an impertinent trouble ; neither useful for my self, because I need it not, I have enough without it ; nor as I order it, is it useful for others, no more than if it were an hundred fathoms under ground.

6. *A state of Mediocrity*, or supplies proportionate to my necessity, is infinitely *more safe to me*, even in respect of my self, than an estate of Glory, Wealth, Power and Abundance. An estate of mediocrity and commensurateness to our exigence and necessity, is the freest of any condition in the World from perturbations and temptations : a state and condition of want, and too narrow for our necessities, is an estate subject to some troubles and temptations : But of all conditions in the World a redundant

daunt and over-plentiful condition is most subject to the most dangerous and pernicious temptations in the World : as namely, forgetfulness of God, self-dependance, Pride, Insolence, Oppression, Injustice, Unquietness of Mind, Excess, Luxury, Intemperance, Contempt of others : and I have very often known those persons that have carried themselves steadily and commendably in a condition of Mediocrity, nay, have been able to bear with victory the shocks of those temptations that arise from Want and Poverty, yet when in the late times they were advanced to Wealth, Power and Command, were lost, and could not bear the Temptations that attended Grandeur, Wealth and Power ; and the Sun of wealth and prosperity quickly disrobed them of that mantle of Innocence, Piety and Virtue that they kept about them against the storms and assaults of wants and necessities. So that certainly it requires a greater vigilance, attention, industry and resolution, to oppose and conquer the temptations of Grandeur, Wealth and Power, than the temptations of Want, Necessity and Poverty : Some Patience and Humility will do much to subdue the latter ; but he that will acquit himself from the temptations of the former, hath need of great Wisdom, Moderation, Sobriety, and a low esteem of the World, and especially a great and practical exercise of the Fear of God, Faith in his promises, and a fixed hope and prospect of the promises of Immortality and Glory, whereby they may overcome the flattering and deceiving World.

7. A state of externals proportionate to our necessities is a far more serene and safe estate in reference to others ; than an estate of external Grandeur, and Wealth, and Power: And the reasons are, first, because the former hath nothing that others do covet or desire ; but the latter hath gotten the golden Ball, that the generality of mankind are fond to have, and are restless till they have gotten it ; which makes the Man's estate unquiet and unsafe, because he hath many competitors for what he enjoys, which are continually endeavouring to trip up his heels ; just as we see when a Bird hath gotten a booty or prey, all other Birds of prey are following and catching after it, and ever

molesting him that hath it. 2. Because he that enjoys much, either of Honor or Wealth, or Power, is the object of the envy of other Men, which is a busie, restless, pernicious humour, and ever picking quarrels and finding faults, and studying and endavouring the ruin of its object ; Whereas a state of mediocrity, is a state of quietness, and free from the assaults and shafts of his pestilent Companions.

8. We see that all worldly matters are by a kind of inbred and connatural necessity *subject to Mutations and Changes*. When grandeur, honor, and wealth are at their highest pitch, like the Sun in the Meridian, it stays not long there, but hath its declination. Now the changes that are incident to Greatness and Wealth, are always for the worst : they most commonly take their wings and fly away, when they seem to be in their highest pitch of plenty and glory : And this creates in a Man very great anxiety and restless fear, lest he should lose what he hath ; and infinite struglings and shiftings to keep it when it is going ; and extreme disappointment, vexation and sorrow when it is gone. On the other side a state of Mediocrity may have its changes too ; and as it is seldom for the worse, so it is most ordinarily for the better ; whereby the Man hath great Peace and Tranquility. We need not have a better instance of both these conditions than in *Jacob*, the person in the Text : while he was in a state of mediocrity, and rather indeed, in a strait, than in an ample condition ; when he had nothing but his Staff, and his supplies of Bread to eat, and Cloths to put on, he was in a state of great Tranquility ; and that change which befel that condition, was a change not for the worse, but for the better, at least in relation to externals, his supplies increased : but as soon as he once arrived at great wealth, under his Uncle *Laban*, though it is true, the Divine Providence kept him from a total loss of it, yet he soon found that prosperous condition full of thorns and difficulties : 1. His Uncle and his Sons began to envy his wealth, and he began to be in great fears and jealousies lest he should be deprived of all. 2. Then to avoid that fear, he flies, and his Uncle pur-

sues

sues him ; and then he was under a new fear of loss of all he had got. 3. When that fear was over, then he fears that the rumour of his wealth, and the former displeasure of his Brother *E/au* might make him and all his wealth a prey to his Brother ; and certainly, had not the immediate Providence of Almighty God strangely interposed, he had not only felt the difficulties and unquietness of his great wealthy condition (which were profitable for his instruction) but he had suffered a total deprivation of it, either by *Laban*, or *E/au*, or at least by the neighbouring *Shechemites*, exasperated by the treachery and cruelty of his two Sons *Simeon* and *Levi*.

Upon these and many more Considerations, it is most evident. That a state of mediocrity in externals is to be preferred before an estate of much Wealth, Honor, or Grandeur : that of the two extremes Poverty on the one side or very great Wealth and Glory on the other ; the latter is in truth more dangerous and difficult than the former, but that of *Agur's* Prayer, a state of mediocrity, neither Poverty nor Riches, but Food convenient for a Mans condition, is the most desirable state in this life, and that which avoids the difficulty of both extremes.

I would willingly from these Considerations therefore learn to attain such a temper and disposition of Soul, as might be safe and useful for me in relation to all these three Conditions of Life, which soever of them the Divine Providence should send unto me.

1. In reference to a *Mediocrity*, or such a state of externals, as might be suitable to the exigence and nature of my condition in this life ; I should make such a state my choice, and not my trouble, I should with all thankfulness acknowledge both the Goodness, and Wisdom of Almighty God, in giving me so competent, and so safe a condition ; that hath by his Providence delivered me from the difficulties, and inconveniences, and dangers, and temptations of both extremes, namely, great want, and great wealth : and I shall bear my lot, not only with great Patience and Quietness, but with great Contentation and Thankfulness.

2. In reference to an estate of Want or Indigence : If it should

should please the Divine Providence to appoint that condition to me, I should nevertheless comfort and support my self with such Considerations as these : 1. Though my condition be narrow and necessitous, yet it is that, which the great wise Lord of the great Family of the World hath appointed to me ; I will therefore bear it with Patience and Resignation. 2. Though it be an estate of indigence and narrowness, yet it is such as affords me and my Family life and subsistence, though not without much pains and difficulty ; It might have been worse, and it may please God to make it better, when he seeth fit ; I will therefore bear it with Contentedness, as well as Patience. 3. Tho' my state be very narrow and pinching, yet it is possible much more safe, than an estate of Grandeur and Affluence : my Account is the less ; my Temptations not so dangerous ; my Cares fewer ; my Lessons of Dependence upon God, of Humility and Lowliness of mind, of Temperance and Sobriety, of Contempt of the World, of Valuation of Eternity and Provision for it, are better learned in this extreme than in the other : I shall therefore endeavour to improve the opportunities, even of this hard condition, and bear it not only with Contentedness, but Thankfulness.

3. In reference to an *estate of Redundance* and Affluence of externals, an estate of Wealth and Plenty, of Honor and Grandeur, of Power and Authority and Preheminence ; I will consider, 1. That this is an estate full of Temptations, and Temptations of the greatest Size and the most dangerous nature ; as, Pride and Insolence, Forgetfulness of God, Luxury, Intemperance, Carnal Confidence and Security, Contempt of others, and infinite more ; and if any of these get the advantage, they will do me more mischief, than all my wealth will do me good. 2. Therefore I will learn and exercise very great vigilance and attention, that I be not cheated into these Temptations. 3. I will take a true estimate of the World and of all these goodly Appearances that I am attended with from it ; and I will not take my measure and estimate of them by common opinion of the World, or by their

their splendid outside, but I will look more strictly into them, and find whether they are not uncertain, deceiving things ; what stability there is in them ; what good they will do me after death ; what quietness or tranquility of mind they will give me, or rather take from me ; whether they have in themselves any real influence to make me better or wiser. 4. Upon these Considerations, if I find, as find I shall, that they have not that real worth in them that the vain World imagines, I will not set my Heart upon them, nor lay any confidence upon them, nor lay out much of my love unto them, nor any great esteem for them. 5. I will set my heart to a true and serious consideration of those durable Riches, and Glory and Honour that our dear Lord hath provided for us in the life to come, and that Eternal weight of Glory will infinitely out-weigh all the Wealth and Honour, and Glory that I do or can enjoy in this World. 6. And upon this consideration also I will rectifie my judgment concerning this World and the greatest Glory of it, and thereby habituate my self to a low esteem of the wealth I have, or can have, and set up my hopes and treasure in more noble and durable Enjoyments. 7. I will consider I am but a Steward when all is done, and the greater my wealth or honour is, the greater my accompts must be, and the more difficult to keep them fair. 8. That in as much as I am but a Steward, I will be very careful, that my management of my Trust may be such as will bear my Lords scrutiny. I will not employ my Stock of wealth or honour to the dishonor of my Lord, in riot or excess, in vanity or oppression ; but will do as much good with it as I can, according to the trust committed to me, that I may give a just and fair and comfortable account of my Stewardship when my Lord and Master calls for it. 9. That in as much as those very externals are in themselves blessings if well employed, though not the blessings of the greatest magnitude ; I will with all Humility and Thankfulness acknowledge the Divine Bounty to me, in trusting me with abundance, and will employ it to his Honour.

Seneca Thyest. Act. 2.

S Tet quicunque volet potens
Aulæ culmine lubrico :
Me dulcis saturet quies ;
Obscuro positus loco,
Leni perfruar otio ;
Nullis nota Quiritibus
Ætas per tacitum fluat.

Sic cum transierint mei
Nulla cum strepitu diæ,
Plebeius moriar senex,
Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur sibi.

L Et him that will, ascend the tott'ring Seat
 Of Courtly Grandeur, and become as great
 As are his mounting Wishes; as for me,
 Let sweet Repose, and Rest my portion be;
 Give me some mean obscure Recess; a Sphere
 Out of the Road of Business, or the fear
 Of falling lower, where I sweetly may
 My self, and dear Retirement still enjoy:
 Let not my Life, or Name, be known unto
 The Grandees of the Times, tost to and fro
 By Censures, or Applause; but let my Age
 Slide gently by, not overthwart the Stage
 Of Publick Action; unheard, unseen,
 And unconcern'd, as if I ne'er had been.
 And thus while I shall pass my silent days
 In shady Privacy, free from the Noise
 And bustles of the World, then shall I
 A good old Innocent Plebeian die.
 Death is a meer surprize, a very Snare,
 To him that makes it his lifes greatest care
 To be a publick Pageant, known to All,
 But unacquainted with Himself doth fall.

OF CONTENTATION, and the Motives to it, both Moral and Divine.

Phil. iv. 11. *For I have learned in whatsoever state I am therewith to be content.*

THere are *Three Excellent Virtues* which especially refer to our condition in this life, and much conduce to our Safe and Comfortable passage through them.

1. *Equality of Mind, or Equanimity.*

2. *Patience.*

3. *Contentedness.*

1. *Equality of Mind, or Equanimity*, is that Virtue which refers both to Prosperity and Adversity, whereby in all Conditions of that kind we carry an even and equal temper, neither over-much lifted up by Prosperity, nor over-much depressed in Adversity.

2. *Patience* properly refers to crosses, disappointment, afflictions, and adversity, whereby we carry a quiet and submissive mind, without murmuring, passion, or discomposure of spirit, in all afflictions, whether sickness, loss of friends, poverty, reproach, disgrace, or the like.

3. *Contentation*; which differs from Equality of mind, because that respects as well prosperity as adversity, this only adversity; and in some respects differs also from Patience (though this always accompanies it.) 1. In the extent of the object, for Patience respects all kinds of affliction; Contentedness, in propriety of speech, respects principally the affliction of want or poverty. 2. In the act it self, for Patience, in propriety of speech, implies only a quiet composed toleration of the evilness of adversity, but Contentedness imports somewhat more, namely, not only a quietness of mind, but a kind of chearful free submission to our present condition of adversity, a ready compliance with the Divine Providence, and, in effect, a choice of that state wherein the Divine Dispensation placeth us, as well as in bearing it. These

These, though they may in strictness give a distinction between Patience and Contentation, yet we must observe that Contentation is never without Patience, though it be something more : and that in the common acceptation and latitude of the word, Contentation doth not only extend to the condition or affliction of poverty, but even to all other outward afflictions reached to us by the inflicting or permitting hand of Divine Providence : and in this large acceptation I shall here apply and use it.

Content therefore in its large acceptation, is not only a quiet and patient, but also a free and cheerful closing with that estate and condition of life, which the Divine Dispensation shall allot unto us, whether mean, or poor, or laborious and painful, or obscure, or necessitous, or sickly, or unhealthy, or without friends, or with loss or absence of friends, or any other state that seems ungrateful to our natures or disposition. For we need not apply this Virtue to a state of high prosperity in all things, wherein, (though Men are not ordinarily contented) yet they have but small temptations to discontent from the state itself wherein they are so.

This lesson of Contentation was *learnt* by this Apostle, which imports these things : 1. That it is a lesson that is possible to be learned, for the Apostle had learned it. 2. That it is a lesson that requires something of industry and pains to acquire it, for he learned it before he attained it. 3. That it is a lesson that deserves the learning, for he speaks of it as of a thing of moment and great use, well worth the pains he took to attain it. And the truth is, it is of so great importance to be learned, that without it we want the comfort of our lives, and with it all conditions of life are not only tolerable, but comfortable. And hence it is, that this excellent Apostle doth very often inculcate and press and commend this lesson in many of his Epistles. 1 *Tim* 6. 6. *Godliness with contentment is great gain.* Heb. 13. 5. *Let your conversation be without covetousness, and be content with such things as ye have ; for he hath said, I will not leave thee nor forsake thee.* Again, 1 *Tim*. 6. 8. *And having food and raiment let us be therewith content.*

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I shall therefore set down these *Reasons*, that may Perswade and encourage us to contentation with our condition, and likewise to patience under it; for patience and contentation cannot be well severed. And the *Reasons* are of *two sorts*; 1. Moral, 2. Divine and Evangelical. Neither shall I decline the use of Moral *Reasons*, considering how far by the help of these, many Heathens (that had not the true knowledge of God revealed in his word and Son) advanced in the practise of these virtues. The *Moral Reasons* therefore are these.

1. Very many of the external evils we suffer are of *our own choice and procurement*, the fruits of our own follies and inadvertence and averleness to good counsel: And why should we be discontented, or impatient under those evils which we our selves have chosen, or repine because these trees bear their natural fruit?

2. The greatest part of evils we suffer are of that nature and kind, that are *not in our power* either to prevent or help: Some come from the very condition of our nature, as sickness, death of friends; and of absolute necessity, the more Relations any Man hath, the more evils of this kind he may suffer: And can we reasonably expect that the very natures of things should be changed to please our humours? Again some come from the hands of Men, that it may be are more powerful, more subtil and malicious: Why should we discontent our selves, or be impatient, because others are too strong for us? Others again come by occurrences natural (tho' disposed by the hand of the Divine Providence) as losses by storms and tempests, by unseasonable weather, by intemperateness of the Air or Meteors: Can we reasonably expect that the great God of Heaven and Earth should alter his settled Laws of Nature for the convenience of every such little Worm as you or I am? It may be that storm or intemperate season, that may do you or me some prejudice, may do others as many and as good or it may be more and better a benefit; that Wind that strikes my Ship against the Rock, may fetch off two or more from the Sands. Let us be content therefore to suffer Almighty God to govern the World according to his

his Wisdom, and not our Will, though it may be a particular detriment to you or to me; or if we repine against it, we must not think thereby to obtain our own wills.

3. The *texture and frame of the World* is such, that it is absolutely necessary, that if some be rich and powerful, or great, or honourable, others must be poor, and subject, and ignoble: If all were equally powerful, there would be no Power nor Government, because all would be equal; if all were equally rich, it would be but only nominally, indeed none would be rich, but all would be poor, there could be no Artificers, no Labourers, no Servants. Since therefore it is of necessity, in the order of the World, that some must be poor, or less rich or powerful than others, why should I be so unreasonable, or unjust, to desire that lot of poverty or lowness of condition should be another's and not mine? Or why should not I be contented to be of the lower sort of Men, since the order of the World requires that such some must be?

4. Let any Man observe it whiles he will, he shall find that whatsoever of *worldly advantages* any Man doth most plentifully enjoy, and most Men most greedily desire, of necessity he must thereby have *more crosses and afflictions*. A Man desires many Children, Friends, Relations; the more he hath of these, the more mortal dying comforts he hath; the more he hath that must be sick, and suffer affliction, and die; and every one of these afflictions or losses in a Man's Relations, are so many renewed afflictions, and crosses, and troubles to himself. A Man desires Wealth, and hath it; the more cares and fears he hath; and the more he hath, the more he hath to lose, and of necessity he must have more losses the more he hath; as he that hath a thousand Sheep, must in probability lose more in a year than he that hath but forty: And besides, Wealth is the common mark that every Man shoots at, and every Man will be pulling somewhat from him that hath much, because every Man thinks he hath enough for others as well as himself. A Man desires Honour, Power, Grandeur, and he hath it: but every Man envies him, and is ready to unhorse him; and a small neglect, reproach or
misfortune

misfortune sits cloſer to ſuch a Man, than to a meaner Man ; and the more of Honour or Power he hath, the more of ſuch breaches he ſhall be ſure to meet with. A Man deſires long Life, and accordingly enjoys it ; but in the tract of long Life, a Man is ſure to meet with more Sickneſs, more Croſſes, more loſs of Friends and Relations, and over-lives the greateſt part of his external comforts, and in old Age becomes his own Burthen.

5. If a Man deſires much Wealth or Power, and enjoys it, yet it is certain ſo much the more thereof he hath, ſo much the leſs others have ; for he hath that which might otherwiſe be divided among many : Why therefore ſhould a Man deſire it, or diſcontent himſelf, if he have it not, ſince what he thus enjoys is with another's detriment and loſs, who would have a ſhare in it, if he had it not alone ? And why ſhould I covet that, or be diſcontented if I have it not, ſince if I have it, I ſhall procure the like diſcontent in others ?

6. It is certain *in the courſe of the World*, there are and muſt be a *greater number of Croſſes and Troubles, and of greater moment* than there are of External Comforts ; nay, there is ſcarce any comfort that any Man hath, but like *Jonab's Gourd*, it hath a Worm growing at the root of it, which doth not only wither the comfort it ſelf, but moſt times creates greater trouble and ſorrow, than the Comfort itſelf hath good if entirely enjoyed. A Man hath many Children, it may be they are all very good and hopeful, yet they are mortal, and if they die, the death of ſuch a Child is ſo much the more grievous, by how much the more good and towardly he was. But if any of them prove vicious, fooliſh, and naught, by how much a Child is nearer than a Stranger, by ſo much the more his vices give trouble, ſorrow, and care to his Parent : So that in all worldly things, the ſtock of Trouble is greater three to one, than that of Comforts ; ſo true is that of *Job*, *a Man is born to troubles as the ſparks fly upwards*. Why therefore ſhould a Man ſink into diſcontent, becauſe the World doth but *ſolitam obrinere*, and follow its own natural complexion and ſtate ?

7. We are generally greatly *mistaken in the nature of Good and Evil*, and have not the true measures of it. That is truly relatively Good which makes a Man the Better, and that truly Evil in its relative nature, which makes a Man the worse. If Prosperity and Success make me Thankful, Watchful, Charitable, Beneficent, then is Prosperity good to me, for it makes me better; but if it make me Proud, Haughty, Insolent, Domineering, Vain-glorious, it is Evil to me. If Adversity make me Clamorous, Murmuring, Envious, Spightful, Injurious, then 'tis evil to me; but if it makes me Humble, Sober, Patient, then 'tis good to me. And let any Man impartially take the measure of the very same Man, or divers Men in each condition, he shall find ten to one receive more mischief by Prosperity than by Adversity. Why should I then not content my self with that condition which is more safe to me, and makes me the better Man, though not the richer or greater?

8. Which is but a farther explication of what is said next before. It is certain, that a good Man is like the *Elixir*, it turns Iron into Gold, and makes the most sour condition of Life not only tolerable, but useful and convenient. If I be such, I mould and frame my worst condition into a condition of comfort and contentment by my Patience and Contentation. Why should I then be discontented with my Condition, since by the Grace of God I am able to make it what I please? If I can content my self with the good temper and disposition of my own Heart and Soul, I have no reason to be discontented with my condition, for if I find it not good, I can make it such by the equality, patience, and temper of my own Mind: And that the Mind is the principal matter in Contentation or Discontent, we need no other instance, than that of *Ahab* and *Haman*; the one a great King, the other a great Favourite of a mighty Monarch, full of Wealth and Honour; yet a Covetous Mind in one and a Proud Mind in the other, made the former sick for a little spot of ground, and the latter grew to so high a degree of discontent for want of the Knee of a poor Jew, that it withered all his Enjoyments, 1 Kings 21. 5. *Hest.* 5. 13.

9. *Discontent and Impatience galls a thousand times more than the Cross or Affliction doth.* We owe more of the evil of crosses, troubles, and afflictions, to the unquiet, restless, impatient distemper of our mind, than to them. We are like Men in a Fever, that infinitely increase their heat by their tossing and tumbling, more than if they lay still, and then they complain of the uneasiness of their Bed: Like the Prophet's wild Bull in a Net, we entangle and tire our selves worse with our struggling, than if we were more patient and still; or like the Ship, it is not broken by the Rock, but by its own violent motion against it. Why then should I discontent and disquiet my self with my condition, when I make it and my self thereby worse and more uneasy?

10. As my discontentedness and unquietness renders my Condition the more uneasy, so it *no way conduceth to my rescue from it*: For since I cannot be so brutish as to think that the occurrences which befall Men are without a Divine Conduct, so it is certain, that all his Dispensations are wise, and directed to a Wise End, and even Afflictions themselves have their errand and business to make Men more humble, watchful, and considerate. If I correct my Child for his fault, and he continue still more stubborn, I shall correct him longer, till he return to his submissiveness and duty. Why then should I discontent my self, and be impatient under my affliction, when it is not only vain and fruitless, thereby no expect deliverance, but in all probability the likeliest way to keep me still under it?

11. As thus, my condition is not amended, but made the worse, more severe, and lasting by my impatience and discontent, so *Patience and Contentation will give me these great advantages*: 1. In all probability it will shorten my Affliction, because it hath obtained its effect and end, and the message it brings is duly answered. 2. But howsoever it will make it infinitely more easie, the less I struggle under it. 3. And, which is the best of all, it gives me the Possession of my own Soul, internal peace and tranquillity of Mind, a kind and comfortable serenity of Spirit: I remain Master of my passions, of my intellectuals

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of my self and am not transported into another thing, than what becomes a reasonable Man : though there be storms and tempests and rolling Seas without me, yet all is calm and quiet within. Contentation and Patience renders my outward condition of little concernment to me, so long as it gives me the opportunity to possess and enjoy my self, my virtue and goodness, and the attestation of a good Conscience.

12. Though I want somewhat that others have, yet 'tis ten to one, that *I have somewhat that many as good, if not better, want.* It may be I want Wealth, yet I have Health; it may be I want Health, yet I have Children that others want. I will learn Contentment by considering others wants and my enjoyments, and not learn Discontent from others enjoyments and my own wants.

These be the Moral Considerations, and truly they be of great weight, moment, and use; and, as I said, carried the Heathen a great way in the Virtues of Contentation and Patience: But yet they oftentimes failed, and were too weak to compose the Mind under a storm of crosses, losses, and afflictions; and therefore Almighty God hath furnished us with a more excellent way, which lets me into the Second Consideration, namely the *Divine and Evangelical helps* to Patience and Contentation: Their number will not be so many as the former, but their weight and efficacy greater, and they are such as these:

1. The worst I here suffer is *less than I deserve*; and the least that I enjoy is more than I can in justice expect, it is the gift and bounty of God: I have therefore reason to be content and thankful for the least Mercy; and to be patient and quiet under my greatest Evil.

2. There is no affliction, cross, or condition of life, but *is reached out to us from the Hand or Permission of the most glorious Sovereign* of all the World, to whom we owe an infinite subjection, because we have our Being from him: and therefore it is but just and reasonable for us to content our selves with what he is pleased thus to inflict: And the greatest Cross or Affliction of this life, is not answerable to his Bounty and Goodness in giving us a Being.

another, yet as sure as he is mortal, so sure shall some disease, distemper, casualty or weakness meet with him, that shall bring him to the dust of death. That person therefore that is subject to the Universal Edict and Law of death, is and must be subject sooner or latter to those diseases, sicknesses, casualties or weaknesses that must usher in his death and dissolution. And altho one man may escape a chronical disease, another an acute disease : one Man may escape a Contagion, another a consumption; one Man may escape this disease or casualty, another that, yet most certain it is, that every Man shall meet with some disease, distemper or casualty that shall be sufficient to dissolve his composition, and put a period to his life.

2. Concerning afflictions that particularly concern a man in his *Estare*. It is very true that some are more afflicted in this kind than others. The more Wealth any man hath, the more obnoxious to losses; and the more any man loves wealth, the deeper the afflictions of this nature wound him : And this is generally true in all worldly matters whatsoever; the more a man's heart is set upon it, the deeper and the more bitter the cross or affliction is therein. But though affliction in this kind, pinch some closer than others, yet there are very few that totally escape in this kind. The poor Man reckons it his Affliction that he wants wealth; and the rich man is not without his affliction either in loss of it, or the fear of such losses, which create as real a trouble as the loss it self: Fire and Ship-wrack, Envy and Oppression, false Accusations, Robbers, a Prodigal Heir, or a false Friend, thousands of such-like avenues there are to rich mens Treasure; and either they do actually attach it, and then they cause sorrow; or they do continually menace it, and so they cause fear. Nay sometimes a rich man hath as great an affliction in his not knowing where or how to dispose of his Wealth, as he that wants it.

3. Touching affliction in the *Name* : Most certainly of all things in the World, a good name is most easily exposed to the injury of any person; a false accusation or false report, an action or word misinterpreted. A man hath no security of his Wealth against invasions of others;

but he hath much less security touching his Name, because it is in keeping of others, more than of the Man himself? and it is visible to every man's experience, that he that hath the greatest Name is most exposed to the envy, and therefore to the detraction and calumnies of others; and he that values his name and reputation most, is easiest blasted and deeper wounded by a calumny though really false, than he that hath little reputation, or he that esteems it lightly.

4. Touching *Friends*: There are two things that induce the loss of friends: 1. That which seems casual, yet very common. whereby either Friends become Enemies, or at least grow into neglect; which is sometimes done by misrepresentations, false reports, by prevalency of factions, by difference in matters of interest, by the declination of a man's condition. 2. That which is certain; Death takes away a man's friends and relations from him, or him from them; the more friends and relations any man hath, the more losses of them or in them, he shall necessarily have upon this account: because every one of them is subject to all those Casualties that any of them is subject to, whether in estate, name, body, or death, and consequently, the more friends and relations, the more crosses, and calamities; for all the crosses and losses that befall any of my friends are communicated by me and in a manner made mine: and the greater my number of friends and relations are, the more losses of them and in them I am subject to; for every one of them is subject to the same calamities with my self, which become in effect mine by participation. So that the more friends and relations I have, and the dearer and nearer they are, the more crosses I have, by participating theirs: and every bitter Arrow that wounds any of them, glanceth upon me and makes my wounds the more, by how much the more friends and relations I have; and makes them the deeper, by how much the nearer and dearer those friends or relations are to me. It is true, that in a multitude of good and dear friends and relations there is a communication of more comforts; but since generally the Scene of every mans life is fuller of crosses than comforts, troubles and afflictions

afflictions of many friends or relations out-balance and overweigh those comforts.

And these crosses and afflictions in Body, Estate, Name, and Friends, though possibly they may not all come together, or in their perfection, at one time, upon any one man; yet as no man is exempt from any of them at any time by any special privilege, so sometimes they have fallen in together in their perfection, even upon some of the best Men that we read of: Witness that great and signal Example of *Job*, who at one time suffered the loss of all his Children, of all his Servants, of all his Goods, of his Great and Honourable Esteem among Men, of his Health; and besides all this, lay under severe afflictions in his mind, and under the imputation of an Hypocrite with his best and judicious friends.

Upon all this that hath been said, a Man may, and upon evident reason and experience, ought to conclude, *That even the most sincere Piety and Integrity of Heart and Life cannot give any Man any exemption or privilege from Afflictions of some, or indeed of any kind.*

And *this Consideration alone is sufficient.* 1. To silence and quiet that murmuring and unquiet, and proud Distemper that often ariseth in the minds of good Men themselves; that are ready to think themselves much injured if they fall under the Calamities incident to Mankind: whereas the Just and Wise God never gave any promise, or privilege, or exemption from External Calamities and Troubles to those whom yet he owns as his Children. 2. This consideration is sufficient to quiet the minds of Persons thus afflicted against the common Temptation, which is apt to arise upon this occasion, as if they were hated or forsaken of God, because sorely afflicted: Whereas most certainly the favour or love of God is not to be measured simply by Externals; but rather the Gospel teacheth us a quite contrary lesson, namely, That God is pleased to chasten those whom he loveth best. *Heb. 12. 3.* This consideration is sufficient to check the censorious humour, that is in many, who like the *Barbarians*, presently conclude that person or place to be more sinful than others, because they suffer more,

more, it may be, than others. *Acts* 28. 4 This was the uncharitable, and indeed unreasonable Error of *Job's* Friends of old, and of many at this time in reference both to publick and personal visitations.

2. The second good Preparative against Affliction is a frequent practical *Supposition*, wherewith we are to entertain our selves, even in the time of our greatest Prosperity, *That the case may, and probably will be altered with us*; and so cast our selves as it were into the mould of an afflicted condition. For instance, I am now in health; what if I were now to enter into the valley of the shadow of death into some acute, or painful, or desperate Disease; how am I fitted with patience, resignation of my self into the hand of God, and contempt of the World? for such an estate as this I must come to sooner or latter; how shall I bear or carry my self in it, or under it, were it now upon me? I have now a plentiful Estate, external affluence; what, if at this moment, I were bereft of all, either by Fire or Depredation, how were my mind fitted with humility and patience to submit to a poor, strait, wanting condition? I have now a good Husband, Wife, Children, many Friends that esteem me, and are faithful to me; what if God should in a moment deprive me of all these? what if my dearest Friends should become my bitterest Enemies, how should I bear my self under these Changes? I have a great name and esteem in the World; what if in a moment, a black cloud of Infamy and Scorn and Reproach was drawn over it, and that I should become a Scorn and Reproach, with *Job* 30. 8. among Children of Fools? yea, Children of base Men viler than the earth. How were I fitted with humility and evenness of Mind to comport with such a condition, till it pleased God by his Providence and manifestation of my Innocence, if he think fit, to scatter this black cloud of Calumny and Reproach, or if not, yet quietly under it to enjoy the testimony of a good Conscience and my own Integrity? These and the like Anticipations of troubled and afflicted conditions, would habituate and fit our minds to bear them, furnish us with suitable tempers for them; render them easie to us

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when they come; and keep our Souls in a due state of moderation and watchfulness before they come: As the good Martyr *Bilney* before his Martyrdom, by often putting his Finger into the Candle made the Flames, which he was after to endure, more familiar and tolerable.

3. The third Preparative against Affliction and calamitous Seasons, is to *reason our selves off from over-much love and valuation of the World*, and the best things it affords. *Philosophy* hath made some short Essay in this business; but the Doctrine of the *Gospel* hath given us far more noble and effectual Topicks and Arguments, than any *Philosophy* ever did or can: 1. By giving us a plain and clear estimate and valuation of this World, and all that seems most valuable in it; but this is not all, but 2. By shewing us plainly and clearly a more valuable, certain and durable estate after Death, and a way of attaining it, with much more Ease and Contentation, than we can attain the most splendid temporals of this World. Certain it is, that the weight and stress of Afflictions and Crosses lies not so much in the things themselves, which we suffer in them or by them, as in that over-valuation that we put upon those conveniences which Afflictions or Crosses deprive us of. When News was brought to that Noble *Roman* of the Death of his Son, it was a great pitch of Patience that even the Moral Consideration wrought in him, *Novi me genuisse mortalem*; though perchance, it was not without a mixture of Stoical vain glory. We set too great a value upon our Health, our Wealth, our Reputation; and that makes us unable to bear, with that evenness and contentedness of mind, the loss of them, by Sicknes, Poverty, or Reproach. We set too great a rate upon our temporal Life here, because we set too great a rate upon this World, to the enjoyment whereof this Life here is accommodated and proportioned; and that makes us fear Death, not only as the ruin of Nature, but as that which puts a Period to all our Comforts: Whereas had we but Faith enough to believe the Evangelical Truths, touching our future Happiness, it would make us not desire Death, because we might in the time of this Life secure unto our selves that

great and one thing necessary ; and it would make us not to fear Death because we see a greater fruition to be enjoyed after it, than all the Glory of this present World can yield.

4. The next Preparative against Afflictions is to keep *Piety, Innocence, and a Good Conscience* before it comes. As Sin is the sting of Death, so it is the sting of Affliction ; and that which indeed gives the greatest bitterness and strength unto Affliction : and the reason is this, because it weakens and disables that part in Man, which must bear and support it. This is that which the Wise Man observes, *Prov. 18. 14. The Spirit of a man will sustain his Infirmities ; but a wounded Spirit who can bear ?* which is no more than this : It is the Mind and Spirit of Man rightly principled, that doth bear and carry a Man through those Difficulties and Afflictions and Infirmities, under which he is, but if that Spirit or Mind, which should carry and bear those evils, be hurt or wounded or faint or infirm ; what is there left in a Man to bear that which indeed (should be) our support ? Innocence and a good Conscience keeps the Mind and Spirit of a Man in courage and confidence : and indeed it hath an influence and suffrage and attestation and support from the God of Heaven, to whom a good Conscience can with an humble confidence appeal, as *Hazakiah* did under a great Affliction, *Isa. 38.* and this access to Almighty God doth give new supplies, succours and strength to the Soul, to bear it up under very great and pressing Afflictions. But on the other side, Sin doth disable the Soul to bear Affliction till it be thoroughly Repented of. 1. Because it doth in a great measure, emasculate and weaken the Spirit of a Man, makes it poor, cowardly and unable to bear it self up under the pressure of Afflictions. 2. It doth in a great measure obstruct the intercourse between God and the Soul, and that influence that might and would otherwise be derived to the Spirit or Mind of a Man by the God of the Spirits of all flesh.

Therefore the best preparative against Affliction is, *To have the Soul as clear as may be from the guilt of Sin : 1. By an innocent and watchful life in the time of our Prosperity,* before

before Affliction attack us. 2. Or at least, *By a speedy sincere, and hearty Repentance* for Sin committed; and this Repentance to be speedy, before Affliction come: or although it is true that many times Affliction is the Messenger of God to awaken a Sinner to Repentance and that Repentance is accepted by the Merciful God, yet that Repentance is most kindly and easy, and renders Afflictions less difficult and troublesome, which prevents Afflictions, and performs one great end and use of Affliction before it comes. He that hath a Soul cleansed by Faith and Repentance from the guilt of Sin before the severity of Affliction comes upon him, hath but one work to do, namely, to fit himself with Patience to undergo the shock of Affliction: But he that defers his Repentance, till driven to it by Affliction, his work is more difficult, because it is double, namely to begin his Repentance, and to bear his Affliction.

And because in many things we offend all, and the best have their failings and sins of daily incursions, *a daily revising and examining of our own failings*, and renewing of our Repentance for our daily faults is of singular use to render Afflictions easie, because repentance cleanseth the Soul, and renders a man in God's acceptation as if he had not offended.

5. The next Preparative against Affliction is to gain an *Humble Mind*. When Affliction meets with a proud heart, full of Opinion of its own worth and goodness, there ariseth more trouble, and tumult, and disorder, and discomfort in the contest of such a heart against the Affliction, than possibly can arise from the Affliction it self; and the struggling of that distemper of pride with the Affliction galls and intangles the mind more than the severest Affliction, and renders a man very unfit for it and unable to bear it. *Isa. 15. 20.* The Prophet describes it, her sons at the head of every street were like a wild Bull in a Net. But on the other side, an humble, lowly mind, is calm and patient, and falls with ease upon an afflicted condition; for the truth is, the great evil of suffering is not so much in the thing a Man suffers, as in the mind and tem-

per of spirit of the Man that meets with it; an humble mind is a mind rightly prepared with the greatest facility to receive the shock of any Affliction, for such a mind is already as low as Affliction can ordinarily set it.

And certainly, if any Man consider aright, he hath many important causes to keep his Mind always humble; 1. In respect of Almighty God, the great and glorious King of Heaven and Earth, whom if a Man contemplate, he will put his mouth in the dust, acknowledge himself to be but a poor worm, and therefore unworthy to dispute the Divine Dispensations, Providences, or Permissions. 2. In respect of himself. He that considers aright himself, his sins and failings and corruptions, will have cause enough to humble himself, and reckon that he is justly obnoxious to the severest Crosses and Afflictions. *Why doth the living Man complain? a Man for the punishment of his sins? Lam. 3. 39.* 'Tis mercy enough the Affliction extends not yet so far as his Life; a living Man to complain carries a reprehension in it self of the complaint.

6. Another most singular preparation against Affliction, is a steady resolved *Resignation of a Man's self to the will and good pleasure of Almighty God*, and that upon grounds of the greatest reason imaginable. For 1. It is a most Sovereign Will; for his Will must be done whether we will or not: therefore it is the highest piece of folly imaginable to contest with him, that will not, cannot, may not be controlled. It is true we have commission to pray to him, to deliver us from evil, but when we have so done, we must withal desire that His Will may be done; this pattern the Son of God hath given us, *Matth. 26. 39. Father, if it be possible, let this cup pass from me, yet not my will but thy will be done.* Willingly therefore submit to that Will which whether thou wilt or no, thou must, thou shalt endure; for his Will is the most Sovereign Will, the Will of the absolute Monarch of Heaven and Earth. 3. As it is the most Sovereign Will, so it is the most Wise Will; what he wills he wills not simply *pro imperio*, but his Will is founded upon and directed by a most Infinite Wisdom: and since thou canst not, upon any tolerable account, judge thy Will

Will wiser than his, it becomes thee to resolve thy poor, narrow, inconsiderate will, in the Will of the most wise God. 3. As it is a most Wise Will, so the Will of God is most certainly the most Beneficent and Best Will. What reason hast thou to suspect the beneficence of his Will, whose Will alone gave thee thy Being, that he might communicate his Goodness to that Being of thine, which he freely gave thee? It is true, it may be thou dost not see the reason, the end, the use of his Dispensations, yet be content with an Implicit Submission to resign thy self up to his disposal, and rest assured it shall be best for thee, though thou yet canst not understand what it means. If he hath given thee a heart to resign up thy will unto his be confident he will never mislead thee, nor give thee cause to repent of trusting him. It was a noble pitch of a Heathen's mind, namely, *Epectetus*, *Enchirid.* cap. 78. *In quovis incepto hæc optanda sunt; Duc me, ô Jupiter, & tu fatum, ed quò sum à nobis destinatus; sequar enim alacriter; quod si noluerò, & improbus ero & sequar nihilominus.* Which may be thus better Englished: *In every enterprize this ought to be our Prayer; Guide me, O God, and thou Divine Providence according to thine own appointment; I will with cheerfulness follow: which, if I shall decline to do, I shall be an undutiful Man, and yet shall nevertheless follow thy appointment, whether I will or not.* But Christians have learned a Reason of a nobler descent, namely, *That all things shall work together for good, to those that love God,* *Rom. 8. 28.* And certainly there can be no greater evidence [of they love to him] than to make the Will of God the guide, rule, and measure of thine own.

7. I shall conclude with that great Preparative, which is indeed the completion of all that is before said, and in a few words includes all, Labour to get thy *Peace with God*, through Jesus Christ our Lord: when this is once attained, thou art set above the love of the World, and the fear of Afflictions, because thou hast the assurance of a greater Treasure than this World can give, or take away; a *Kingdom that cannot be moved;* *Heb. 12. 28.* a hope and most assured expectation that is above the region

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of Afflictions, and that renders the greatest and forest Afflictions, as they are, namely light and momentary : And yet because thou art, notwithstanding this glorious expectation, yet in this lower region, and subject to passions and perturbations, and fears, the merciful God hath engaged his promise to support thee here under them; to better and improve thee by them; to carry thee through them by his all-sufficient Grace and Mercy; The strokes thou receivest are either managed and directed, or at least governed and ordered by him that is thy Father; and that in very love and faithfulness doth correct thee, *Psal.* 109. 75. that hath a heart of compassion and love to thee, even when he seems in his Providences to frown upon thee, that while thou art under them, will make them work together for thy good, and that will never take from thee those everlasting Mercies which are thy portion; that hath all thy Afflictions, Crosses, Troubles, whatever they are or may be under the infallible conduct of his own Wisdom and Power; And that as on the one side he will never suffer thee to be afflicted beyond what he gives thee Grace to bear and improve, *1 Cor.* 10. 13. so on the other hand will he so manage, order and govern thy light Afflictions, which are here but for a moment, that in the end, they shall be a means to bring thee a far more exceeding and eternal weight of Glory. *2 Cor.* 4. 17. If therefore thou wouldest be soundly armed against Afflictions, and prepared with ease and comfort to bear them, this one thing necessary is sufficient to render thee such, and to fit thee also with all those advantageous helps before-mentioned, which will necessarily follow upon this attainment.

II. Secondly, I come to the second general, namely, *How Afflictions incumbent upon us are to be received, entertained and improved*; and this will be in a great measure supplied by what hath been before said; for a mind so prepared and habituated, will be sufficiently qualified to receive and entertain them as becomes a good Man and a good Christian. Nevertheless something I shall subjoyn in order to the bearing and improving of Afflictions

Afflictions while they are incumbent upon us; and they are these :

1. It becomes a Man under Afflictions in the first Place to have a very diligent, frequent, attentive and *right consideration concerning Almighty God*, that he is a God of Infinite Wisdom, Power, Justice, Mercy and Goodness: That he hates not any thing that he hath made, but hath a great love and beneficence to all his Creatures; that he designs their good and benefit, even in those dispensations that seem most sharp and severe; that if he had not a good will to his Creatures, he would never have done so much for them as he hath done: that whilst he exerciseth discipline to the children of Men, it is evident they are under his care: that oftentimes there is a greater severity of the Divine displeasure, in his leaving Mankind to themselves, than in exercising them with Afflictions: and that he equally discovers the love and care of a Father in his Corrections, as well as in his more pleasing administrations.

2. And farther, *that Afflictions* rise not out of the dust, but *are sent and managed by* the wise disposition and regiment of Almighty God; it is his Providence that sends them, that measures out their kind, weight, continuance; and that they are always, as commissioned by him, so under the conduct of his Power, Wisdom and Goodness, and never exceed the line and limits of his Power, Wisdom, and Goodness; if he bids them go, they go; if he bids them return, they return; if he commands the most tumultuous storms of Afflictions, Peace, be still, there will be a calm. As Mankind is never out of the reach of his Power to afflict and correct, so it is never out of the reach of his power to relieve and recover.

3. That as no man hath an exemption from Afflictions, so it is most evident that even *the best of Men are visited with them, and it is but need they should*; for where one man is the worse by Afflictions, a thousand are the worse for want of them, and as many the better by them; and the wise and gracious God that knows our frame, better than we our selves, doth for the most part in very faithfulness afflict us. The egresses of the Divine Counsels have ever

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in them a complication of excellent ends, even in Afflictions themselves: They are acts of Justice oftentimes to punish, and of Mercy to prevent distempers and to heal them; and this is that lot which our Blessed Lord bequeathed unto his own People, *In the world ye shall have tribulation, John 16. 33.* So that a good Man may have as great cause to suspect his own integrity in the absence of them, as in the suffering under them.

4. That all the Divine Dispensations of Comforts, or Crosses are so far *beneficial or hurtful as they are received and used*; Comforts, if they make us thankful, sober, faithful they become blessings; if they make us proud, insolent, secure, forgetful, they become judgments: Afflictions, if they are received with humility, patience, repentance and turning to God, they are blessings; if they are received with murmuring, impatience, incorrigibleness, they become judgments, and a fore-runner of greater severity.

5. The consequences of all these Considerations do evidently lead us unto these *Duties*, whenever we are *under the pressure of Affliction*.

1. To receive it with all *Humility*, as reached out unto us from the Hand, or Permission at least of Almighty God. There were a sort of Philosophers that thought it a vertue to put on a resolved contempt of all Crosses and Afflictions; not to be moved at all with them, but to bear them with a stout *apathy*: This is not the temper that becomes a Christian; it is all one, as if a Child should resolve to receive the corrections [of his Father] with a stubborn resolution not to care for them; or to be affected with them; such a stubbornness under Affliction renders it unuseful to its end, and commonly provokes the great Lord and Father of Spirits totally to reject such a mind, or to master it with sharper and severer and multiplied Afflictions, till it yield, and till that uncircumcised Heart be humbled, and accept of the punishment of its iniquity, *Lev. 26. 41.*

2. To receive it *with Patience* and subjection of mind; and without either contesting with Almighty God, charging his Providence with error or injustice, or swelling and storming

storming against the Affliction, or the Divine Dispensation that sends it: This hath two singular Benefits; first it renders the Affliction, it self more easie and tolerable; secondly, it is one of the readiest ways to shorten or abate it: For as yielding and humble submission to the Hand of God, so patience and submission of Will to the Divine Dispensation are two of the great ends and business of Affliction, which when attained by it, it hath performed a great part of its errand for which it was sent.

3. To *return unto God* that Afflicteth or permitteth it: Affliction misseth its end, and use when it drives a Man from his God, either to evil or unlawful means, or to shift and hide himself, or keep at a distance from him; and as it loseth its end, so it is contrary to its natural effect, at least where it meets with a nature of any understanding or ingenuity. *In their Affliction they will seek me early, Hos. 5. 15.* God Almighty sends Afflictions like messengers to call home wandering Souls; and if a Man will shift away, get farther off, and estrange himself more from him that strikes him, he will either send more importunate messengers, Afflictions of a greater magnitude, to call and fetch him, as want and famine did the young Prodigal in the Gospel; or, which is far worse, let him go without farther seeking him: Whereas the Man that by Affliction, as it were at the first call, comes home to God, or gets nearer to him, for the most part prevents severer monitors, and renders his suffering more short, or at least more easie, by drawing near to God the fountain of peace and deliverance.

And if the Affliction befalls such a Man that hath not estranged himself from Almighty God; nor departed from him in any greater offences or backslidings, yet Affliction is not without its end or use, even to such a Man. Thou hast walked closely in the Duties towards God, hast depended upon him, approved thy self in his sight; yet is it not possible that thy faith, industry, obedience, dependance may be more, more constant, more firm? If it may be, as sure it may be, then though Affliction solicit not thy return to him from whom thou hast not departed, yet it solicits thy improvement.

4. To *Pray unto God* : And this is the most natural effect of Affliction, especially if it be severe and eminent. In the Storm the Sailers call every one upon his God ; and the reason is because in such a season, a Man's own shifts, the help and advice and assistance of friends, and other humane confidence appear too weak and ineffectual ; and therefore the Man is driven to that which indeed is the *unum magnum* ; namely, invocation of Almighty God, for help, support, and comfort. It is therefore a sign of a desperate mind that will not come unto God in Prayer, at least when Afflictions grind him. And although a Man be not of the number of those that restrain Prayer before God, yet Afflictions naturally will make the Prayer of such a Man more earnest, fervent, constant ; it sets an edge, and adds life to the Prayers of a praying Man.

5. To *Depend and Trust upon God* both for support under, and seasonable deliverance from Afflictions. Keep thy recumbence upon his Goodness and Mercy, even under the blackest night of Afflictions : *Though he kill me, yet will I trust in him : Job 13. 15.* and with David (*Psal. 23. 4*) even in the Valley of the shadow of death to rest upon his Rod and his Staff : And though it becomes the best of Men to have a yielding and a soft Spirit under the afflicting hand of God, yet be careful to bear up thy self under the Power and Goodness of God from fainting and despondence.

6. To be *thankful unto God* under Affliction, and that upon very great and important motives. 1. Thankful that they are no worse or greater : Thou hast losses, but yet hast thou lost all at once? *Job* did ; or if thou hast lost all externals, yet hast thou not something thou valuest more than all, namely, innocence, peace with God and thy own Conscience ? 2. Thankful that God Almighty rather chooseth to afflict thee, than to forsake thee. As long as Almighty God is pleased to afflict thee it is plain thou art under his discipline, his care ; no Man's condition is desperate so long as the Physician continues his administration ; nor is any Man wholly forsaken of God, nor past care, so long as he is under affliction : for it is a medicine that without thy own default will either recover or better thee.

thes. 3. Thankful that God hath been pleased to discover so much of his mind, and design and affections towards mankind in his Word, as to assure us that the measure of his love towards, or displeasure against the children of Men, is not to be taken by external prosperity or adversity ; But on the contrary, to bear up our Souls under the pressures of Afflictions, assures us that they are the effects for the most part of his fatherly love and care rather than of heavy displeasure ; that they may indeed sometimes be symptoms of his anger, but not of his hatred ; they may be for corrections, but not for confusion : he may correct those, whom yet he accounts his Children and resolves to save.

7. To put us upon a due search and *Examination of our Hearts and Ways*. Certainly there is not the best Man living, but upon a strict and impartial search of himself may find fuel for Affliction ; demerit enough to deserve it ; somewhat amiss, that requires amendment ; some corruptions growing into exorbitancy : some errors that stand in need of Physick to cleanse them ; some budding disorders, that stand in need of a medicine to prevent them. It is the great business of Affliction, the great message that it brings from God to man, is to search out and see what is amiss, what is defective ; and to ransack our Souls and Hearts and Lives, and search whether there be not something offensive to God.

8. To put a man to a *little duty* upon this search ; namely, if upon an impartial scrutiny, thou find thy Conscience clear from great and wasting Sins humbly bless God for his grace, that hath preserved thee from the great transgression ; but yet humble thy self for thy sins of daily incursion, for thy sins of omission, for my coldness in thy devotions, for thy want of vigilance over thy passions, for thy neglect of opportunities of doing good. As thou hast matter of thankfulness, for escaping those greater and wasting sins, which others commit ; yet thou hast matter of Humiliation and Repentance, for those sins that are of a lesser magnitude, whereunto thy daily inadvertence and humane frailty renders thee liable, and to set a

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stricter watch upon thy self even in reference to these. Again, on the other side, if upon search, thou find thy self guilty of any greater sin, which hath not been repented for, thy Affliction brings likewise a *double message* unto thee. First, a message of Humiliation and Repentance for thy great transgression; and turning to God, with a perfect resolution of amendment: and a message of Gratitude and Thankfulness to God, that hath sent this messenger of Affliction to awaken thee to repentance and amendment; and hath given thee an assurance of pardon and forgiveness upon thy repentance and amendment; through the All sufficient Sacrifice of Christ Jesus. So that whatsoever Person Affliction meets with, it brings with it a useful and profitable message from Heaven: If it meet with a Person under the guilt of some great unrepented Sin, it brings him an errand of Humiliation, Repentance, Amendment and Thankfulness: if it meet with a good Man, such a Man as *Job*, who had the witness of God in himself, that he was a perfect Man and an upright, yet it brings him also a message of the like nature, a message of Gratitude to that God, that hath preserved him from the great transgression; a message of Humiliation and Repentance for his often failings and offences; a message of advice to proceed with greater Vigilance, and to a farther degree of Christian Perfection in the whole course of his life.

9. To wean a Man from the love of the World, and to carry up the thoughts and hopes and desires to that Country whereunto we are appointed. If all things went well, even with good Men in this life, they would be building Tabernacles here, and set up their rest and hopes on this side *Jordan*, as the *Reubenites* did in the Country of *Bashan*, when they found it rich and fruitful. God Almighty therefore in mercy makes this World unpleasing to good Men by Affliction, that they may set the less value upon it, and fix their hopes and desires and endeavours for that City which is above.

This is the voice of the Rod and of Him that hath appointed it, which every wise Man ought to hear and answer with all Obedience, Submission, and Thankfulness;
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And when Affliction hath wrought this effect, its business is in a great measure ended; and for the most part it is thereupon eased or removed.

Above all the *Temptations that befall Good Men in Afflictions*, this commonly is that which doth most greatly prevail, and doth them the most hurt, namely, when upon a diligent search they find their Consciences clear from any great offences, they are too apt to magnifie their own Integrity, to expostulate the reasonableness and justice of the Divine dealing with them, to complain of hard usage from him. This was *Job's* fault, and is too apt to be the fault of good Men, though neither equal to him in their Perfections nor Afflictions: which course nevertheless is,

1. Very unjust and unreasonable; for the best of Men have Sins enough to justify the Justice of God in his severest dealing with them; and Corruptions enough to grow into greater enormities, which although they perchance see not, yet the All-knowing God sees and in Mercy and with Wisdom prevents, by the Corrosives and Catharticks of Affliction: insomuch that even that good Man, when Almighty God opened his ear to Discipline, saw and acknowledged, and therefore abhorred himself in dust and ashes.
2. As it is extremely unjust, so it is extremely foolish and vain: For as it is not the way to remove the Affliction, so when God is pleased to remove it in mercy and compassion, it makes a Man justly ashamed upon his deliverance, of that folly and pettishness that he shewed under his Affliction against Almighty God, who even then had thoughts of mercy and deliverance for him. And this very Consideration had been enough to have made *Job's* deliverance yet full of trouble and shame, for his frowardness in his affliction, unless the gracious God in a strange condescension of goodness and gentleness had prevented it, by giving so great a suffrage unto his integrity, and covering the errors and passionate excursions of his affliction, as a Father doth the errors and follies of his Child, but an indulgent commendation, *Ye have not spoken of me the thing that is right, as my Servant Job*, Job 42. 7.

And thus far for the carriage that becomes us to have un-

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der affliction, and our due improvement of it, to the ends for which Almighty God sends it : by which *Almighty God* receives the Honour of his Sovereignty, his Justice, his Goodness, his Wisdom, his Truth ; and Man receives the Benefit of Prevention from Sin, Deliverance out of it, Improvement of his Graces, Perfecting of his Soul, and advancement of his Glory, through the Mercy of God, and his Blessing upon this bitter Cup, the Cup of Affliction.

III. I come to the *third General Consideration*, namely, that temper and disposition of mind that becomes us to have upon and *after deliverance* from afflictions.

I. Upon our deliverance from afflictions, we ought in a special and solemn manner to return our Humble and Heartly *Thanks* to Almighty God : to acknowledge him to be the Author of it ; to return unto him our humble and serious Praises, that he hath been pleased to answer our Prayer, and hath given us a plain testimony that he hath a regard to us : this is the Tribute that he expects most justly from us. As he in a special manner requires our Prayers unto him, when we are under affliction, so he requires that we should take notice of the Returns of our Prayers, and to pay him the Tribute of Praise upon our Deliverance : *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me, Psal. 50. 15.* The truth is, when we are under extremities, we are easily persuaded to call to God for deliverance, the very natural pressure of afflictions drives us to him, we know not whither else to fly : But as soon as the Rod is gone, we are dull and backward in returning Glory to God ; and we are most apt to take notice of the means that immediately went before : If we or any of our Relations are delivered from Sickness, we have it presently upon our Tongues ends, that we had a careful or skilful Physician, a strong constitution, favourable weather, some lucky accident that happened unto us ; and the like we are apt to do upon other deliverances, and rarely, or at least not with that sincerity, acknowledge the Mercy of God, and the Hand of God to be that which raised us up. It is true, Means are not to be neglected ; it is a presumption and tempting of God ; but it is the

the Providence of God that gives us means ; and the Blessing of God that makes them successful, that sometimes blesteth poor and weak and unlikely means to produce desired effects; sometimes maketh those very things we call accidents, that seem to import the very destruction of a Man, to be the means of his recovery, and sometimes brings about the effect without any visible means. We are no less to acknowledge his Goodness and Influence, when we seem to be delivered by Means, than if we were delivered by Miracle. It is true, we are apt to fasten our thoughts and reasons upon means, because we see them : but if our Eye could be so opened as the Prophet's servants were, when he saw the Chariots of fire in the Mountain, we should see another kind of Regiment and Government, and ordering and disposing of things than now we see. Many, if not most, of those signal deliverances, that a Man or a Nation hath, are wrought not so much by the efficacy of Means, as by a secret invisible Hand of Providential Government, which we see not. If therefore thou art delivered from any great distress of any kind, in such a manner that thou canst not attribute it to Means or possibly above or beyond Means, the Hand of thy deliverer is more signal and conspicuous ; glorifie his Mercy and Goodness : And of thou dost obtain thy deliverance by Means, yet still glorifie his Mercy and Goodness ; for it is his Providence that sends Means, his Power and Goodness that blesteth it to its desired success : the Efficiency and Energy of the Principal Cause is that which gives efficacy to the Means, and makes it effectual.

2. Endeavour to express thy Thankfulness by a sincere and faithful *Obedience* to the Will of that God, that hath thus delivered thee. A true and hearty Thankfulness of mind will not content it self with bare Verbal praises and acknowledgments, but will study and endeavour to find out, and do all that may be well pleasing and delightful and acceptable to his great Benefactor : and where-ever the Heart is truly affected with the Sense of the Favour, Goodness, and Love of God, and that the Deliverance it hath had is from his hand, it will think nothing too much to

be done, that may be well p'leasing to him. Great acclamations and verbal praises and acknowledgments without an Honest and Sincere Endeavour to please and obey him, are but a piece of mockry and hypocritical complement ; and a meer frustration and disappointed of Almighty God, in the end and design of his mercy to us ; which is, to make us really better, more dutiful, more capable of greater and everlasting mercies ; to make us better Examples to others, who may thereby be invited to follow us in Piety and Goodness. A Man that hath received great and signal Mercies and Deliverances, becomes a great and efficacious Example, and of much good, or much evil, according as he carries himself after eminent mercies received : If he become more Pious, Vertuous, Just, Sober than before, he becomes a forcible motive and encouragement to others to be like him ; again, if he either remain or degenerate into Impiety, Vanity, or Vice, he discourageth Goodness, and becomes a great temptation to others to be like him.

3. *Take heed lest after great Deliverance, thy heart be lifted up* into presumption upon God, Pride and Vain-glory, and a conceit of thy own Goodness and Worth. This is the common Temptation that grows upon much mercy received ; and therefore the wise Law-giver did very frequently caution the People of *Israel* against this, *Deut. 9. 4. Speak not in thine heart after the Lord thy God hath cast them out, saying, For my righteousness the Lord hath brought me to possess this land, &c.* Let thy afflictions find thee Humble, and let thy afflictions make thee more Humble ; but let thy Deliverance yet increase thy Humility ; the more Mercy God shews thee, the more Humble ever let thy Heart be, upon a double account. 1. Thy Deliverances do or should make thee know Almighty God the more ; and the more thou knowest him, the more Humble it should make thee : *Job 42. 5. I have heard of thee by the hearing of the ear ; but now mine eyes have seen thee : Wherefore I abhor my self in dust and ashes.* 2. Thou hast need to double thy guards of Humility, because upon great deliverance thou must expect that the temptation and assaults of

of Pride and Vain-glory will be most busie with thee : And if in all thy Preparations for afflictions thou hast studied Humility ; if under all thy afflictions thou hast improved thy Humility, yet if now, upon thy deliverance, thou art lost in Pride and Vain glory thou hast lost all the benefit both of thy Preparations, and of thy Afflictions, and of thy Deliverance also : thou art like an unhappy Ship that hath endured the Sea, and hath born the Storm, and yet sinks when she is come into the Harbour.

4. And upon the same account *be Vigilant and Watchful.* It is true, thou hast weathered a great Storm, out of which by the mercy of God thou art delivered ; but still be upon thy guard, thou knowest not how soon thou shalt meet with another ; take heed it surpriseth thee not unprovided. Though thou hast endured, it may be, a long and dark storm of affliction, and God hath mercifully delivered thee ; yet thou hast no promise from Almighty God that thou shalt meet with no more. These *three Considerations* should keep thee Watchful and Vigilant, notwithstanding great deliverance from great afflictions. 1. Thou art thereby better fitted and prepared to receive it ; if it come it shall not surpriseth thee unawares, nor find thee sleeping. 2. Most certainly, if any thing be a more likely means as to preserve thee under so from affliction, it is a prepared, watchful, vigilant mind : for, if I may so speak, afflictions have no great business with such a Man ; for he is already in that posture and frame of Heart, that affliction is ordinarily sent to give a Man. 3. There is nothing more likely to procure affliction than security and unpreparedness of mind : And that, First in respect of the Goodness, Mercy, and Justice of God, who, though with most unblameable Justice, yet with singular Mercy, is very likely to send affliction to awaken him and amend him, and to recal him from that tendency to Apostasie, that security is apt to bring upon him. Secondly, in respect of the Malice and Vigilancy of the great Enemy of Mankind ; who, as he never wants malice, so he often gets a permission to worry a Man whom he hath under this disadvantage of unpreparedness and security.

5. Be careful to keep, as great Afflictions, so also great Deliverances in Memory. Most Men upon the fresh receipt of Mercy and Deliverance have a quick and lively apprehension of it; and accordingly their affections of Thankfulness, and practices and purposes of Obedience are lively and diligent; but in process of time, and as the Man is further distant from his deliverance, so the memory of it doth gradually, and possibly suddenly, vanish and decay: and as the remembrance of the deliverance decays and grows weaker and weaker, so do these affections or dispositions of the Soul that are before-mentioned: The Thankfulness grows faint, and so doth the Obedience, and so doth the Humility, and so doth the Watchfulness: And as the water that hath been heated, being removed from the fire, grows by degrees colder and colder, till at last it comes to its old coldness that it first had; so in a little time the Affliction is forgot, and the Deliverance is forgot, and the Man is grown into the very same state, as if he never had felt either, and possibly worse. Therefore keep Deliverances and Afflictions too, fresh in the memory; call thy self frequently to account for them; use some Expedient that may frequently remind thee of them with all their Circumstances: set them down in writing; mention them often; recollect them often; and recollect what thoughts, purposes, temper of mind and spirit was then upon thee, when thy Afflictions were upon thee, or thy Deliverances freshly given to thee. Cast with thy self how if these were now as fresh to thee as they were then, with what motions or dispositions of Soul thou shouldst receive them; and reason thy self into the same temper and habitude of thankfulness, as then thou hadst. By this keeping the Memory of these Afflictions and these Deliverances fresh under all its Circumstances, thou wilt with them, and in the same degree as thy remembrance is of them, revive and excite, and preserve and keep alive, and quick and active, the same Gratitude, the same Humility, the same Obedience, the same Vigilance that these Afflictions or these Deliverances wrought in thee, when they were fresh with thee or upon thee.

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The vigorous perpetuating of the remembrance of them, will be an effectual means to perpetuate the due fruit of them in their life, vigour, and intention.

A Good Method to Entertain Unstable and Troublesome T I M E S.

THE first expedient is to *Expect them before they come*:

The very state of the World is Uncertain and Unstable, and for the most part Stormy and Troublesome: If there be some intervals of Tranquility and Serenity, they are commonly attended with longer periods of Unquietness and Trouble: and the greatest impressions are then made by them, when they surprize us, and come unexpected. When the mind is prepared for them by a kind of Anticipation, it abates the edge, and keenness and sharpness of them. By this means a Man, in a great measure, knows the worst of them before he feels them, which renders the very Incumbence of them not so smart and troublesome to sense, as otherwise they would be. This Pre-apprehension and Anticipation of troubles and difficulties is the Mother of *Prevention*, where it is possible; and where it is not, yet it is the Mother of *Patience* and *Resolution* when they come. *Bilney* the Martyr, was wont before he suffered, to put his Finger in the Candle, to habituate himself to patient undergoing of his future Martyrdom; by this means, he in a great measure knew the worst of it, and armed himself with Resolution and Patience to bear it. Men are apt to feed their fancies with the Anticipation of what they hope for, and with in this World, and to possess it in imagination before they attain it in fruition; and this makes Men *Vain*: but if they would have the Patience sometimes to anticipate what they have just cause to fear, and to put themselves under a Pre-apprehension of it, in relation to crosses and troubles; it would make them *Wise*, and teach them a lesson of Patience and Moderation, before they have occasion to use

it; so that they need not then begin to learn it, when the present and incumbent Pressure renders the lesson more difficult. This was the method our Blessed Lord took with his Disciples frequently to tell them before-hand what they must expect in the World, *Matth. 10.* and in divers other places telling them they must expect in this World the worst of temporal Evils, that they might thereby be prepared to entertain them with Resolution and Patience, and might habituate their minds for their reception.

2. The second Expedient is, That we use all diligence to gain *such a Treasure as lies above* the reach of the Storms of this World; a Kingdom that cannot be shaken; namely, our Peace with God in Christ, the Pardon of our Sins, and a well-grounded hope, and assurance of Eternal Life. These be things that lie out of Gun shot, and will render the greatest Troubles that can befall this lower World, or us in it, not only tolerable, but small and inconsiderable, when in the midst of all the concussions of the World, in the midst of Losses of Goods or Estate, in the midst of Storms and Confusions, and Disasters, and Calamities, a Man can have such deep and settled Considerations as these: *'I though I can see nothing but Confusions, and little hopes of their amendment, yet I have that which is out of the reach of all these; that which is infinitely more valuable to me, than all the best the World can give; that which I can please and comfort my self in, notwithstanding all these worldly distractions and fears; namely, the Assurance of my Peace with the great God of Heaven and Earth. The worst that I can suffer by these discomposures, and the most I can fear from them, is but Death; and that will not only put a period to the things I suffer, or can fear in this life, but will let me into the actual possession of my hopes, even such a state of glory and happiness as can never be ended, nor shaken'* Such a Hope, and such an Assurance as this, will keep the Soul above water and in a state of Peace and Tranquility in all the Tempests and Shipwracks that can either befall either this inferior World, or any Person in it.

3. The third Expedient is this, that a Man *be resolutely constant to keep a good Conscience,* both before the approach of Troubles,

Troubles, and under them. It is most certainly true, that the very Sting and Venom of all Crosses and Troubles, is Sin and a Conscience of the guilt of it. This is that which gives Troubles and Crosses, and Calamities their Vigour, Force, and Sharpness; it is the Elixir, the very Life of them, when a man shall be under extream outward Calamities, loss of Goods, loss of Liberty, loss of Country, all outward hopes failing, and still greater Billows, and Waves and Storms, and Fears in Prospect, and within an angry, unquiet, avenging Conscience, then indeed Troubles have their perfection of Malignity. But if a Man in the midst of all these black and stormy appearances, hath a Conscience full of Peace, and Integrity, and Comfortable attestation, this gives a Calm in the midst of all these Storms. And the reason is apparent, for it is not the Tempestuousness or Tranquility of Externals, that creates the trouble or the quietness of the Man, but it is the Mind, and that state of composure or discomposure that the mind is put into occasionally from them: and since there is nothing in the world that conduceth more to the Composure and Tranquility of the mind, than the Serenity and Clearness of the Conscience, keep but that safe and untainted, the mind will enjoy a Calm and Tranquility in the midst of all the storms of the World: and although the Waves beat, and the Sea Works, and the Winds blow, that mind that hath a quiet and clear Conscience within will be as stable and as safe from perturbation, as a Rock in the midst of a Tempestuous Sea, and will be a *Goshen* to and within it self, when the rest of the World without, and round about a Man, is like an *Egypt* for Plagues and Darknes. If therefore either before the access or irruption of troubles, or under their pressure, any thing or person in the world solicit thee to ease or deliver thy self by a Breach or Wound of thy Conscience, know they are about to cheat thee of thy best security under God, against the power and malignity of troubles; they are about to clip off that Lock, wherein next under God, thy strength lieth. Whatever therefore thou dost hazard or lose, keep the Integrity of thy Conscience both before the

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the access of troubles; and under them. It is a Jewel, that will make thee Rich in the midst of Poverty; a Sun that will give thee Light in the midst of Darknes; a Fortrefe that will keep thee safe in the greatest danger, and that is never to be taken unless thou thy self betray it and deliver it up.

4. The next Expedient is this; namely, an *Assurance* that the Divine Wisdom, Power, and Providence, doth dispose, govern, and order all the things in the World, even those that seem most confused, irregular, tumultuous, and contumacious. This, as it is a most certain Truth, so it is a most excellent Expedient to compose and settle the Mind, especially of such a Man who truly loves and fears this great God, even under the blackest and most dismal Troubles and Confusions; for it must most necessarily give a sound, present, and practical Argument of Patience and Contentation: For even these black Dispensations are under the Government and Management of the most wise and powerful God. Why should I, that am a foolish vain Creature, and can scarce see to any distance before me, take upon me to censure these Dispensations, to struggle impatiently with them, to disquiet and torment my self with Vexation at them: Let God alone to govern and order the World as he thinks fit: As his Power is infinite, and cannot be resisted, so is his Wisdom infinite, and knows best what is to be done, and when, and how. 2. As it gives a sound Argument of Patience and Contentedness, so it gives a clear inference of Resignation of our selves up unto him, and to his Will, and Disposal, upon the account of his Goodness. It is the meer Bounty and Goodness of God that first gave being to all things, and preserves all things in their Being; that gives all those Accommodations and Conveniencies that accompany their Being; why should I therefore distrust his Goodness? As he hath Power to do what he pleaseth; Wisdom to direct and dispose that Power; so he hath infinite Goodness, that accompanies that Power and that Wisdom. As I cannot put my Will into the Hands of greater Wisdom, so I cannot put my will into the hands of greater Goodness. His Beneficence to his Creatures is

greater than it is possible for the Creatures to have to themselves. I will not only therefore patiently submit to his Power and Will, which I can by no means resist, but cheerfully resign up my self to the disposal of his Will, which is infinitely best, and therefore a better Rule for my Disposal, than my own Will.

5. The next Expedient is *Faith and Recumbence upon those Promises* of his, which all wise and good Men do, and must value above the best Inheritance in this World; namely, that he will not leave nor forsake those that fear and love him, *Heb. 13. 5. How much more shall your Heavenly Father give good things to them that ask him? Mat. 6. 30. Mat. 7. 11. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. 8. 32. all things shall work together for good to them that love God, Rom. 8. 28.* Upon the assurance of these Divine Promises, my Heart may quiet it self in the midst of all the most dark and tumultuous Concussions in the World. Is it best for me to be delivered out of them, or to be preserved in or under them? I am under the Providence and Government of my heavenly Father, who hath said, He will not leave me, nor forsake me; who takes more care of me, and bears more love to me than I can bear to my most dutiful Child; that can in a moment rescue me from the Calamity, or infallibly secure me under it; that sees and knows every moment of my Condition, and a thousand Expedients to preserve or relieve me. On the other side, do I fall in the same common Calamity, and sink under it, without any deliverance from it, or preservation under it? His will be done, I am sure it is for my Good; nay, it is not possible it should be otherwise: For my very Death, the worst of worldly Evils, will be but the transmission of me into a State of Blessedness, Rest, and Immortality; for, *Blessed are they that die in the Lord, they rest from their Labours, and their Works follow them, Rev. 14. 13.*

6. The next Expedient is *Prayer*. The glorious God of Heaven hath given us a free and open Access to his Throne, there to sue out by Prayer, those Blessings and Mercies which he hath promised. It is not only a Duty

that we owe, in recognition of the divine Sovereignty ; a Privilege of greater value than if we were made Lords of the whole Earth ; but a Means to attain those Mercies, that the divine Wisdom and Goodness knows to be fittest for us ; by this Means we may be sure to have deliverance or preservation, if useful or fit for us ; or if not, yet those Favours and Condescensions from Almighty God, that are better than deliverance it self ; namely, Patience and Contentedness with the divine Good-Pleasure ; Resignation of our Wills to him ; great Peace and Tranquility of Mind ; Evidences and Communications of his Love and Favour to us : Support under our Weaknesses and Despondencies ; and many times Almighty God, in these Wildernesses of Distractions, and Confusions, and Storms, and Calamities, whether publick or private, gives out, as a return to hearty and faithful Prayer, such Revelations of his Goodness, and Irradiations of his Favour and Love, that a Man would not exchange for all the external Happiness that this World can afford ; and recompenseth the Loss and Troubles in relation to Externals, with a far greater measure of the Manifestations of his Favour, than ever a Man did receive in his greatest confluence of external Advantages. Yea, and possibly, the time of external Storms and Troubles is far more seasonable for such Returns of faithful and humble Prayer, than the times of external Affluence and Benefits ; and the Devotion of the Soul by such Troubles raised to a greater height, and accompanied with more Grace, and Humility, and Fervency, than is ordinarily found in a Condition of external Peace, Plenty, and Serenity.

Changes and Troubles.

P*Peace, way-ward Soul ! let not those various Storms,
Which hourly fill the World with fresh Alarms,
Invade thy Peace ; nor discompose that Rest,
Which thou may'st keep untouch'd within thy Breast.
Amidst those Whirlwinds, if thou keep but free
The Intercourse betwixt thy God and thee ;*

Thy

*Thy Region lies above these Storms ; and know,
Thy Thoughts are earthly, and they creep too low,
If these can reach thee, or access can find,
To bring or raise like Tempests in thy Mind.
But yet in these Disorders something lies,
That's worth thy notice, out of which the Wise
May trace and find that Just and Powerful Hand,
That secretly, but surely doth Command,
And manage these Distempers with that Skill,
That while they seem to Cross, they act his Will.
Observe that Silver Thread, that steers and bends
The worst of all Disorders, to such Ends,
That speak his Justice, Goodness, Providence,
Who closely guides it by his Influence.
And though these Storms are loud, yet listen well,
There is another Message that they tell :
This World is not thy Country ; 'tis thy Way ;
Too much Contentment would invite thy Stay
Too long upon thy Journey ; make it strange,
Unwelcome News, to think upon a Change :
Whereas this rugged Entertainment sends
Thy Thoughts before thee to thy Journeys end ;
Chides thy Desires homewards ; tells thee plain,
To think of resting here it is but vain ;
Makes thee to set an equal estimate
On this uncertain World, and a just rate
On that to come ; it bids thee wait and stay,
Until thy Master calls, and then with Joy
To entertain it. Such a Change as this,
Renders thy Loss, thy Gain ; improves thy Bliss.*

Of the Redemption of Time. How, and why it is to be Redeemed.

I Would consider these Particulars : 1. What that Time is which we are to Redeem. 2. What it is to Redeem that time. 3. How that Time is to be Redeemed. 4. Why that time is thus to be Redeemed. The

The first of these, what that Time is, that is to be Redeemed. The Philosophers trouble themselves much what Time is, and leave it very difficult ; but we shall not need to trouble our selves with that Inquiry. The Time that is here meant, seems to be under this double Relation : First, in relation to some apt Season for any thing to be done ; and then it is properly called Opportunity, which is nothing else, but the co-incidence of some Circumstance accommodated to some Action suitable to it : As the Time for the Husbandman to reap his Corn, is when the Corn is ripe, and the Weather seasonable. It is time for the Smith to forge Iron when it is hot, and therefore malleable ; and so in Matters Moral : It is a time to shew Mercy when an Object of Misery occurs, and a Power to give Relief. This, as I take it, is that which the Greeks call *καιρος* or Opportunity. Secondly, In relation to that continuance of the Duration of the reasonable Creature in Life, in this World, or the Time of our Life.

II. To redeem Time therefore, is in relation to both these, *viz.* 1. In relation to Seasons or Opportunities ; The redemption of Time in this respect is, 1. Diligently to watch and observe all fitting Seasons and Opportunities of doing all the Good we may, whether in relation to Almighty God, his Service and Glory ; in or relation to others, in all acts of Charity and Justice ; in relation to our selves, in Improvements of Knowledge, Piety, and Virtue. 2. Industriously to lay hold of all these Opportunities, and not to let them slip, but to apply suitable Actions to suitable Opportunities, when they occur. 2. In relation to the Times of our Lives ; and so we are said to redeem our Time. 1. When we constantly employ our Time, and leave as few Vacuities and *interstitia* in it without employing it. The opposite to this, is Idleness, or doing nothing. 2. When we employ our time constantly in doing something that is answerable to the value and usefulness of our time. The opposites to this, are first the sinful Employment of our time, which is indeed worse than Idleness : Or Secondly, The vain, and impertinent, and unprofitable Employment of our time, as *Domitian* did
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in killing of Flies. 3. When we employ our time, not only in things profitable, but in such things as are of greatest Use and Importance; and therefore such Employments as are of greatest Importance and Concernment ought to take up the greatest and most considerable part of our Time; otherwise we are imprudent and irrational in the Improvement or Redemption of our Time. And therefore this redeeming of our Time is ordinarily called husbanding of our Time, in resemblance of the Husbandman's proceeding with his Ground. If the Husbandman doth not at all Till and Sow his Ground, but is idle; or if he takes much Pains in Tilling of his Ground, and Sows nothing but Cockle and Darnel, or such hurtful Seeds; or if he Sows not that which is hurtful, but Sows light or unprofitable Corn; or Sows that ground with a more ignoble and unuseful Grain, which would with more reason and advantage be employed to a more noble grain, that would yield more profit; or if he Sows a suitable grain, but observes not his season proper for it, that Man is an ill Husband of his ground: And he that with the like negligence, or imprudence Husband his time, is an ill Husband of his time, and doth not redeem it as he is here directed. But of this more in the next.

III. *How* Time is to be Redeemed. The particular Methods of Husbanding of Time under both the former relations, *viz.* in relation to opportunity, and in relation to our time of life, shall be promiscuously set down. Now *the actions of our lives* may be distinguished into several kinds, and in relation to those several actions, will the employments of our times be diversified. 1. There are actions *Natural*, such as are Eating, Drinking, Sleep, Motion, Rest. 2. Actions *Civil*; as Provision for Families, bearing of Publick Offices in times of Peace or War; moderate Recreations and Divertisments; employments in civil Vocations, as Agriculture, Mechanical Trades, Liberal Professions. 3. Actions *Moral* whether relating to our selves, as Sobriety, Temperance, Moderation, (which though they are rather habits than actions, and the actions of them rather consist in Negatives than

Positives

Positives, yet I stile them actions) or relating to others, as acts of Justice, Charity, Compassion, Liberality. 4. Or lastly, Actions *Religious*, relating to Almighty God, as Invocation, Thanksgiving, Inquiring into his Works, Will, Obedience to his Law, and Commands, observing the solemn seasons of his Worship and Service, and, which must go through and give a tincture to all the rest, a habit of Fear of him, Love to him, Humility and Integrity of heart and soul before him; and in sum, a habit of Religion towards God in his Son Jesus Christ, which is the *magnum oportet*, the one thing necessary, and over-weighs all the rest upon this account: 1. In respect of the Excellency and Sovereignty of the Object, Almighty God to whom we owe our Being, and the strength and flower of our Souls. 2. In respect of the nobleness of the end thereby, and therein to be attained; for whereas all the rest serve only to the *Meridian* of this life, the latter hath a prospect to an Eternal life. 3. In respect of the nobleness of the habit it self which hath an universal influence into all the rest of the before-mentioned relations, and advanceth and improveth, and ennobleth them. It would be too long to prosecute the methods of Redeeming the Time in the particular relation to all these actions in this sheet of paper, therefore in this pursuit of the manner of Redeeming the Time, I shall set down only these *generals*.

1. We are to *neglect no opportunity* that occurs to do good; but 1. To *watch all opportunities*, that offer themselves in order thereunto, 2. To *seek for them*, if they offer not themselves. 3. To *use them*, and not to let them slip.

2. In the co-incidence of opportunities of several kinds, and suiting to several actions, to give those the *prelation* that correspond to the most worthy actions and in the co-incidence of opportunities for actions of equal moment, to prefer such as are most rare, and probably of unlikelihood to occur again, before those that are under a probability of frequent occurrence.

3. We are to be very careful to *leave no banks* or inter-spersions

persons of Idleness in our lives. Those Men that have most employment and of the most constant nature, cannot choose but have certain *Interstitia* between the varieties of business, which may be fitted with employments suitable to their length or qualities; and it becomes a good Husband of his time, to have some designations and destinations of businesses that may be suitable to the nature, quality, seasons, and *mora* of those vacant *interstitia*. An Industrious Husbandman, Tradesman, Scholar, will never want business fitted for occasional vacancies and *horæ subsecivæ*. Gellius his *Noctes Atticæ* have left us an experiment of it: And a Christian, even as such, hath ready employment for occasional interstices, Reading, Praying; the crumbs and fragments of time would be furnished with their suitable employments; 'tis precious, and therefore let none of it be lost.

4. Much time might be saved and redeemed in *retrenching the unnecessary expences* thereof in our ordinary sleep, attiring and dressing our selves, and the length of our Meals as Breakfasts, Dinners, Suppers; which especially in this latter Age, and among People of the better sort, are protracted to an immoderate and excessive length: There is little less than ten or twelve hours every day spent in these refectations and their appendencies, which might be fairly reduced to much less.

5. Take heed of entertaining *Vain Thoughts*, which are a very great consumption of time, and is very incident to Melancholy and Fanciful Persons, whom I have known to sit the greatest part of several days in projecting what they would do if they had such Estates, Honours, or Places, and such kind of unprofitable and vain meditations; which humour is much improved in them that lie long in bed in a Morning.

6. Beware of too much *Recreation*. Some Bodily Exercise is necessary, for sedentary Men especially; but let it not be too frequent, nor too long. Gaming, Taverns, and Plays, as they are pernicious, and corrupt Youth; so if they had no other fault, yet they are justly to be declined in respect of their excessive expence of time and habituating Men to Idleness and vain thoughts, and disturbing Passions and Symptoms when they are past, as well as while they are used. Let no Recreations of any long continuance be used in the Morning.

Morning, for they hazard the loss or discomposure of the whole day after.

7. *Visits* made or received, are for the most part an intolerable consumption of time, unless prudently ordered; and they are for the most part spent in vain and impertinent discourses. 1. Let them not be used in the Morning. 2. Let the visits be made to, or by Persons of Impertinence, let them be short, and at such times as may be best spared from what is more useful or necessary, *viz.* at Meals, or presently after. 3. But if the Persons to be visited, are Men of Wisdom, Learning or Eminence of parts, the Visits may be longer; but yet so as the time may be profitably spent in useful discourse, which carries with it as well profit and advantage as civility and respect.

8. Be obstinately constant to your *Devotions* at certain set times, and be sure to spend the *Lords Day* intirely in those Religious duties proper for it; and let nothing but an inevitable necessity divert you from it. For, 1. It is the best and most profitable spent time; it is in order to the great end of your being in this World. 2. It is in order to your everlasting happiness; in comparison of which, all other businesses of this life are idle and vain; it is that which will give you the greatest comfort in your Life, in your Sickness, in your Death; and he is a Fool that provides not for that which will most certainly come. 3. It is the most reasonable tribute imaginable unto that God, that lends you your time, and you are bound to pay it under all the obligations of duty, and gratitude: And 4. It is that which will sanctifie and prosper all the rest of your time, and your secular employments, I am not apt to be superstitious, but this I have certainly and infallibly found true, that by my deportment in my duty towards God in the times devoted to his Service, especially on the *Lords Day*, I could make a certain conjecture of my success in my secular occasions the rest of the week after: If I were loose and negligent in the former, the latter never succeeded well; If strict, and conscientious, and watchful in the former, I was successful and prosperous in the latter.

9. Be Industrious and Faithful in your *Calling*. The merciful God hath not only indulged unto us a far greater portion of time for our ordinary occasions, than he hath reserved

to himself, but also enjoyns and requires our Industry and Diligence, in it. And remember that you observe that Industry and Diligence, not only as civil means to acquire a competency for your self and your Family, but also as an act of Obedience to his Command and Ordinance; by means whereof, you make it not only an act of civil Conversation, but of Obedience to Almighty God, and so it becomes in a manner spiritualized into an act of Religion.

10. Whatever you do, be very careful to retain in your heart a *habit of Religion*, that may be always about you, and keep your heart, and your life always as in his presence, and tending towards him. This will be continually with you, and put it self into acts, even although you are not in a solemn posture of Religious Worship, and will lend you multitudes of Religious Applications to Almighty God, upon all occasions and interventions, which will not at all hinder you in any measure in your secular occasions, but better and further you: It will make you Faithful in your Calling, even upon the account of an actual reflection of your mind upon the presence and command of the God you fear and love: It will make you actually Thankful for successes and supplies; Temperate and Sober in all your natural actions; Just and Faithful in all your dealings; Patient and Contented in all your Disappointments and Crosses; and actually consider and intend his Honour in all you do; and will give a tincture of Religion and Devotion upon all your secular employments, and turn those very actions, which are materially civil or natural, into the very true and formal nature of Religion, and make your whole life to be an unintermitted life of Religion and Duty to God. For this habit of Piety in your Soul, will not only not lie sleeping and unactive, but almost in every hour of the day will put forth actual exertings of it self in applications of short occasional Prayers, Thanksgiving, Dependence; resort unto that God that is always near you, and lodgeth in a manner in your heart by his fear, and love, and habitual Religion towards him. And by this means you do effectually, and in the best and readiest manner imaginable doubly Redeem your Time. 1. In the lawful exercise of those natural and civil concerns which are not only permitted, but in a great measure enjoined by Almighty God. 2. At the same time

time exercising acts of Religious Duties, Observance and Veneration unto Almighty God, by perpetuated, or at least frequently reiterated, though short acts of devotion to him. And this is the great art of Christian Chymistry, to convert those acts that are materially natural or civil, into acts truly and formally Religious; whereby the whole course of this life is both truly and interpretatively a Service to Almighty God, and an uninterrupted state of Religion, which is the best, and noblest, and most universal Redemption of his Time.

11. Be very careful to prefer those Actions of your life that most concern you; be sure to do them chiefly, to do them most. Let those things, that are of less moment, give place to those things that are of greatest moment. Every Man of the most ordinary prudence, having many things to do, will be sure to be doing of that first and chiefly which most concerns him, and which being omitted, and possibly wholly disappointed, might occasion his most irreparable loss. We have, it is true, many things to be done in this life, *Ars longa, vita brevis*; and we have seasons and opportunities for them; but of these many things, some are barely conveniencies for this life; Some, though they seem more necessary, yet still they rise no higher, nor look no further, nor serve no longer, but only for the Meridian of this life, and are of no possible use in the next moment after death. The Pleasures, the Profits, the Honours, the most florid accommodations of great humane Learning, stately Houses and Palaces, goodly Possessions, greatest Honours, highest Reputation, deepest Policy, they are fitted only to this life; when death comes, they are insignificant pitiful things, and serve for nothing at all the very next moment after death; nay, the diseases and pains, and languishings that are the *præludia* of death, render them perfectly vain, if not vexatious and torturing. But there are certain businesses that are not only excellently useful in this life, but such as abide by us in sickness, in death; nay go along with us with singular comfort into the next life, and never leave us, but state us in an eternal state of rest and happiness, such as may be with much ease acquired in the times of health and life, but very difficult to be attained in the time of Sickness, and the hour of death, but never to be forgotten after death, such as are of that necessity, that

in comparison of them, all other things are impertinent and vain, if not desperately noxious and hurtful. There is no necessity for me to be Rich, and to be great in the World; to have such a title of Honour, such a place of Dignity or Profit; to leave such an Inheritance or titular Dignity to my Son; or to have so many thousand pounds in my Inventory, when I die. But there are certain matters of absolute necessity to me, such as if I am without, I am undone and lost, and yet such as if not attained here in this life, can never be attained; and therefore, as it concerns me in the highest degree to attain them, so it concerns me in the highest degree to attain them in this Life, and to take all opportunities imaginable in order thereunto, and to redeem every minute of time for that purpose, lest I should be forever disappointed, and not be like the foolish Virgin, to be getting of Oyl when the door is ready to be shut; and with the Truant-Scholar, to trifle away my time allotted me for my lesson, and then to begin to learn it when my Master calls for me to repeat it; and those businesses are such as these: the Knowledge of Christ Jesus, and him Crucified; the attainment of Faith in God through him, the acquaintance of my self with the Will of God, the comporting of my self with that Will; the exercise of true and serious Repentance for sins past; the steady resolution of Obedience to his Will for the time to come; the attaining of the Pardon of my sins, and Peace with God through Christ our Lord; the subduing of my Lusts and Corruptions; the conformation of my will and life to the holy Will of God, and the perfect pattern of Holiness, Christ Jesus; the working out my Salvation with fear and trembling; the giving all diligence to make my Calling and Election sure; the fitting and purging of my self to be a Vessel of Glory and Immortality, and fitted for the use of my great Lord and Master; the casting of my self into such a frame and posture of mind and life, that I may be fitted and ready to die, and give up my account to my Lord with peace and cheerfulness, and comfort; so that if I should, either by the hand of some disease or casualty, or other providence receive this solemn message, *Set thy House in order, for thou shalt die*, I might receive it with as much readiness, willingness and cheerfulness, as a faithful and diligent Servant would receive this

this command from his Master ; *You must take such a journey for me to morrow.* These, and such like businesses as these, besides the constant tenour of a just, vertuous, and pious life, are the most important businesses of a Christian. First, such as are of absolute necessity to him, he may not, he cannot be without them. Secondly such as cannot be done elsewhere than in his life ; this world is the great Laboratory for perfecting of Souls for the next ; if they are not done here, they cease to be done forever ; death shuts the door, and everlastingly seals us up in that state it finds us. Thirdly, And every season of this life is not at least so suitable for it : sickness and pain, and wearisome and froward old Age have business enough of themselves to entertain us ; and any Man that hath had experience of either, will find he hath enough to do to bear them, or to struggle with them. And fourthly ; We know not whether the Grace and Opportunities that God hath lent us, and we have neglected in our lives, shall ever be afforded again to us in the times of our Sickneses, or upon our Death-beds, but a little portion of time in our Lives and Healths are furnished with thousands of invitations and golden opportunities for these great works. Let us therefore redeem those portions of time that our life and health lend us, for this great and one thing necessary.

And now, if a Man shall take a survey of the common Course, even of the Christian World we shall find the generality of Mankind the veriest Children, Fools, and Madmen, that ever Nature yielded. The very folly of Children in spending their times in Rattles, and Hobby-horses, is more excusable than theirs, whose reason and experience should better instruct them. There is not any Man so senseless, but he knows he must die, and he knows not how soon he shall hear of that sad Summons ; and if he were so brutish as not to think of it, or believe it, yet the Weekly Bills of Mortality give him daily instances of it : and yet if we do but observe the world of Men, they do for the most part wholly trifle away their time in doing that which is evil ; or in doing nothing ; or in doing nothing to any purpose, or becoming a reasonable Nature. One Man trifles away his time in Feasting and Jollity ; another in Gaming or vain and unnecessary Recreations, in Hunting, Hawking, Bowling, and

and other wasting expences of time ; another in fine Cloths, Powderings, and Painting, and Dressing; another in hunting after Honours and Preferments, or heaping up of Wealth and Riches, and lading himself with thick clay ; another in trivial speculations, possibly touching some criticism or Grammatical nicety ; and all these Men wonderfully pride themselves as the only wise Men, look big and goodly, and when they come to die, all these prove either vexations and tortures of a mispent time ; or at least, by the very appearance of sickness and death, are rendred poor, empty, insipid, and insignificant things ; and then the Minister is sent for, and Sacraments, and nothing but penitence and complaints of the vanity of the World, the unhappy expences of time, and all the Wealth and Honour would be presently sacrificed for the Redemption of those mis-spent hours, and days, and years that cannot be recalled, nor redeemed by the price of a World. But the great misery of Mankind is this, they cannot, nor will not, in the times of health, anticipate the consideration of death and judgment to come ; nor put on any apprehensions or thoughts, that the time will come when things will be otherwise with them than now it is : or that they will be driven into another kind of estimate of things than now they have, and this their way is their Folly. Man being in Honour, in Health, in Life, understandeth not, but becomes like the Beasts that perish. *Psal. 49. 12.*

4. I come to the *Reasons Why* we ought thus to Redeem our Time, which may be these :

1. Our time is a *Talent* put into our hands by the great Lord of the whole Family of Heaven and Earth, and such whereof we are to give an account when our Master calls; and it will be a lamentable Account, when it shall consist only of such *Items* as these: *Item*, So much of it spent in Plays, and Taverns, and Gaming. *Item*, So much of it spent in Sleeping, Eating, Drinking. *Item*, So much spent in Recreations and Pastimes. *Item*, So much spent in getting Wealth and Honour, &c. and there remains so much which was spent in doing nothing.

2. Our time is an *Universal Talent*, that every Man that lives to discretion, hath. Every Man hath not a Talent of Learning, or of Wealth, or Honour, or Subtilty of Wit to

account for ; but every Man that lives to the Age of Discretion, hath Time to account for.

3. Every Man hath not only a Talent of Time, but every Man hath a *Talent of Opportunity*, to improve his Talent in some measure, put into his hand. The very works and light of Nature, the very principles of natural Religion are lodged in the hearts of all Men ; which by the help of his natural reason, he might exercise to some acts of Service, Duty, and Religion towards God. But the Christian hath much more.

4. The Redemption and Improvement of our Time is the next and immediate *End why it is given*, or lent us, and why we are placed in this life ; and the wasting of our time is a disappointment of this very end of our being ; for thereby we consequently disappoint God of his Glory, and our selves of our happiness.

5. Upon the management and disposal of our time depends *the everlasting Concernment of our Souls*. *Ex hoc momento pendet Aeternitas*. If it be redeemed, improved, and employed as it ought to be, we shall in the next moment after death, enter into an Immutable, Eternal, and Perfect state of Glory ; if it be either sinfully or idly spent, we fall into an Everlasting, Irrecoverable and Unchangeable state of Misery.

6. The business we have to do in this life, in order to the cleansing of our Souls, and fitting them for Glory, is a *Great and Important Business*, and the time we have to live hath *two most dangerous qualities* in reference to that business. 1. It is *short* : our longest period is not above 80 years, and few there be that arrive to that Age. 2. It is *very casual and uncertain* ; there be infinite accidents, diseases, and distempers that cut us off suddenly ; as acute diseases, such as scarce give us any warning ; and considering how many strings, as it were, there are to hold us up, and how small and inconsiderable they are, and how easily broken, and the breach or disorder of any of the least of them may be an inlet to death, it is a kind of Miracle that we live a month. Again, there be many Diseases that render us in a manner dead while we live, as Apoplexies, Palsies, Phrensies, Stone, Gout, which render our time either grievous, or very unuseful to us.

7. Time

7. Time once lost, it is lost for ever ; It is *never to be recovered* ; all the Wealth of both the *Indies* will not redeem nor recal the last hour I spent ; it ceaseth forever.

8. As our time is short, so there be *many things that corrode and waste that short time* ; so that there remains but little that is serviceable to our best employment. Let us take but out of our longest lives, the weakness and folly of Childhood and Youth, the impotency and morosity of our old Age, the times for eating, drinking, sleeping, though with moderation, the times of sickness and indisposedness of health, the times of Cares, Journeys and Travel, the times for necessary Recreations, Interview of Friends and Relations, and a thousand such expences of time, the residue will be but a small pittance for our business of greatest moment, the business I mean, of fitting our Souls for Glory ; and, if that be mispent, or idly spent, we have lost our Treasure, and the very Flower and Jewel of our time.

9. Let us but remember, that *when we shall come to Die*, and our Souls sit as it were hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of those hours we once trilled away, but we cannot.

10. Remember that this is the very *Elixir*, the very Hell of Hell to the damned Spirits, that they had once a Time, wherein they might upon easie terms, have procured Everlasting Rest and Glory ; but they foolishly and vainly mispent that time and season which is now not to be recovered.

The Great Audit : With the Account of the Good Steward.

THE Great Lord of the World hath placed the Children of Men in this Earth as his Stewards ; and according to the Parable in *Matthew 25*. He delivers to every Person his *Talents*, a Stock of Advantages or Opportunities : to some he commits more, to some less, to all some.

This Stock is committed to every Person under a *Trust*, or Charge,

Charge, to imploy the same in ways, and to ends, and in proportion suitable to the Talents thus committed to them, and to the measure and quality of them.

The *Ends* of this deputing of the Children of Men to this kind of Imployment of their Talents are divers; 1. That they may be kept in continual action and motion suitable to the condition of reasonable Creatures, as almost every thing else in the World is continued in motion suitable to its own nature, which is the subject of the Wiseman's discourse, *Eccel.* 1. 8. *All things are full of labour.* 2. That in that regular motion they may attain ends of Advantage to themselves; for all things are so ordered by the most Wise God, that every Being hath its own proportionable Perfection and Happiness, inseparably annexed to that way and work which his Providence hath destined it unto. 3. That in that due and regular imployment, each Man might be in some measure serviceable and advantageous to another. 4. That although the great Lord of this Family, can receive no advantage by the Service of his Creature, because he is Perfect and All-sufficient in himself; yet he receives Glory and Praise by it, and a Complacency in the beholding a Conformity in the Creature, to his own most Perfect Will.

To the due Execution of this Trust committed to the Children of Men, and for their encouragement in it, he hath annexed a *Reward* by his Promise, and the free appointment of his own good pleasure; This reward therefore is not meritoriously due to the imployment of the Talent; for as the Talent is the Lord's, so is the strength and ability whereby it is imployed; but by his own good pleasure and free promise, the reward is knit to the work. In this case therefore the reward is not demandable, so much upon the account of the Divine Justice as upon the account of the Divine Truth and Fidelity. On the other side, to the male-administration of this trust, there is annexed a retribution of Punishment; and this most naturally and meritoriously, for the Law of common Justice and Reason doth most justly subject the Creature, that depends in his Being upon his Creator, to the Law and Will of the Creator; and therefore, having received a Talent from his Lord, and, together with his being, an ability to imploy it according to the Will of his Lord, a non-
employ-

employment, or mis-employment thereof doth most justly oblige him to Guilt and Punishment, as the natural and just consequent of his demerit.

Of the Persons that do receive these Talents, some do employ them well, though in various degrees; some to more advantage, some to less; and although the best Husbands come short of what they should do, and at best are in this respect unprofitable Servants; yet if there be a Faithful, Conscientious and Sincere Indevour to imploy that Talent to their Masters honour, they are accounted *Good Stewards*, and the Merits of Christ supply by Faith that wherein they come short.

On the other side, some Persons are *Unfaithful Stewards* of their Talents, and these are of three kinds: 1. Such as wholly misimploy their Talents, turning them to the dishonour and disservice of their Lord, which they should have imployed to his Service; and these have a double account to make, viz. of their Talents, and of their misimployment. 2. Such as do not at all imploy their Talent, but as they do no harm, so they do no good with it; these are *Negligent Servants*, and have the Single, but full account of their Talents to make. 3. Such as do make some use of their Talents, but do not produce an increase proportionable to their Stock; and so, though they are not debtors for their whole Talents, yet are in arrear and grown behind-hand; and so upon the foot of their account are found Debtors to their Lord, which without Faith in Christ, and his Merits coming in to make up the Sum, will be enough to cast them in Prison, and there keep them to Eternity.

And according to these varieties of degrees, of good or bad administration, are the *degrees of Reward or Punishment*. He that hath administrated his Trust well, so that there is a great access of his improvement, hath the greater access of Glory; and he that hath less surplussage upon his account, shall have the less degree of Glory; and on the other side, he that hath many Talents, and made no improvement, his Debt and Punishment shall be the greater: He that hath fewer Talents, his Non-improvement leaves him a debtor in a less sum, and consequently subject to a less Punishment.

The Great day of Account will be the great day of Judgment, when the Lord of the Families of the whole Earth will

call

call every Man to his account of his Steward-ship here on Earth. Wherein we may with reverence, and for the better fastening it upon our affections, suppose the Lord thus to be speaking to all, and every particular person in the World.

The Charge.

' Come ye Children of Men, as I have formerly made
' you Stewards of my Blessings upon Earth, and committed to every one of you that come to the use of your
' understanding, several Talents to imploy and improve to
' the honour and service of me your Lord and Master ; so now
' I come to call you to render an Account of your Steward-
' ship : and because you shall see the particular *Charge* of your
' several Receipts, whereunto you may give your Answers,
' behold, here is a Schedule of the particulars with which I
' will charge you. Give in your particular Answer how
' you have imployed and improved them, and see you do it
' truly ; for know, I have a controul and check upon you ; a
' controul within you, your own Consciences, and a con-
' troul without you, my Book of Remembraunce, wherein
' all your Receipts, Disbursements and Imployments are Re-
' gistered.

1. ' I have given unto you all your *Senses*, and principally those two great Senses of discipline, your *Sight* and your
' *Hearing*.

' *Item.* I have given unto you all, *Understanding* and *Reason*
' to be a guide of your Actions, and to some of you more eminent degrees thereof.

' *Item.* I have given you all *Memory*, a treasury of things
' past, heard and observed.

' *Item.* I have given you a *Conscience* to direct you and to
' check you in your mis-carriages and to encourage you in
' well-doing ; and I have furnished that Conscience of yours
' with light and principles of truth and practice, conformable
' to my will.

' *Item.* I have laid open to all your view *the Works of my*
' *Power and Providence*, the Heavens and the Earth, the conspicuous administration of my Wisdom and Power in them.

' *Item.* I have delivered over to your view, my more *Special*
' *Providences* over the Children of Men, the Dispensation of Rewards and Punishment, according to eminent
' deserts or demerits.

' *Item.* I have given you the advantage of *Speech*, whereby to communicate your minds to one another, and to instruct and advantage one another by the help thereof.

' *Item.* I have given you *Time* of life in this World, to some longer, to some shorter, to all a time of life, a season wherein you might exercise those other Talents I have intrusted you withal.

' *Item.* I have delivered over unto you the rule and Dominion over my Creatures, allowing you the use of them for your Food, Raiment, and other Conveniencies.

' *Item.* Besides these common Talents, I have intrusted you withal, I have delivered over to you, and to you, &c. divers special and eminent Talents above others, viz. of the Mind, or such as concern you, as intellectual Creatures.

1. 'Great Learning and Knowledge in the Works of Nature, Arts and Sciences, great Prudence and Wisdom in the conduct of Affairs, [Elocution,] excellent Education.

2. 'Of the Body, a firm and Healthy Constitution, Strength, Beauty, and Comeliness.

3. 'Of Externals. Great affluence of Wealth and Riches, Eminence of Place, and Power and Honour, great Reputation and Esteem in the World; great Success in enterprises and undertakings, publick and private; Relations æconomical.

4. 'Of things of mixt Nature. Christian liberal Education Counsel and Advice of faithful and judicious Friends; good Laws in the Place and Country where you live, the written Word of God acquainting you with my will, and the way to Eternal Life; the Word preached by able and powerful Ministers thereof; the Sacraments, both for your imitation and confirmation; special and powerful Motions and Impulses of my Spirit upon your Consciences, dissuading from sin, and encouraging in, and to holiness; Special Providences abstracting and diverting you from the commission of things contrary to my Will, dishonourable to my Name, and hurtful to your selves; Chastisement and Corrections eminently and plainly inflicted for sin committed by your selves and others, so that the guilt was legible in the punishment; Eminent Blessings upon the ways of holiness and virtue, even to the view of the World; Eminent Restitutions and Deliverances upon Repentance and Amendment of life; most

‘ clear and sensible *Experiences* of my Love, Favour, and Listening to your Prayers, to encourage you to a Dependance upon me; singular *Opportunities* put into your hands; of instructing the Ignorant, delivering the Oppressed, promoting my Honour.

‘ These are some of the many Talents which I have committed to you, though in differing degrees: Give up your accounts, you Children of Men, how you have employed them.

The Account of the Good Steward.

Lord before I enter into Account with thy Majesty, I must confess, that if thou shouldst enter into Judgment with me, and demand that Account which in Justice thou mayest require of me, I should be found thy Debtor: I confess I have not improved my Talents according to that measure of ability that thou hast lent me: I therefore most humbly offer unto thee the redundant Merit of thy own Son to supply my defects, and to make good what is wanting in my account; yet according to thy command, I do humbly render my Discharge of the Truth thou hast committed to me, as followeth:

1. In General

As to *all the Blessings and Talents* wherewith thou hast intrusted me:

I have looked up to thee with a Thankful Heart, as the only Author and Giver of them.

I have looked upon my self as Unworthy of them.

I have looked upon them as committed to my Trust and Stewardship, to manage them for the ends that they were given, the honour of my Lord and Master.

I have therefore been Watchful and Sober in the use and exercise of them, lest I should be unfaithful in them.

If I have at any time, through weakness, or inadvertence, or temptation, misemployed any of them, I have been restless, till I have in some measure rectified my miscarriage by Repentance and Amendment.

2. *In particular.*

Concerning my *Senses*, and the use of them :

I have made a covenant with mine *Eyes*, that they should not rove after Vanity, or forbidden Objects ; I have imployed them in beholding thy works of Wonder and Wisdom.

I have busied them in reading those Books and Writings, that may instruct me in the great concerns of Eternal Life.

I have stopt my *Ears* against sinful and unprofitable discourse, and against slandering, and lying, and flattering tongues.

I have exercised them in listening to those things that might increase my Faith, Knowledge, and Piety.

I have kept them open to the cry of the Poor and Oppressed, to relieve them ; the rest of the employments of these and my *other Senses*, have been for my necessary preservation, and the honest exercise of an honest Calling and Conversation.

3. *As to the Reason and Understanding thou hast given me.*

I have Been careful to govern my Senses and sensual Appetite by my Reason, and to govern my Reason by thy Word.

I have endeavoured to use and imploy it, but not lean or depend upon it ; I make it my Assistant, but not my Idol.

I have been careful to wind up my Reason and Understanding to the highest key in the searching out of Truths, but especially those that are of the greatest concernment in matters of Faith. I have made my Understanding to be laborious and industrious, but still kept under Yoke and Rule of thy Word, lest it should grow extravagant and petulant.

I have looked upon my Understanding and Reason, as a Ray of Divine Light ; and therefore I have used it for thee, and have counted it a most high Sacrilege, Ingratitude and Rebellion, to imploy it against thee, thy Honour or Service.

I have endeavoured principally to furnish it with that knowledge, which will be of use in the other World : this hath been my business, other studies or acquisitions of other knowledge, have been either for the necessary use of this life, or harmless diversions, or recreations. In the exercise of my Reason ; as on the one side, I have avoided Idleness, Supineness, or Neglect ; so on the other side, I have

not employed it in Vain, Curious, Unprofitable, Forbidden Inquiries ; I have studied to use it with Sobriety, Moderation, Humility and Thankfulness ; and as I have been careful not to employ it , so I have been as careful not to misemploy it. I looked upon it as thy Talent, and therefore give unto thee the Glory, the use and service of it.

4. *As to the Memory thou hast lent me.*

On the Contemplation of that strange and wonderful faculty, that distinctly, and notwithstanding the intervention of thousands of objects, retains their Images and Representations, with all their Circumstances and Consequents , I have admired the wonderful Wisdom, Power and Perfection of the Lord.

I have endeavoured principally to treasure up in it those things that may be most of use for the life to come, and most conducive to the attaining of it ; thy Mercies, Commands, Directions, Promises ; my own Vows, Resolutions, Experiences, Failings ; to keep me Constant in my Duty, Dependiant upon thy Goodness, Humble and Penitent.

Some things I have Studied to forget ; injuries, vain and hurtful discourses, and such things as either would make me the worse by remembering them, or take up too much room in my memory, which might be employed and stored with better furniture.

The Rest of the employment of my Memory hath been to assist me in the ordinary and necessary conversation with others, the ways of my Calling, the performing of my Promises and Undertakings, the preservation of good and lawful Learning, that thereby I might do service to thy Name, serve my Generation, and improve my self in Knowledge, Wisdom and Understanding.

5. *As touching my Conscience, and the light thou hast given me in it.*

1. It hath been my care to improve that Natural Light, and to furnish it with the best principles I could : Before I had the knowledge of thy Word I got as much furniture as I could from the Writings of the best Moralists, and the Examples of the best Men ; after I had the light of thy Word, I furnished it with those most pure and unerring Principles that I found in it.

2. I have been very diligent to keep my Conscience clean ;

to incourage it in the Vicegerency that thou hast given it over my Soul and Aetings, I have kept it in the throne and greatest reverence and authority in my heart.

3. In actions to be done or omitted : I have always advised with it, and taken its advice, I have neither stifled, nor forced, nor bribed it ; but gave it a free liberty to advise and speak out, and a free subjection of my Will, Purposes, and Actions to it.

4. If, through inadvertency of mind, or importunity of temptations, or precipitancy of occasion, or necessity of the times, I have at any time done amiss, I have not taken her up short, or stopped her mouth, or my own attention to her chiding and reproof ; but I have, with much submission of Mind, born her Chastisement, and improved it to an humbling of my self before thee for my failings : for I looked upon her as acting by thy Authority, for thy Service, and to thy Glory ; and I durst not discourage, discountenance, or disobey her.

5. When she was pleased, and gave me good words, I was glad ; for I esteemed her as a glass that represented to my Soul the favour or displeasure of God himself, and how he stood affected towards me.

6. I have more trembled under the fear of a feared or discouraged Conscience, than under the fear of a sharp or scrupulous Conscience, because I always counted the latter, though more troublesome, yet more safe.

7. I have been very jealous either of wounding, or grieving, or discouraging, or deadening my Conscience. I have therefore chosen rather to forbear that which seemed but indifferent, lest there should be somewhat in it that might be unlawful ; and would rather gratifie my Conscience, with being too scrupulous, than displease, disquiet, or flat it by being too venturous : I have still chosen rather to forbear what might be probably lawful, than to do that which might be possibly unlawful ; because I could not err in the former, I might in the latter. If things were disputable whether they might be done, I rather chose to forbear, because the lawfulness of my forbearance was unquestionable.

8. As I have been careful to advise impartially with my Conscience, before my Actions, so lest either through inadvertence, precipitancy, incogitancy, or sudden emergencies,

I had committed any thing amiss, either in the nature or manner of the Action, I commonly, every Night, brought my actions, of the day past, before the Judicatory of my Conscience, and left her to a free and impartial censure of them; and what she sentenced well done, I with humility returned the praise thereof to thy Name; what she sentenced done amiss, I did humbly sue unto thee for Pardon, and for Grace to prevent me from the like miscarriages. By this means I kept my Conscience active, renewed, and preserved my peace with thee, and learned Vigilance and Caution for the time to come.

6. *As touching thy great Works of Creation and Providence.*

1. I have not looked upon thy works inconsiderately and commonly, and passed them over as common and ordinary things, as men usually do upon things of common and ordinary occurrence; but I have searched into them as things, of great Eminence and Wonder and have esteemed it a great part of my duty, that the wise God of Nature requires of the Children of men, who therefore exposed these his Great Works to our view, and gave us Eyes to behold, and Reason in some measure to observe and understand them; and therefore I have strictly observed the Frame of the World, the Motion, Order, and Divine Oeconomy of them; I have searched into their Qualities, Causes, and Operations, and have discovered as great, if not greater, matter of admiration therein, than in the external beauty and prospect; that at the first view they presented to my sense.

2. And this disquisition and observation, did not rest only in the bare perusal of the works themselves, or their immediate natural Causes, upon which they depended: but I traced their Being, Dependance and Government unto thee, the First Cause, and by this prosecution and tracing of things to their Original, I was led up to a most demonstrative conviction, That there is a God that is the First cause of their Being, and Motion: and in the contemplation of the admirable Vastness of the works, mine eyes behold, their singular Beauty and Order, the admirable Usefulness Convenience, and Adaptation of one thing to another; the Constancy, Regularity, and Order of the Motion of the Heavens and Heavenly Bodies; the Mutual Subserviency of one thing to another,

another, the Order and Useful Position of the Elements, the Fertility of the Earth, the Variety of Beauty, and Usefulness of the Creatures, their admirable Instincts, the wonderful Fabrick of the Body of Man, the admirableness and Usefulness of his Faculties animal, and the singular Adaptation of the Organs to those faculties, the strong Powers of the Reasonable Soul. In the contemplation of these, and such as these Varieties, I did to the everlasting silencing of the Atheism, that my own Corruptions were apt to nourish, conclude, That there is but One God, that he is most Powerful, most Wise, Knowing all things, Governing all things, Supporting all things. Upon these convictions, I was strengthened in the Belief of thy Holy Word, which had so great a congruity with these Truths, that the strict and due contemplation of thy Creatures did so demonstratively evince.

3. And upon these Convictions, I did learn the more to Honour, Reverence, and Admire Thee, and to Worship, Serve and Obey Thee, to depend and rest upon Thee, to walk Humbly and Sincerely, and Awefully before Thee, as being present with me, and beholding me; to Love and Adore Thee as the Fountain of all Being and Good. When I looked upon the Glory and Usefulness of the Sun, I admired the God that made it, chalked out its motions for it, placed it in that due distance from the Earth, for its use and conveniency. When I looked upon the Stars, those huge and wonderful balls of light placed in that immense distance from the Inferior Bodies, and one from another, their Multitude and Motion, I admired the Wisdom and Power of that God, whose Hand spans the Heavens, and hath fixed every thing in its place. Nay, when I looked upon the poor little Herbs that arise out of the Earth, the lowest of Vegetables, and considered the secret spark of life that is in it, that Attracts, Increaseth, Growth, Seminath, Preserves it self, and in its kinds; the various virtues that are in them for the Food, Medicine, and delight of more perfect Creatures, my Mind was carried up to the Admiration and Adoration, and Praise of that God, whose Wisdom, Power, and Influence, and Government is seen in these little small Foot-steps, of his Goodness; so that take all the wisest, ablest, most powerful and knowing Men under Heaven they cannot equal that

Power and Wisdom of thine, that is seen in a blade of grass; nor so much as trace out, or clearly or distinctly decypher the great Varieties in the production, growth, and process of its short, yet wonderful continuance; insomuch that there is scarce any thing that we converse withal, but yield me Inscriptions of the Power and Wisdom of their Maker written upon them.

4. In the contemplation of thy great works of the Heavens, those goodly, beautiful, and numerous Bodies so full of Glory and Light, I ever reflected upon my self with *David's* meditation, *Lord what is Man that thou art mindful of him, or the Son of Man, that thou regardest him!* It is true, Man in himself considered, is a Creature full of wonder, but compared with these goodly Creatures, he is but an inconsiderable thing. I learnt by thy Creatures to be humble, and adore thy condescension, that art pleased from Heaven, the dwelling place of thy Majesty and Glory, to take care of such a worm as Man, Sinful Man.

5. In the contemplation of thy Power and Wisdom in Creating and Governing the world, I have learned Submission to thy Will, as being the Will of the same most Wise God, that by his Wisdom hath Created and Governs all things, and therefore his Will, a most wise, perfect Will. I have learned to depend upon thy Providence, who though I am but a Worm, in comparison of thy Heavenly works, yet I am an Excellent and Eminent Creature, in comparison of the Ravens and the Grass of the Fields; yet those he feeds, and these he cloaths, and shall he not much more cloath and feed me? Thus I have in some measure Improved the Talents of thy works, thereby to find and trace out thy Majesty, thy Power, Wisdom, and Greatness, and my own Duty.

7. *Touching thy more Special Providences toward the Children of Men.*

1. As by the Works of Nature, I have learned what thou art, and something of my Duty thereupon to thee; so by thy providence towards the Children of Men, I have in some measure learned the same, and a farther lesson, *viz.* What thy Will is; for thou hast not left thy self without a witness thereof to a meer natural Man, observing thy Providence towards the Children of Men. I have observed some Men of eminent Justice and Uprightness of Life, Purity and Sancti-

Sanctimony, Temperance and Sobriety, Mercy and Gentleness; Patience and Forbearance, Bounty and Liberality; and I have observed them to be very Happy Men, and blessed in what was most desired by them. It may be they were Rich and Great; but if they were not, it was because Riches and Greatness was not the thing they most valued, perchance it might have been a burden to them to be such; but I have always observed them to be Happy in what they most desired and valued; they had Serenity and Quietness of Mind: if they were not Rich, yet they were visibly Happy in their Contentedness; and if they were not great, yet they were apparently Honourable in the esteem and value of others; nay, if they were under external Losses, Crosses, Reproaches, yet in the midst thereof, it was most apparent to all Men they enjoyed that which they more valued, a most composed, chearful, patient, contented Soul; and this hath been apparently as visible to all Spectators, as if they had enjoyed a full Confluence of external Happiness, and very many times, unless upon eminent and visible reasons, before the end of their days, they had signal returns of External Enjoyments. I have observed Men of notorious and wicked lives, Traytors, Murderers, Oppressors, Adulterers, Covenant-breakers, and other Villanies, secured by eminent power, policy, or secrecy; yet by wonderful Providence that Power broken, that policy disappointed, that secrecy discovered, and Eminent Judgments answerable to their eminent demerits, have overtaken them. I have seen and observed both in myself and others, our Sins and Offences so suitably and proportionably answered with Punishments, that though they seem to be produced by strange and most casual conjunctures, yet so exactly conformable to the nature, quality, and degree of the offence, that they carried in them the very effigies of the sins, and made it legible in the Punishment, *sic ille manus, sic ora gerebat*. And from these observations I found that those sins were displeasing to thee; that thou wert most Wise to discover, and most Just and Powerful to punish them; and did thereupon conclude, *Verily there is a Reward for the Righteous; verily there is a God that judgeth in the Earth.*

8. Concerning my Speech.

I have always been careful that I offend not with my

tongue; my words have been few, unless Necessity or thy Honour required more speech than ordinary; my words have been true, representing things as they were; and sincere, bearing conformity to my heart and mind; my words have been seasonable, suitable to the occasion, and seasoned with Grace and Usefulness.

I have esteemed my Words, though transient and passing away, yet treasured up in thy remembrance; for by my words, I shall be justified, by my words condemned; and therefore I have reflected often upon my words; and when I have found any thing, through inadvertency, or passion hath passed from me, I have endeavoured to reform it, and humbled my self before thee for it.

I have esteemed it the most natural and excellent Use of my Tongue, to set forth thy Glory, Goodness, Power, Wisdom and Truth; to instruct others as I had opportunity in the knowledge of thee, in their duty to thee, to themselves, and others; to reprove Vice and Sin; to encourage Vertue and good Living; to convince Errors; to maintain the Truth; to call upon thy Name, and by vocal Prayers to sanctifie my tongue, and to fix my thoughts to the duty about which I was; to persuade to Peace, and Charity, and Good Works; and in these employments I endeavoured to wind up my tongue to the highest degree of Elocution, that I was capable of.

I have often contemplated thy wonderful Wisdom and Goodness to the Children of Men, in giving them not only Reason and Understanding, but that admirable faculty of Speech, whereby one Man might communicate his mind, and thoughts, and wants, and desires, and counsels, and assistance to others, the great engine of upholding of mutual Society, and without which our Reason and Understanding were imprisoned within our selves, and confusion would ensue, as once it did at the confusion of tongues, by the most Wise Providence for most excellent Ends.

In summ, I have looked upon this amongst the many other conveniencies I enjoy, as a treasure committed to my trust for my Master's use. I have accordingly employed it conscientiously, seemly, and humbly, as thy gift, not my own acquit.

9. *Touching my Time of Life.*

First, I have duly considered what it is, and for what end thou gavest it me; that it is but a short time, and the minutes that are passed, and the opportunities in them, are irrevocably and irrecoverably lost, that all the wealth of the World cannot redeem it; that the time that is before me, is uncertain: when I look upon an Hour-glass, or the shadow of a Dial, I can guess that here is half an hour, or a quarter, or more, or less to come, but I cannot guess what proportion of time remains in the Hour-glass of my life; only I know it is short, but I know not how short it is, whether a year, or a week, or a day, or an hour, and yet upon this little uncertain portion of time, and the due use of it, depends my Everlasting Happiness or Misery. It is my Seed-time, and if I sow not my Seed here, it is too late to think of that Husbandry after death; and if I sow, and sow not good Seed, my crop will be thereafter in that other World that immediately ensues upon the issue of this; and I have a thousand diversions that rob me of much of this little portion of time, and yields me no account in order to my great Concernment, when I cast out from the account of my time the unprofitableness of my Childhood and Youth, the hours spent in sleeping, eating, drinking, recreations, travels, and other things that carry no Sin in them, there remains but a small portion of a short life for concernments of Everlasting importance; a great business to be done, great difficulties and impediments in the doing of it, and but a little portion of time, of a short and uncertain life to do it in; and yet this life of mine was by thee given, not to be trifled and squandered away, either in Sin or Idleness; not to gain Riches, Honour, or Reputation; for when Sicknes comes these will appear insipid and vain things; and when Death comes, they will be merely useless: but it was for a higher end, *viz.* A time to trade for the most valuable Jewel of Eternal Happiness; a time to sow such Seed as might yield a Crop of Blessedness in the next World; a time to secure a title to an Everlasting Inheritance; such a time, as if once lost, the opportunity is lost for ever; lost irrecoverably; for the Night cometh wherein no Man can work; *for there is no work, nor device, nor knowledge, nor wisdom in the Grave whither thou goest, Eccles. 9. 10.*

And upon this consideration of the great end of my life, the great importance of the business that is to be done in it; the brevity, and great uncertainty of this life, and the utter impossibility after Death to redeem the neglect of the proper and important business of my life, I have endeavoured to husband this short, uncertain, important Talent as well as I can.

1. By a careful *Avoiding of Sinful Employments*, which at once do wast this precious Talent, and contract a farther debt upon me, tenders me in arrears for the time mis-spent, and the guilt contracted.

2. By avoiding *Idleness*, burning out my Candle to no purpose.

3. By avoiding *Unnecessary Consumption of Time*, by long Feastings, Excessive Sleep, Impertinent Visits, seeing of Interludes, unnecessary Recreations, Curious and Impertinent Studies and Inquiries, that when attained, serve to no purpose.

4. By applying, directing and ordering even *my studies of Humane Learning*, Histories, Natural or Moral Philosophy, Mathematicks, Languages, Laws, to an end beyond themselves, *viz.* thereby to inable me to understand, and observe thy excellent Wisdom and Power, to maintain and uphold thy cause against Atheism, Idolatry, and Errors; to fit me for serving of thee and my Country, in the station wherein I live.

5. By exercising my self in the very business of *my Calling*, as an act of Duty and Obedience to thee, acting in it those Vertues of Christianity that might be honourable to thy Name, of good example to others, of improvement of Grace unto my self; using in it Diligence without Anxiety; dependance upon thee without Presumption; Contentedness, Patience, Thankfulness, Honesty, Justice, Uprightness, Plain dealing, Liberality; and by this means translated my Secular Employment into an exercise of Christian Duty, serving Thee whilst I served my self, and converting that very Employment and the time spent therein, to the Use, Honour, and Advantage of my Lord and Master, the good example of others, and the increase of my Spiritual advantage, as well as my Temporal.

6. By Religiously observing those *Times* that have been set apart to Religious Duties, especially the Lord's Day, not mingling

mingling with it secular thoughts or employments, but with much attention, strictness and care, lay hold upon those times and opportunities and carefully applying them singly to the proper business of the times.

7. By dedicating and setting apart some portion of my time to *Prayer and Reading of thy Word*, which I have constantly and peremptorily observed, whatever occasions interposed, or importunity perswaded the contrary.

8. By making the *magnum oportet*, the Great and One thing necessary, the choice and principal business of my Life, and the great design of it; and esteeming that time spent most naturally, profitably, and suitably, that was spent in order to it; observing thy great Works of Wisdom and Power; contemplating upon thy Goodness and Excellency; hearing and reading thy Word; Calling upon thy Name; Crucifying my Corruptions; exercising thy Graces; humbling myself for my Sins; returning thanks for thy Mercies; studying the mystery of God manifest in the Flesh; striving to bring my self conformable to my Pattern, and to have him formed in my Heart, and his life in mine; Crucifying myself to the World, and the World to me; fitting myself for Death, Judgment and Eternity. These, and the like employments I esteemed the flower, the glory, the best of my spent time, because they will be carried over with advantage into the life to come; and therefore this I reckoned my business, and accordingly I made it: other matters, that only served for the Meridian of this Life, I used either barely for necessity of my present subsistence, or as a diversion, and sparingly, or in order to those great Ends. Those were the business, these only the *parerga* of my life.

10. *Touching thy Creatures, and the Use of them, and the Dominion over them.*

I have esteemed them as thine in Propriety: thou hast committed unto me the use, and a subordinate Dominion over them; yet I ever esteemed myself an Accountant to Thee for them, and therefore I have received them with Thankfulness unto Thee, the great Lord both of them and me: When the Earth yielded me a good Crop of Corn or other Fruits; when Flocks increased; when my honest labours brought me in a plentiful or convenient supply, I looked

ed up to thee as the Giver, to thy Providence and Blessings, as the Original of all my Increase ; I did not Sacrifice to my own Net, or Industry, or Prudence, but I received all, as the Gracious and Bountiful Returns of thy Liberal Hand : I looked upon every Grain of Corn that I sowed, as buried and lost, unless thy Power quickned and revived it ; I esteemed the best Production would have been but Stalk and Straw, unless thou hadst increased it ; I esteemed my own Hand and Industry but impotent, unless thou hadst blessed it ; for it is thy Blessing that maketh Rich, and it is Thou that givest Power to get Wealth, *Prov. 10. 22. Dent. 8. 18.*

2. I esteemed it my Duty to make a Return of this my acknowledgment, by giving the tribute of my increase in the maintenance of thy Ministers, and the relief of the Poor ; and I esteemed the Practice enjoyned to thy ancient People of giving the Tenth of their increase, a sufficient not only Warrant, but Instruction to me under the Gospel, to do the like.

3. I have not only looked upon thy Blessings and Bounty, in lending me thy own Creatures for my use ; but I have sought unto Thee for a Blessing upon them in my use of them. I did very well observe, that there is by my sin a Curse in the very Creatures that I receive, unless thy Blessing fetch it out ; an emptiness in them, unless thy Goodness fill them : though thou shouldest give me Quails and Manna from Heaven ; yet without thy Blessing upon them, they would become rottenness, and putrefaction to me ; and therefore I ever beg'd thy Blessing upon thy Blessings, as well as the Blessings themselves, and attributed the Good I found, or was to expect in them, to the same hand that gave them.

4. I received and used thy Creatures as committed to me under a Trust, and as a Steward and Accomptant for them ; and therefore I was always careful to use them according to those limits, and in order for those ends, for which thou didst commit them to me : 1. With Temperance and Moderation ; I did not use thy Creatures to Luxury and Excess, to make Provision for my Lusts, with vain Glory or Ostentation, but for the convenient support of the Exigencies of my

my Nature and Condition; and if at any time thy Goodness did indulge me an use of them for delight, as well as necessity, I did it but rarely and watchfully. I looked not upon the VVine, when it gave its Colour in the Cup, nor gave my self over, either to excess or curiosity in Meats or Drinks; I checked my self therein, as being in thy Presence, and still remembered I had thy Creatures under an Account; and was ever careful to avoid excess or intemperance, because every excessive Cup or Meal was in danger to leave me somewhat in *super* and arrear to my Lord. 2. VVith Mercy and Compassion to the Creatures themselves, which thou hast put under my power and disposal, when I considered the admirable powers of Life and Sense, which I saw in the Birds and Beasts, and that all the Men in the VVorld could not give the like Being to any thing, nor restore that Life and Sense which is once taken from them; when I considered how innocently and harmlessly the Fowls and the Fish, and the Sheep and Oxen take their Food, that thou the Lord of all hast given them, I have been apt to think that surely thou didst intend a more innocent kind of Food to Man, than such as must be taken with such detriment to those living parts of thy Creation; and although thy wonderful Goodness hath so much indulged to Mankind, as to give up the lives of these Creatures for the Food of Man by thy express Commission, yet I still do, and ever did think that there was a *Justice due* from Man, even to *these sensible Creatures*, that he should take them sparingly, for necessity, and not for delight; or if for delight, yet not for Luxury. I have been apt to think, that if there were any more Liberal use of Creatures for Delight or Variety, it should be of Fruits, or such other Delicacies, as might be had without the loss of Life, but however it be, this very consideration hath made me very sparing and careful, not vainly or superfluously, or unnecessarily, or prodigally to take away the Life of thy Creatures for Feasting and Excess. And the very same consideration hath always gone along with me, *in reference to the Labours of his Creatures*. I have ever thought that there was a certain degree of Justice due from Man to the Creatures, as from Man to Man, and that an excessive, immoderate

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rate, unseasonable use of the Creatures labour, is an Injustice for which he must Account; to deny Domestick Creatures their convenient Food; to expect that labour from them, that they are not able to perform; to use extremity or cruelty towards them, is a breach of that Trust under which the Dominion of the Creatures was committed to us, and a breach of that Justice that is due from Men to them: And therefore I have always esteemed it, as part of my Duty, and it hath been always my Practice to be merciful to Beasts; *Prov. 12. 10.* And upon the same account I have ever esteemed it a breach of Trust, and have accordingly declined any Cruelty to any thy Creatures, and as much as I might, prevented it in others, as a Tyranny, inconsistent with the Trust and Stewardship that thou hast committed to me. I have abhorred those Sports that consist in the torturing of the Creatures: and if either noxious Creatures must be destroy'd, or Creatures for Food must be taken, it hath been my Practice to do it in that manner, that may be with the least Torture or Cruelty to the Creature, and I have still thought it an unlawful thing to destroy those Creatures for Recreation sake, that either were not hurtful when they lived, or are not profitable when they are kill'd; ever remembering, that thou hast given us a Dominion over thy Creatures; yet it is under a Law of Justice, Prudence and Moderation, otherwise we should become Tyrants not Lords, over thy Creatures: And therefore those things of this nature, that others have practised as Recreations, I have avoided as Sins.

As to those Habits of Mind and Knowledge that I have had or acquired; and namely,

11. *My Learning of Natural Causes and Effects, and of Arts and Sciences.*

I have not esteemed them the chiefest or best Furniture of my Mind, but have accompted them but dross in comparison of the Knowledge of thee and thy Christ, and him Crucified. In the acquiring of them, I have always observed this care: 1. That I might not too prodigally bestow my Time upon them, to the prejudice of that Time and Pains for the acquiring of more excellent Knowledge, and the

the greater concernments of my Everlasting Happiness.

2. I carried along with me in all my Studies of this Nature, this great design of improving them, and the Knowledge acquired by them, to the Honour of thy Name, and the greater discovery of thy Wisdom, Power and Truth, and so translated my Secular Learning into an Improvement of Divine Knowledge; and had I not had, and practised that Design in my acquisitions of Human Learning, I had concluded my Time mis-spent; because I ever thought it unworthy of a Man that had an Everlasting Soul, to furnish it only with such Learning, as either would die with his Body, and so become unuseful for his Everlasting State, or that in the next moment after Death, would be attained without labour or toil in this Life; yet this advantage I made and found in my Application to Secular Studies.

1. It enlarged and habituated my Mind for more useful Inquiries.

2. It carried me up, in a great measure, to the sound and grounded Knowledge of thee, the first Cause of all Things.

3. It kept me from Idleness and Rust.

4. It kept my Thoughts, and Life oftentimes, from Temptations to worse Employments.

My Learning and Knowledge did not heighten my Opinion of my self, Parts, or Abilities; but the more I knew, the more humble I was.

1. I found it was thy Strength and Blessing that enabled me to it; that gave me Understanding and enlarged it. I did look upon it as a Talent lent me, not truly acquired by me.

2. The more I knew, the more I knew my own Ignorance. I found my self convinced, that there was an Ignorance in what I thought I knew; my Knowledge was but imperfect, and defective; and I found an infinite Latitude of Things which I knew not; the farther I waded into Knowledge, the deeper still I found it, and it was with me, just as it is with a Child, that thinks, that if he could but come to such a Field, he should be able to touch the Hemisphere of the Heavens; but when he comes thither, he finds it as far off as it was before, Thus while my Mind pursued Know-
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ledge, I found the Object still as far before me as it was, if not much farther, and could no more attain the full and exact Knowledge of any one Subject, than the hinder Wheel of a Chariot can overtake the former, though I knew much of what others were ignorant, yet still I found there was much more, whereof I was ignorant, than what I knew, even in the compass of a most confined and inconsiderable Subject. And as my very Knowledge taught me Humility in the Sense of my own Ignorance, so it taught me that my Understanding was of finite and limited Power, that takes in things by little and little, and gradually.

2. That thy Wisdom is unsearchable and past finding out.

3. That thy Works, which are but finite in themselves, and necessarily short of that infinite Wisdom by which they are contrived, are yet so wonderful, that as the Wise Man saith, *No Man can find out the Work that thou makest from the Beginning to the End*, Ecclef. 3. 11. If a Man would spend his whole Life in the Study of a poor Fly, there would be such a confluence of so many wonderful and difficult Exhibits in it, that it would still leave much more undiscovered than the most singular Wit ever yet attained.

3. It taught me also with the Wise Man, to write Vanity and Vexation upon all my secular Knowledge and Learning, *Ecclef. 1. 14*. That little that I know, was not attained without much Labour, nor yet free from much Uncertainty; and the great *residuum* which I knew not, rendred that I knew poor and inconsiderable; and therefore,

4. I did most evidently conclude, that the Happiness and Perfection of my Intellectual Power, was not to be found in this kind of Knowledge; in a Knowledge thus sensibly mingled with Ignorance in the things it seems to know; mingled with a Dissatisfaction in respect of the things I know not; mingled with a difficulty in attaining, and restlessness when attained: The more I knew, the more I knew that I knew not; and the more I knew, the more impatient my Mind was to know what it knew not; my Knowledge did rather enlarge my desire of knowing than satisfy it; and the most intemperate Sensual Appetite under Heaven, was more capable of Satisfaction by what it enjoyed, than my Intellectual

Intellectual Appetite or Desire was, or could be satisfied with the things I knew; but the enlarging of my Understanding with Knowledge, did but enlarge and amplify the Desire and Appetite I had to know; so that what *Job's* Return was upon his Inquisition after Wisdom, *Job* 28. 14. *The Deepth saith, It is not in me; and the Sea saith, It is not in me;* the same Account all my several Boxes or kinds of Knowledge gave me, when I enquired for Satisfaction in them: My Abstract and choice Speculations in the *Metaphysicks* were of that abstract and comprehensive nature, that when I had perused great Volumes of it, and intended my Mind close to it, yet it was so mercurial, that I could hardly hold it; and yet so extensive and endless, that the more I read or thought of it, the more I might. *Natural Philosophy* (though it were more tractable, because holding a greater vicinity to Sense and Experiment, yet) I found full of Uncertainty, much of it grounded upon Imaginary Suppositions, impossible to be experimented, the latter Philosophers censuring the former, and departing from them, and the latter despising and rejecting both; the Subject as vast as the visible or tangible Universe, and yet every individual so complicated, that if all the rest were omitted, any one had more Lines concentrated in it, than were possible for any one Age to sift to the bottom; yet any one lost, or not exactly scanned, leaves all the rest uncertain and conjectural: the very Disquisition concerning any one part of the Brain, the Eye, the Nerves, the Blood hath perplexed the most exact Scrutators. Those more dry, yet more demonstrable Conclusions in the *Mathematicks*, yet they are endless and perplexed: The Proportion of Lines to Lines, of Superficies to Superficies, Bodies to Bodies, Numbers to Numbers, nay, to leave the whole latitude of the Subject, see what long, and intricate, and unsatisfactory pains Men have taken about some one particular Subject, the Quadrature of the Circle, Conical, Oval, and Spiral Lines; and yet if it could be attained in the perfection of it, yet these three Unhappineses attend it.

1. That it is but of little Use; it is only known that it may be known: That which is of ordinary use either in Architecture, measuring of Bodies, and Superficies, Mechanicks, business of Accounts, and the like, is soon attained.

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and by ordinary Capacities ; the rest are but curious Imper-
tinents, in respect of Use and Application.

2. That they serve only for the Meridian of this Life, and of corporal Converse ; a separated Soul, or a spiritualiz'd Body, will not be concerned in the use and employment of them.

3. But admit they should, yet doubtless a greater measure of such Knowledge will be attained in one hour after our Dissolution. than the toilsome expence of an Age in this Life would produce. And the like may be said for *Astronomical Disquisitions*. What a deal of do there is touching the Motion or Consistency of the Sun or Earth ; the Quality and Habitableness of the Moon ; the Matter, Quantity, and Distance of the Stars ; the several Positions, Continuity, Contiguity, and Motions of the Heavens, the various Influences of the Heavenly Bodies in their Oppositions, Conjunctions, Aspects ? When once the immortal Soul hath flown through the Stories of the Heavens, in one moment all these will be known distinctly, clearly, and evidently, which here are nothing but Conjectures and Opinions, gained by long reading or observation.

Upon all these Considerations, I concluded that my Intellectual Power, and the exercise of it in this Life, was given me for a more sure and certain, useful, advantageous, suitable and becoming Object, even to *know thee, the only true God, and Jesus Christ, whom thou hast sent*, Jo. 17. 3. A Knowledge that is useful for the acquiring of Happiness here and hereafter ; a Knowledge of a subject, though infinitely comprehensive, yet but one ; a Knowledge, that though it still move farther ; yet it satisfies in what is acquired and doth not disquiet in attaining more ; a Knowledge that is of such Use in the World that is to come, as it is here ; a Knowledge, that the more it is improved in this Life, the more it is improved in that which is to come ; every grain of it here is enlarged to a vast proportion hereafter ; a Knowledge that is acquired, even with a consent, a desire to know, because thy Goodness pleaseth to fill such a desire, to instruct from thy self, and there is none teacheth like Thee.

12. *Concerning Humane Prudence, and Understanding in Affairs, and Dexterity in the managing of them.*

I have been always careful to mingle Justice and Honesty with my Prudence; and have always esteemed Prudence, acted by Injustice and Falsity, the arrantest and most devilish Practice in the World; because it prostitutes thy gift to the service of Hell, and mingles a Beam of thy Divine Excellence with an extraction of the Devil's furnishing, making a Man so much the worse by how much he is wiser than others. I always thought that Wisdom, which in a Tradesman and in a Politician was mingled with Deceit, Falsity, and Injustice, deserved the same name: only the latter is so much the worse, because it was of the more publick and general Concernment; yet, because I have often observed great Employments, especially in publick Affairs, are sometimes under great Temptations of mingling too much Craft with Prudence, and then to miscall it, Policy; I have, as much as may be, avoided such Temptations: and if I have met with them, I have resolutely rejected them.

I have always observed, that Honesty and Plain-dealing in Transactions, as well publick as private, is the best and soundest Prudence and Policy, and commonly at the long-run over-matcheth Craft and Subtilty; *Job 12. 16.* for the Deceived and Deceiver are thine, and thou art privy to the Subtilty of the one, and the Simplicity of the other; and as thou, the great Moderator and Observer of Men, dost dispense Success and Disappointments accordingly.

As Humane Prudence is abused if mingled with Falsity and Deceit, though the End be never so good; so it is much more imbased, if directed to a bad End, to the dishonour of thy Name, the oppression of thy People, the corrupting of thy Worship or Truth, or to execute any Injustice towards any Person. It hath been my care, as not to err in the manner, so neither in the end of the exercising of thy Providence. I have ever esteemed thy

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Prudence then best employed, when it was exercised in the preservation and support of thy Truth, in the upholding of thy faithful Ministers, in countermining, discovering, and disappointing the Designs of evil and treacherous Men, in delivering the Oppressed, in righting the Injur'd, in prevention of Wars and Discords, in preserving the publick Peace and Tranquility of the People where I live, in faithful advising of my Prince; and in all those Offices incumbent upon me by thy Providence under every relation.

When my End was most unquestionably good, I ever then took most heed that the Means were suitable and justifiable. 1. Because the better the End was, the more easily we are cozened into the use of ill Means to effect it; we are too apt to dispense with our selves in the practice of what is amiss, in order to the accomplishing of an End that is good; we are apt, while with great intention of mind we gaze upon the End, not to care what course we take, so as we attain it; and are apt to think that God will dispense with, or at least over-look the miscarriage in our Attempts, if the End be good. 2. Because many times, if not most times, thy Name and Honour do more suffer by attempting a good End by bad Means, than by attempting both a bad End, and also by bad Means; for bad Ends are suitable to bad Means; they are alike; and it doth not immediately, as such, concern thy Honour; but every thing that is good, hath somewhat of thee in it; thy Name, and thy Nature, and thy Honour, is written upon it; and the blemish that is cast upon it, is in some measure cast upon thee; and the Evil and Scandal, and Infamy, and Uglinefs that is in the Means, is cast upon the End, and doth disparage and blemish it, and consequently it dishonours thee. To rob for Burnt-offerings, and to lye for God, is a greater Disservice to thy Majesty, than to rob for Rapine, or to lye for Advantage.

Whensoever my Prudence was successful, duly to attain a good End, I ever gave thy Name the Glory, and that in Sincerity. I have known some Men (and if a Man

will

will observe his own heart, he will find it there also, unless it be strictly denied) that will give God the Glory of the Success of a good Enterprize, but yet with a kind of secret Invitation of somewhat of Praise for themselves, their Prudence, Conduct, and Wisdom; and will be glad to hear of it, and secretly angry and discontented if they miss it; and many times give God the Glory, with a kind of Ostentation and Vain-glory in doing so: but I have given thee the Glory of it upon the account of my very Judgment, that it is due, and due only to thee. I do know that that Prudence that I have, comes from thee; and I do know that it is thy providential ordering of Occurrences that makes prudential Deliberations successful, and more is due unto thy ordering, disposing, fitting, timing, directing of all in seeming Casualties, than there is to that humane Counsel by which it is acted, or seems to be acted; the least whereof, if not marshall'd by thy hand, would have shatter'd and broken the Counsel to a thousand pieces: Thou givest the Advice by thy Wisdom, and secondest it by thy Providence; thou dealest by us as we do by our Children, when we set them to lift up a heavy Staff, or a Weight, and we lift with them; and we again are too like those Children that think we move the Weight, when we move not a grain of it.

13. *Concerning the gift of Elocution.*

I have ever used that gift *with Humility*; not thereby seeking Applause to my self, or owning it; because Pride and Ostentation in this gift would be secret Idolatry to my self, and Sacrilege to thee, robbing thee of thy Glory, and therefore signally vindicated in the example of Herod, Acts 12.

2. *With Truth*; I never used the advantage of my *Elocution*, either to maintain a Falshood, or to abuse Credulity into a foolish Opinion or Perswasion.

3. *With Integrity*; I never used the Advantage of *Eloquence* or *Rhetorick* to deceive People, or to cozen them into a thing. My Heart always went along with my

Tongue; and if I used intention of Speech upon any occasion, it was upon an intention of conviction in my self, of the truth, necessity, usefulness, and fitness of what I was so perswaded: if my Judgment was doubtful or uncertain, so was my Speech. I never used Elocution or specious Arguments to invite any to that, which in my own Judgment I doubted, or doubted whether it were fit or seasonable, all Circumstances considered. I never used my Elocution to give credit to an ill cause; to justify that which deserv'd blame; to justify the Wicked, or to condemn the Righteous; to make any thing appear more specious or enormous than it deserv'd. I never thought my Profession should either necessitate a Man to use his Eloquence by extenuations, or aggravations to make any thing worse or better than it deserves, or could justify a Man in it: to prostitute my Elocution or Rhetorick in such a way, I ever held to be most basely mercenary, and that it was below the worth of a Man, much more of a Christian, so to do. When the case was good, and fully so appeared to me, I thought then was that season, that the use of that ability was my duty, and that it was given me for such a time as that, and I spared not the best of my ability in such a season; and indeed Elocution or Rhetorick is a dead and insipid piece, unless it come from, and with a Heart full of the sense and conviction of what the Tongue expresseth, and then, and not till then, Elocution hath its Life and Energy, I esteemed these Cases best deserving my Elocution; and in these I was warm and earnest; the setting forth of thy Glory; the asserting of thy truth; the detection and conviction of Errors; the clearing of the Innocent; the aggravating of Sins, Oppressions and Deceits: and though I was careful that I did not exceed the bounds of Truth, or due Moderation, yet I ever thought that these were the seasons for which that Talent was given me, and accordingly I employed it.

14. *Touching my Body and Bodily Endowments of Health, Strength, and Beauty.*

1. In general : I looked upon my Body but as the Instrument, the *Vehiculum Animæ*, and not so much given for its own sake, as to be an Engine for the exercise of my Soul, and a Cottage, wherein it might inhabit and perfect it self; and upon that Reason I was very careful to keep it useful for that End; and that as on the one side, by over-much Severity or Tyranny over it, I might not tire it; so on the other side, by over-much pampering or pleasing it, might not make it unruly or masterless, though I held the latter far more dangerous: For,

2. I considered and found that my Body was the Harbour of the most dangerous Temptations and the Receptacle of the most dangerous Enemies to my Soul. The greatest, and most intimate, and most assiduous Temptations, for the most part made their Applications to my Body, and held Correspondence with the Lusts and Inclinations of my Flesh and Blood; the Wine, when it gave its colour in the Cup, and the Pleasantness of it, Variety and Curiosity of Meats, beautiful and fleshly Allurements, costly and excessive Apparel, Precedence and Honour, Wealth and Power, the Surveyor of all Provisions convenient for the sufficing of fleshly Desires, opportunities of Revenging, Sence of Injuries, Ease, Idleness and Delicacy; these, and a thousand more made their applications and addresses to my sensual and corporal Appetite; the Motions of my Blood, the Constitution or Complexion of my Body, the Lust and Desires of my Flesh, or rather this Lust reached and hunted after them, whereby my Body, which was given to be instrumental and subservient unto my Soul, was ready still to cast off the Yoak, and set up for it self, and prostitute that noble Part to be a Servant, a Bawd unto it, and bring her to that Servitude and Vassalage, that all her Wit, Skill, Activity, and Power, was wholly taken up

in contriving and making Provisions for the Flesh. I found that the Sensual and Beastly Part, was ready still to thrust the Heavenly and Intellectual Part out of her Throne, and to usurp it, and to invert the very Order of Nature itself; so that both the Parts of my Composition were disordered, and out of their Place, and lost their Use. My Body, which was given to serve and obey, became the Empress, and commanded and corrupted my Soul, embased and enslaved it to Lust and Disorder; and my Soul, which was given to rule, became but the Minister and Slave of my Body, and was tainted and emasculated by the Empire and Dominion of my Body, and the Lusts and Steams of Concupiscence that did arise from it; and I considered that if the Business was thus carried, my Happiness was only in this Life. When Sickness, or Disease, or Death should seize upon my Body, I had an immortal Soul, that had lost her Time wholly in this World; and not only so, but was imbas'd and putrefied by these noisom Lusts; and that the very Contagion of my Body was incorporated and diffused through my Soul, and could carry nothing with her but Immortality and Disappointment, and Defilement, and consequently could expect, to all Eternity, nothing but Vexation and Disatisfaction, and everlasting Confusion. Upon all these Considerations, I resolved and practised Severity over this unruly Beast, brought my Body into Subjection, refused to gratifie her intemperate Desires, denied them, kept them in awe and under Discipline; and because I found that my fleshly Lusts, grew petulant, imperious and unruly by Variety, Curiosity and Plenty of Meats, Drinks, and by Ease and Idleness I subdu'd them by moderate Diet and Temperance, by hard Labour and Diligence, till I had reduc'd my Body to that State and Order that became it, that it might be in Subjection, and not in Dominion, might serve and not rule. I denied Satisfaction to an intemperate Appetite, a wanton Eye, a vain Wish, a worldly Desire. My Table was sparing to my self, my Cloaths plain, my Retinue and Attendance but necessary. I chafed

chafed away my Lust, with the Contemplations of the Presence of God, the end of Christ's Sufferings the certainty, yet uncertainty of Death, the State after Death ; and mingled all my Enjoyments and Desires with these serious and cleansing considerations ; and I peremptorily refused to gratifie the cravings of an importunate, inordinate, sensual Appetite ; and did resolutely let them know, they should not, might not expect any better dealing from me, and my practice was accordingly.

3. I found by evident Experience, that it is the greatest difficulty that can be, for a Man in a good condition to give himself leave to think it may be otherwise. There is a vanity that accompanies *Health*, that we can scarce persuade our selves that we shall ever be Sick or Die : We cannot put another estimate of our Condition than we do at present enjoy, especially if it be pleasing and delightful. To wean my self from this impotency of mind, although it hath pleased thee to give me a strong and healthy constitution, yet I often put my self into the imagination and supposition of Sickness, thoughts of my Mortality, abstracted my self from my present Condition of Life and Health, and pre-apprehended Sickness, Diseases, old Age, Infirmary and Death ; and by this means broke and scattered my confidence of long Life, continued Health, and took up thoughts becoming a Sick, Infirm, or Dying Man ; considered how my Accounts stood, if God should please to call me away, how I could alienate my mind from the World ; what patience I had to bear pain and weakness, and sickness. In my most intire and firmest Health, it was my care so to order my Life and Actions, as if the next hour might despoil me of my Life and Health too ; I did not, durst not allow my self in any considerate practice of any known sin, in procrastination of my Repentance, in a Toleration of Passions, upon a supposition of a continuance of Life, or of an unshaken Health ; but still cast with my self, Would I do thus, wear the firmness of my

Health, or the thred of my Life to be broken off the next hour ; My firm and strong constitution made me neither Proud nor Presumptuous, but the frequent interpositions of the thoughts of my change kept me humble and watchful.

4. In reference to my *Health*, I always avoided these two Extrems. 1. I never made it my Idol, I declined not the due employment of my Body in the Works of Charity or Necessity, or my ordinary Calling, out of a vain fear of injuring my Health ; for I reckoned my Health given me in order to these employments ; and as he is over-curious that will not put on his Cloaths for fear of wearing them out, or use his Ax in his proper employment, for fear of hurting it ; so he gives but an ill account of a healthy Body, that dares not employ it in an employment proper for him, for fear of hurting his Health. 2. I never was vainly prodigal of it, but careful in a due manner to preserve it ; I would decline places of Infection, if I had no necessary Calling that brought me to them ; unnecessary Journeys, exposing my Body *gratis* to unnecessary dangers, especially Intemperance in Eating and Drinking.

5. I esteemed *Strength*, and *Beauty*, and *Comeliness* of Body thy Blessing, an Invitation to Thankfulness ; I esteemed it to carry with it a secret Admonition to bear a proportionable Mind and Life, to a comely or beautiful Body ; and I look'd upon a beautiful Countenance, as a just reprehension of a deformed or ugly Life or Disposition ; but I never found in it matter of Pride or Vain-Glory. 1. Because it is thy Gift, and not my own Acquisition. 2. Because a small matter quite spoils it ; a Fall, or a Disease, spoils the greatest Strength ; a Humour in the Face, a Rheum in the Eye, a Palsie, or the Small-Pox, ruin the greatest Beauty ; or if none of these happen, yet either old Age, or Death turns all into Weakness, Deformity or Rottenness. I learn therefore in the enjoyments of these Blessings to enjoy them with

with Humility and Thankfulness; in the loss of them, to lose them with Patience and Contentedness; for I acknowledge thy Hand both in the Gift and in the Loss. I looked upon them as Flowers of the Spring, pleasing to the Eye, but of short continuance; the casualty of an unruly Wind and unseasonable Frost, a Worm or Fly might intercept their natural course of continuance; but they that escaped best, an Autumn or Winter, will infallibly over-take and destroy them.

15. Concerning my Wealth and temporal Subsistence.

1. I esteemed these acquisitions rather the effects of thy Providence and Blessing; than of my power or industry; for if instrumentally my industry acquired them, yet that very industry is thy gift; it is thou that givest me power to get Wealth. Again, 2. Though my industry and dexterity to get Wealth, were never so great, yet a small interposition, either of thy Providence or Permission might soon disappoint and frustrate all that dexterity or industry; a Thief, or a Storm, or a Fire, or a Leak, or the discomposure of the Times, or a prodigal Wife or Son, or unfaithful Servant, or a long Sickness, or a Misfortune in others whom I trust, or a flaw in a Title, or a Word mis-interpreted, or a thousand other emergencies may in a little space ruin the product of many years labour and care. When I have looked upon a Spider, framing his Web with a great deal of curiosity and care, and after his industry of many days, the Maid with the Broom, at one brush, spoils all; or when I have seen a Republick of Pismires with great circumspection choosing the seat of their Residence, and every one carrying his Egg and Provisions to their common Store-house, and the Boy with a Stick stirring it all abroad, or a Hen or Partridge scattering it all asunder, so that in a little moment, all the labour of those poor innocent Creatures is disappointed; it hath often put me in mind, how easily and suddenly the collection of many years may be dissipated; and the Experience of these latter

latter times, gives sad and plentiful instances of it.
 1. But if none of all these visible emergencies happen, yet it is most plain, that without thy secret Blessing upon honest and commendable industry, it proves, unsuccessful to that end. I have known in my own observations oftentimes two Men equally Industrious, Sober, Watchful of opportunities, Sparing, yet one gets up in the World, the other goes backwards; and neither they, nor I could possibly attribute it to any other cause but this, Thou didst bless the labour of the one, and blow upon the labour of the other. And upon all these considerations, I learned in the midst of all my affluence, not to sacrifice to my own Net, nor to say in my Heart, My might, and the power of my Hands have gotten me this wealth; but I did remember the Lord my God, for it is he that gave me power to get Wealth, *Dent.* 8, 17.

2. I did not measure thy favour to me, or the goodness or safety of my own condition by my Wealth and Plenty; for I found that those Externals were either indifferently dispensed to the Good and Bad, or if there were any odds, the advantage of Externals seemed to be to those, whose portion we might probably conjecture was only in this Life. My Wealth and Plenty therefore rather made me the more jealous of my condition than secure in it: It made me search and examine my condition the more strictly and carefully, and when upon the result, I found my Sincerity and Uprightness of Heart, though I with all thankfulness acknowledge thy goodness in giving me Externals, yet I often begg'd of thee that my portion might not be in this life only; that as thou gavest me Wealth, so thou wouldst give and increase thy Grace in my Heart; that though I could wish the continuance of any external advantages, as an opportunity to do the more good, yet if it were inconsistent with my everlasting interest, my great expectation in the life to come, I should chuse to be without the former, rather than lose the latter; and I made it my choice rather to be

be poor here, and rich in the life to come, than to be rich here, and lost in the life to come.

3. And upon the same consideration, I judged my self never the better Man, nor the better Christian, for having much of these Worldly advantages. I looked upon them as external and adventitious advantages, that had no ingredience at all into my Soul, unless possibly for the worse. I found a Man might be Rich or Honourable, in respect of his birth or place, and yet a Fool, a Glutton, Luxurious, Vain, Imperious, Covetous, Proud, and in all probability the more obnoxious to these Distempers by his Wealth or Greatness: on the other side a Man might be Poor and Wise and Learned, Sober, Humble, and possibly his poverty might in reference to these Vertuous Habits be an advantage. My Riches and Honour therefore never made me set one grain of value the more upon my self; than if I had been without them. I esteemed it as an Instrument, that being put into a Wise, Prudent, Faithful, and Liberal hand, might be of use; but gave no more value to that inherent worth of the Man, than the Ax or the Saw gives Skill to the Carpenter.

4. I esteemed all the Wealth and Honour that I had, but intrusted to me by the Great Master of the World; a Talent which thou committed'st to me as thy Steward, and upon account; and this consideration caused me to judge and esteem of my Wealth, and dispense the same quite in another way, than is ordinarily done.

1. I did not esteem my self the Richer at all for my multitude of Riches; I esteemed no more given me than what was in a reasonable manner proportionable to my Necessities, to my Charge and Dependance, and to the Station I had in the world; all the rest I looked upon as none of mine, but my Masters; it was rather my burthen than my possession, the more I had, the more was my Care, and the greater the Charge that I had

had under my Hands, and the more was my Solitude to be a Faithful Steward of it, to the Honour and Use of my Master; but my part was the least that was in it: Indeed I rejoyced in this, that my Master esteemed me Wise and Faithful, committing the Dispensation thereof to my Trust; but I thought it no more mine, than the Lord's Baily, or the Merchant's Cash-keeper thinks his Master's Rents or Money his.

2. And therefore thought it would be a breach of my Trust to consume or imbezil that Wealth in Excessive Superfluities of Meat, Drink, or Apparel, or in advancing my self, or my posterity to a massie or huge Acquest.

3. But I employed that over-plus in support of the Ministry, in Relief of the Poor, in Redemption of Captives, in placing Children to School and Apprentice, in setting the Poor on work; and with submission to thy Wildom, I thought that this latter was an equal, if not a greater Charity than the encouragement of idle or dissolute Persons by liberal supplies: because it kept them in their way that Wildom and Providence hath designed for the Children of Men.

4. And in those Employments of Men in their Labours I still held this course: 1. To allow them competent Wages. 2. That the greatest expence should be rather in the Labour than in the Materials. 3. That the nature of the Work should be such as might bring me in a return of profit, rather than of Curiosity: Because the Proceed might be a Stock for farther Charity or Publick advantage. But rather than the Poor should want employment and subsistence, I thought it allowable to imploy them in such Labours as might yield them a Lawful Profit, though it yielded me only a Lawful Contentment; as in building, Planting, and the like Honest, though not altogether profitable employments; in all which my principal Design was the support of others,
and

and my own contentation was only a concomitant of it ; and I thought such an unprofitable Contentment lawfully acquired , when it was attained by the honest labour and convenient profit of those that I employed. 5. And by this consideration, I kept my Heart from making my Wealth, either my Confidence or my Treasures ; I kept a loose affection towards it ; if I had it, I esteemed it as thy *depositum*, an increase of my account and care ; if I lost it without my own folly or fault, I looked upon that loss as a discharge of so much of my Accounts and charge, I had the less to answer for.

5. I esteemed my Wealth: 1. As uncertain to continue with me ; for it hath its wings and might take its flight, when I little thought of it. 2. As that which I must leave when I die. 3. As not useful after Death for any purpose whatsoever unto me. 4. As that which makes me obnoxious to Envy and Rapine, while I live. 5. As Unuseful at all, but when it is going away, *viz.* In the Expence of it. 6. As a great temptation to Pride, Vanity, Insolence and Luxury. And upon all these, and many more considerations, I ever thought it too low to set my Heart upon it, and too weak to place my confidence in it. When I had it therefore, I received it Thankfully, used it Soberly and Faithfully ; when I lost it, I lost it patiently and contentedly.

2. In as much as my wealth *in specie*, must be left when I die, and I could not possibly carry that luggage into the other World ; and if I could it would not be of use there, I endeavoured so to order and husband it, that I might receive it, though not in kind, yet by way of exchange after Death, and because I found in thy Word, Luk. 12. 33. Matth. 6. 20. 1 Tim 6. 18, 19. *that he that giveth to the Poor, lendeth to the Lord*, Prov. 19. 17. *and he that giveth to a Prophet, but a cup of cold water in the name of a Prophet, should receive a Prophet's Reward*, Matth 10. 41. I have taken that course so

to

to dispose this unrighteous Mammon here, that I might make the God of Heaven my Debtor, not by Merit, but by Promise; and so I have made over that great wealth that thou didst send me, unto the other World; and blessed be thy condescension to thy Creatures, that when thou makest us thy Debtors and Accountants in this World, by thy Talent of all kinds that thou deliverest us, thou art pleased upon the performance of our Duty in that Trust, to make thy self a Debtor to thy Creature, by a promise of an Everlasting Reward.

16. *Touching my Eminence of Place or Power in this World, this is my Account.*

1. I never sought or desired it, and that upon these Reasons: 1. Because I easily saw that it was rather a Burthen than a Privilege; it made my Charge, and my Accounts the greater, my Contentment and Rest the less; I found enough in it to make me decline it in respect of my self, but not any thing that could invite me to seek or desire it. 2. That External Glory and Splendor that attended it, I esteemed as Vain and Frivolous in it self, a bait to allure vain and inconsiderate persons to affect and delight, not valuable enough to invite a considerate Judgment to desire or undertake it. I esteemed them as the Gilt that covers a bitter Pill, and I looked through this dress and outside, and easily saw that it covered a State obnoxious to Danger, Solitude, Care, Trouble, Envy, Discontent, Unquietness, Temptation and Vexation. I esteemed (it) a condition, which if there were any distemper abroad, they would infallibly be hunting and pushing at it; and if it found any corruptions within, either of Pride, Vain-Glory, Insolence, Vindictiveness, or the like, it would be sure to draw them out and set them to work, which if they prevailed, it made my Power and Greatness not only my Burthen, but my Sin; if they prevailed not, yet it required a most Watchful, Assiduous, and Severe Vigilant Labour and Industry to suppress them.

2. When

2. When I *Undertook* any Place of Power or Eminence, first I looked to my call thereunto, to be such as I might discern to be thy Call, not my own Ambition. 2. That the Place were such as might be answered by suitable Abilities in some measure to perform. 3. That my end in it might not be the satisfaction of any Pride, Ambition, or Vanity in my self, but to serve thy Providence and my Generation honestly and faithfully. In all which, my undertaking was not an act of my Choice, but of my Duty.

3. In the *Holding or Exercising* of these places, 1. I kept kept my heart humble, I valued not my self one Rush the more for it. 1. Because I easily found that that base affection of Pride, which commonly is the Fly that haunts such employments, would render me dishonourable to thy Majesty, and disserviceable in the employment. 2. Because I easily saw Great Places were slippery places, the mark of Envy. It was therefore always my care so to behave my self in it; as I might be in a capacity to leave; and so to leave it, as that when I had left it, I might have no Scars and Blemishes stick upon me. I carried therefore the same evenness of temper in holding it, as might become me if I were without it. 3. I found enough in great Employment, to make me sensible of the Danger, Troubles, and Cares of it; enough to make me Humble, but not enough to make me Proud and Haughty.

4. I never made use of my Power or Greatness to serve my own Turns, either to heap up Riches, or to oppress my Neighbour, or to Revenge Injuries, or to uphold or bolster out Injustice; for though others thought me Great, I knew my self to be still the same, and in all things, besides the due execution of my place, my deportment was just the same, as if I had been no such Man: for first, I knew that I was but thy Steward and Minister, and placed there to serve thee and those Ends which thou proposedst in my preferment, and not to serve my self, much less

my

my Passions or Corruptions. And further, I very well and pactly knew, that Place, and Honour, and Preferment, are things Extrinsiccal, and have no ingredience into the Man: his value and estimate before, and under, and after his Greatness, is still the same in it self, as the Counter that now stands for a penny, anon for six pence, anon for twelve pence, is still the same Counter, though its place and extrinsiccal denomination be changed.

5. I improved the opportunity of my Place, Eminence, and Greatness to serve Thee and my Country in it, with all Vigilance, Diligence, and Fidelity; protected, countenanced, and encouraged thy Worship, Name, Day, People; I did faithfully execute Justice according to that Station I had, I rescued the Oppressed from the Cruelty, Malice, and Insolence of their Oppressors; I cleared the Innocent from unjust Calumnies and Reproaches; I was instrumental to place those in Offices, Places, and Employments of Trust and Consequence, that were honest and faithful; I removed those that were dishonest, irreligious, false, or unjust; I did discountenance, and as they justly fell under the Verge of the Law, I punished profane, turbulent, atheistical, licentious Persons. My Greatness was a shelter to Virtue and Goodness, and a terror to Vice and Irreligion; I interposed to cool the Ferocity and Violence of others against good Men, upon Mistake or Slight, and inconsiderable Differences: in summ, I so used my Place and Greatness, and so carried my self in all things, as if all the while I had seen thee, the great Master of all the Families in Heaven and Earth standing by me. I often consulted my Instructions, by the written Word, and the impartial Answers of my Conscience, and I strictly pursued it; and when I found my self at any time at a loss, by reason of the difficulty and perplexity of Emergencies, I did in an especial manner apply my self unto thee for Advice and Direction.

27. *Touching my Reputation and Credit.*

1. I never affected the Reputation of being Rich, Great, Crafty, Politick; but I esteemed much a deserved Reputation of Justice, Honesty, Integrity, Virtue, and Piety.

2. I never thought that Reputation was the thing primarily to be look'd after in the exercise of Virtue; for that were to affect the Substance for the sake of the Shadow, which had been a kind of levity and impotence of Mind; but I looked at Virtue, and the worth of it, as that which was the first desirable, and Reputation as a handsome and useful Accession to it.

3. The Reputation of Justice and Honesty I was always careful to keep untainted, upon these grounds;
1. Because a blemish in my Reputation would be dishonourable to thee. 2. It would be an Abuse of a Talent which thou had'st committed to me. 3. It would be a weakning of an Instrument which thou had'st put into my hands, upon the strength whereof, much good might be done by me.

I found both in my self and others, a good Reputation had these two great *Advantages* in it; 1. In respect of the Party that had it, it was a handsome Incentive to Vertue, and did strengthen the Vigilance and Care of them that had it, to preserve it. There is a certain honest Worth and Delight in it, that adds somewhat to the care and jealousy of good Minds not rashly to lose it. The value and worth of Virtue, though it far exceeds the value of that Reputation that ariseth from it, yet it is more Platonick and spiritual, and hath not always that impression upon us, as the Sense of our Reputation hath; and I always look'd upon it as no small evidence of thy Wisdom in governing Men, in adding a kind of external splendor and glory to Goodness and Virtue, which might be, and is a means to preserve the other, as the Shell or

Husk to preserve a Kernel. 2. In respect of others, because it is both an allurements to the practice of that Virtue which attends, and also gives a Man a fairer opportunity and strength to exercise any worthy and good Actions for the good of others. A Man of a deserved Reputation hath oftentimes an opportunity to do that good which another wants, and may practise it with more security and success.

5. These *Temptations* I always found attending a fair Reputation, and I still watch'd and declined them as Pests and Cankers. 1. Pride and Vain-glory; I esteemed this as that which would spoil and deface, not only my Soul, but even that very Reputation which I had acquired. There is nothing sooner undoes Reputation, than the Pride and Vain-glory that a Man takes in it. 2. Idleness and Remissness, when a Man begins to think that he hath such a Stock thereof, that he may now sit still, and with the rich Man in the Gospel, please himself that he hath enough laid up for many Years, and therefore he at once starves both his Goodness and Reputation. 3. A daring to adventure upon some very ill Action, upon a secret and deceitful Confidence in his Reputation, thinking now he hath acquired such a Stock of Reputation, that he may with Secrecy and Safety, and Success, adventure upon any thing in Confidence that his Reputation will bear him out. 4. A Man of great Reputation shall be sure, by those in Power, to be put upon Actions that may serve Turn; this is the Devils Skill; for if he carry it out upon the Strength of his Reputation, the Devil makes the very Result of Virtue and Worth the Instrument of Injustice and Villany; but if he miscarry, the Devil hath got his End upon him, in that he hath blasted him, and wounded thy Honour, which suffers in his Disreputation. 5. A great Reputation, and the Sense of it, and Delight in it, it is apt to put a Man upon any Shifts, though never so unhandsome, to support it. 6. It makes a Man oftentimes over-timorous in doing that which is Good and Just, lest he should suffer in his Reputation with some Party, whose Concernment may lie

lie in it. 7. It is apt to make a Man impatient of any the least Blemish that may be causelessly cast upon him, and to sink under it. A Man of a great Reputation, and (who) sets his Heart upon it, is desperately sensible of any thing that may wound it. Therefore,

6. Though I have loved my Reputation, and have been vigilant, not to lose or impair it by my own default or neglect; yet I have looked upon it as a brittle thing, a thing that the Devil aims to hit in a special Manner, a thing that is much in the Power of a false Report, a Mistake, a Mis-apprehension to wound and hurt, notwithstanding all my Care, I am at the Mercy of others, without God's wonderful over-ruling Providence. And as my Reputation is the Esteem that others have of me, so that Esteem may be blemished without my default. I have therefore always taken this Care, not to set my Heart upon my Reputation. I will use all Fidelity and Honesty, and take care it shall not be lost by any default of mine; and if notwithstanding all this, my Reputation be foiled by evil or envious Men or Angels, I will patiently bear it, and content my self with the Serenity of my own Conscience, *Hic murus abeneus esto.* 11

7. When thy Honour, or the Good of my Country was concerned, I then thought it was a seasonable time to lay out my Reputation for the Advantage of either, and to act it, and by and upon it, to the highest, in the Use of all lawful Means; and upon such an Occasion the Counsel of *Mordecai* to *Hester* was my Encouragement, *Hester* 5. VVho knoweth whether God hath given thee this Reputation and Esteem for such a time as this?

DIRECTIONS

Touching the Keeping of the

Lord's Day,

TO HIS

CHILDREN.

Children,

WHen I last lodged in this Place, in my Journey up to *London*, I sent you from hence divers *Instructions concerning your Speech*, and how you should manage it, and required you to take Copies of it, and to direct your Practice according to it. I forgot to enquire of you, whether you had taken Copies of it, but I hope you have; and I do again require you to be careful in observing those and my *former Directions* given to you, some in Writing, and many more by word of mouth. I have been careful that *my Example* might be a visible Direction to you; but if that hath been defective, or not so full and clear a pattern of your

your Imitation, especially in respect of my different Condition from yours ; yet I am certain that those Rules and Directions which I have at several times given you, both in Writing, and by word of Mouth, have been sound, and wholesome, and seasonable ; and therefore I do expect that you should remember and practise them : and though your young years cannot yet perchance see the reason or use of them, yet assure your selves, Time and Experience will make you know the benefit of them. In *Advice given to young People*, it fares with them as it doth with young Children that are taught to Read, or young School-boys that learn their Grammar Rules ; that learn their Letters, and then they learn to spell a Syllable, and then they learn to put together several Syllables to make up a word ; or they learn to decline a Noun, or to form a Verb ; and all this while they understand not to what end all this Trouble is, nor what it means. But when they come to be able to read English, or to make a piece of Latin, or to construe a Latin Author, then they find all these Rudiments were very necessary, and to good purpose ; for by this means they come to understand what others have written, and to know what they knew and wrote, and thereby improve their own Knowledge and Understanding. Just so it is with young People, in respect of Counsel and Instruction, when the Father, or the Minister, or some wise and understanding Man doth sometimes admonish, sometimes chide and reprove, sometimes instruct, they are apt to wonder, why so much ado, and what they mean, and it is troublesome and tedious, and seems impertinent ; and they are ready to say within themselves, that the time were better spent in Riding, or Hunting, or Merriment, or Gaming : but when they come to riper years, then they begin to find that those Instructions of the Ancient, are of excellent use to manage the Conversation, and to direct the Actions, and to avoid Inconveniencies, and Mischiefs, and Miscarriages,

riages, to which they are subject without the help of these Counsels. And therefore it hath been *my Practice* to give you line upon line, and precept upon precept, to enable you to steer and order your course of life through an evil and dangerous World; and to require you to be *frequent in reading the Scriptures* with due observation and understanding, which will make you wise for this life and that which is to come.

I am now come well to *F*. From whence I wrote to you my former Instructions, concerning your Words and Speech; and I now intend to write something to you of another Subject, *viz.* your *Observation of the Lord's Day*, commonly called *Sunday*; and this I do for these *Reasons*.

1. Because it hath pleased God to cast my lot so, that I am to rest at this place upon that Day, and the consideration therefore of that duty, is proper for me and for you; it is *Opus diei in die suo*, the work fit and proper for that Day.

2. Because I have by long and sound *Experience* found that the due Observance of this Day, and of the Duties of it, have been of singular comfort and advantage to me; and I doubt not but it will prove so to you. God Almighty is the Lord of our time: and lends it to us, and as it is but Just we should consecrate this part of that time to him; so I have found by a strict and Diligent Observation, that a due Observation of the Duty of this Day, hath ever had joyned to it, a Blessing upon the rest of my time; and the Week that hath been so begun, hath been blessed and prosperous to me; and on the other side, when I have been negligent of the Duties of this Day, the rest of the Week hath been unsuccessful and unhappy to my own secular Employments; so that I could easily make an estimate of my successes in my own secular Employments the Week following, by the manner of my passing of this Day: and this I do not write lightly or inconsiderately, but upon a long and sound Observation and Experience.

3. Be-

3. Because I find in the World much *Looseness, and Apostacy from this Duty*. People begin to be cold and careless in it, allowing themselves Sports and Recreations, and secular employments in it, without any necessity, which is a sad spectacle, and an ill presage. It concerns me therefore (that am your Father) as much as I may, to rescue you from that sin which the Examples of others, and the inclination, and inconsiderateness of youth is otherwise apt to lead you into.

I shall therefore set down unto you particularly (and not in generals only) these things, 1. What is the Reason and Ground of your Observation of this Day. 2. What things ought not to be done upon this day, which possibly may be Lawful upon another Day, 3. What things be done upon this Day. 4. What things are either fit or necessary to be done in order to the Sanctification of this Day.

I. Touching the first of these, *viz. The reason of the Observation and Sanctification of this Day*; and the Reasons are these:

1. It is a *moral Duty*, that since the Glorious God gives me my time, I should consecrate and set apart some portion of that time in a special manner to his Service.

2. And because the Glorious God best knows, what portion of Time is fit to be peculiarly dedicated to his Service, that so the Morality of that Time might be determined unto some certainty, he hath by his express Precept, given to his Ancient People the Jews, *limited one day of seven* to be that special portion of Time which he would have peculiarly dedicated to his Service, and so to conclude, and . . . into it the Morality of that Duty.

3. This seventh portion of Time, under the old Law given to the Jews, was determined by the Precept and Command of God, in the fourth Command, and

and likewise by his own Example confined to the seventh day from the Creation, upon which the Lord rested from his Works of Creation.

4. But our Saviour *Christ*, who is the Son of God, Blessed forever, and is Lord of the Sabbath, *Matth. 12.* fulfilling the work of our Redemption by his *Resurrection* upon the first day of the Week, and by his *Mission of the Holy Ghost* miraculously the first day of the Week, and by the *secret Message of the Spirit* to the Apostles and Primitive Church, hath translated the observation of the Seventh Day of the Week, to the First day of the Week which is our Christian Sabbath; that as our Christian Baptism succeeds the Sacrament of Circumcision, and as our Christian Pascha, the Sacrament of the Eucharist, succeeded The Jewish Pasover; so our Christian Sabbath, the first Day of the Week, succeeds the Sabbath of the seventh Day of the Week; and that Mortality which was by Almighty God, under that Covenant, confined to the seventh day, is by the Example of Christ and his Apostles, to us Gentiles, transferred to the first day of the Week; and that which would have been morally a Violation of the Morality of the fourth Command under the Jewish Sabbath, is a Violation of the same fourth Command, if done upon the Christian Sabbath; though the Strictness and Severity enjoined to the Jews be not altogether the same that is now required of Christians. And thus you have the Reason of the Obligation upon us Christians to observe the first Day of the Week, because by more than a humane Institution, the Morality of the fourth Command is transferred to the first Day of the Week, being our Christian Sabbath: and so the fourth Commandment is not abrogated, but only the Day changed; and the Morality of that Command only translated; not annulled.

II. 2. Concerning the Second. It is certain that *what is unlawful to be done* upon another day, is much more unlawful upon this ; as Excess and Intemperance, and the like sinful and unlawful actions. But further, there are many things that may be lawfully done on another day, which may not lawfully be done upon this ; and many things that are not only lawful upon another day, but also fit and decent, which are yet unfit to be done upon this day. Upon other days we may and must employ our selves in our secular and ordinary Callings ; we may use bodily Exercises and Recreations, as Bowling, Shooting, Hunting , and divers other Recreations ; we may study humane Learning : But I hold these to be not only unfit, but unlawful to be used upon this day, and therefore remember it. Moderate walking may thus far be used, so far only, as it enableth you to the more chearful and lively performance of the duties of this day ; and therefore I allow you to walk soberly about half an hour after Dinner, to digest your Meat, that you be not drowsie, nor indisposed in the Religious duties of the day. Merry, but harmless talking, or talking about sports or worldly business, may be used another day, but not upon this. Feasting may be sometimes seasonably used upon other days, but are not fit upon this day. Let only such provision be made upon this day, as may be necessary for the Feeding of the Family, and the poor ; and therefore I hold that Curiosities, baking of Meats, and superfluous provisions upon this day are to be avoided, as being an unnecessary breaking of the rest of this day, and unbecoming the solemnity of it.

III. 3. *What things may be done* this day, is a Question of a great Latitude ; because Circumstances are many, that do much diversify the actions of men, and many times render them lawful or unlawful, according to those varieties of Circumstances. Therefore I shall shortly set down those things that do not of themselves directly tend to the Sanctification of this day, that yet may, and sometimes must be done upon this day. For there were many things that were strictly enjoined to the Jews in

their observation of their Sabbath, which were Ceremonial, and concerned only that State, and do not oblige under the Gospel ; as their dressing of Meat upon this day was prohibited to them, but not to us ; and many more things they did forbear and count unlawful,

Matth. 12. which in truth were not only not forbidden, but enjoined and commanded, for which our Lord reproves the *Pharisees*, who accounted it a breach of the Sabbath to heal the Sick, or to pluck the Ears of Corn for the necessary relief of Hunger. Therefore,

1. *Works of absolute Necessity* for Man or Beasts may be done upon the Lords day. And those I call works of Necessity, which cannot be done before the day, or after, without apparent danger. As for instance, stopping of the Breach of a Sea-wall ; supporting a House, that upon a sudden tempest or casualty is ready to fall ; pulling out an Oxe or other Beast fallen into a Ditch ; preventing of a Trespass that by a sudden Accident may be occasioned to my Corn, or my Neighbour's ; Setting of a broken bone ; Physick to remove an incumbent, or imminent Disease or Pain ; Milking of Cowes ; Feeding of Cattel ; The necessary dressing of Meat for the Family, and many more instances of that kind. But yet therein, great wariness and integrity must be used ; for otherwise Men, under pretence of necessity, will take the liberty to do what they please. Therefore take these *Cautions Concerning Necessity*.

1. That is not a Necessity that excuseth a work upon this day, which might have been reasonably fore-seen and done before the day : As for instance, A man hath a necessity to dress Meat for his Family, which he might have provided on the *Saturday*, and neglects it ; this necessity will not justify him in sending two or three miles to buy meat upon the Lord's day.

2. That is not a Necessity, which may be forborn to be done without any absolute destruction or loss of the thing, until the Morrow. If a rick of hay be on fire, I may endeavour to quench it on the Lord's Day : But if my Corn be cut, and lying upon the ground on the *Saturday*,

sunday, though the weather be rainy, or inclining to wet, I may not make it into Cocks, or fetch it home upon the Lord's Day; because possibly Almighty God may send fair weather to morrow. And therefore in my forbearance I do two duties under one, *viz.* observe his Law, and rest upon his Providence.*** Men make necessities many times to serve their Ease, and Sloth, and Fancies, when in truth there is none, but the business may be deferred without any danger. If we would be more Faithful in our Obedience to God, we should find many pretended Necessities to vanish into meer Imaginations.

3. *Works of Charity.* Relief of the Poor; Administering Physick upon an apparent necessity; Visiting or comforting the afflicted; admonishing the disorderly; persuading Peace between Neighbours offended, and Endeavouring to compose differences which require not much examination, or cannot be deferred without an apparent danger of greater mischief. These are not only permitted, but commendable, nay, commanded upon this Day. But if the business require examination, or may be deferred till to morrow, then it is best to defer such examinations and treaties between offended parties till another day; because they will take away too much of the little precious portion of time of this day, and may be as well done to morrow.

4. As for the fourth, what is proper, fit, or necessary to be done, in order to the Sanctification of this Day, I will set down particularly; for Generals seldom produce any great effect, because every man is apt to construe them according to his own mind and liking.

1. I would not have you meddle with any Recreations, Pastimes, or ordinary work of your Calling from *Saturday-night* at eight of the Clock, till *Monday-Morning*. For though I am not apt to think that *Saturday-night* is part of the Christian Sabbath, yet it is fit then to prepare the heart for it.

2. Rise at least three hours before morning Sermon; and when you have made your self fully ready, and washed, and fitted your self for the Solemnity of the day,

Read two Chapters in the Bible, and then go Solemnly to your *Private Prayer*, and desire of God his Grace to enable you to Sanctify his Day : and after your private Prayer, Read another Chapter, and let your Reading be with Attention, Observation, and Uncovered on your head.

3. When you are in the *Publick Worship and Service* of God, be *Uncovered* all the while of Reading, Praying, or Preaching, and if the weather be too cold wear a Sattin Cap.

4. *Kneel* upon your knees at Prayer. *Stand* up at the Reading of the Psalms, and at the first and Second Lesson, and the Epistle and Gospel, the Hymns and Creeds ; so you shall avoid offence, and give the same honour to every part of the holy Scripture : But stand not up at reading of any Apocryphal Book, if any happen to be read.

5. Sit *at the Sermon*, and be very attentive at your Prayers, and in your hearing. I commend you *Writing* the Sermon, especially till you are one or two and twenty years old, because young minds are apt to wander, and writing the Sermon fixeth them, and maketh them more attentive.

6. *When the Minister readeth* any of the Psalms or Lessons, turn to them in your Bible, and go along with him, it will fasten your attention, and prevent wandring thoughts.

7. Be very attentive and Serious *at Church* ; use no Laughing, nor Gazing about, nor Whispering, unless it be to ask those by you, something of the Sermon that you slipped in writing.

8. *Sing* the singing Psalms with the rest of the Congregation.

9. *After Sermon*, eat moderately at Dinner, rather sparingly than plentifully upon this day, that you may be fit for the afternoon's Exercise, without drowsiness or dulness.

10. Walk half an hour *after Dinner*, in the Garden, to digest your Meat, then go to your Chamber and peruse your Notes, or recollect what you remember of the Sermon, until it be Church-time.

11. If

11. If you are well, be sure you go to Church Morning and Afternoon, and be there before the Minister begin, and stay till he hath ended: and all the while you are at Church, carry your self Gravely, Soberly, and Reverently.

12. *After Evening Sermon*, go up to your Chamber and read a Chapter in the Bible; then examine what you have written, or recollect what you have heard; and if the Sermon be not repeated in your Father's house, but be repeated in the Minister's House, go to the Minister's House to the repetition of the Sermon.

13. In all your Speeches or Actions of *this day*, let there be no Lightness nor Vanity; use no Running, or Leaping, or Playing, or Wrestling; use no Jestings, or telling of Tales or foolish Stories, no talk about worldly business; but let your actions and speech be such as the day is, serious and sacred, tending to learn or instruct in the great business of your Knowledge of God, and his Will and your own Duty.

14. *After Supper*, and Prayers ended in my Family, every one of you going to Bed, Kneel down upon your Knees and desire of God his Pardon for what you have done amiss this Day, and his Blessing upon what you have heard, and his acceptance of what you have endeavoured in his Service.

15. Perform all this Chearfully, and Uprightly, and Honestly; and count it not a burden to you; for assure your selves you shall find a Blessing from God in so doing. And remember it is your Father that tells you so, and that loves you, and will not deceive you; and (which is more than that) remember that the Eternal God hath promised, *Isa. 58. 13, 14. If thou turn thy Foot from the Sabbath, from doing Thy pleasure on my Holy Day, and call the Sabbath a delight; the Holy of the Lord, honourable; and shalt honour him, not doing thy own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the high places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the mouth of the Lord hath spoken it.*

And thus I have written to you of the Observation of the Lord's Day ; wherein, though I have omitted many things that might have been fit to be inserted, yet you must consider that I had but a small portion of time allowed me to write, while I lay at an Inn, and upon that day wherein I have performed those duties, which I now enjoyn you. Let the Original be laid up safely for your Brother R. and every of you take copies of it, that you may thereby remember the Counsels of

October the 20th.

1662.

Your Loving Father.

POEMS upon *Christmas-Day*.

I.

Christmas-
Day, 1651.

Almighty God, when he had rais'd the Frame
Of Heaven and Earth, and furnished the same
With works of equal wonder, framed then
A piece of greater Excellence, call'd Man:
Gave him a comprehensive Soul, that soar'd
Above the Creatures, and beheld his Lord;
Inscrib'd him with his Image, and did fill
The Compass of his Intellect and Will
With Truth and Good; gave him the Custody
Of his own Bliss and Immortality.
And justly now his Sovereign might demand
Subjection and Obedience at his hand;
Were only Being given, 'twere but right
His Debt of Duty should be infinite:
But here was more, a super-added dress
Of Life, Perfection, and Happiness.
Yet this great King, for an Experiment
Of Man's deserv'd Allegiance, is content
To use an easie Precept, such as stood
Both with his Creatures Duty and his Good;

Forbids

Forbids one Fruit on pain of death, and gives
 Freely the rest, which he might eat and live.
 But Man rebels, and for one tast doth choose
 His Life, his God, his Innocence to lose.
 And now death-stricken like a wounded Deer,
 Strictly pursu'd by Guilt, and Shame and Fear,
 He seeks to lose himself; from God he flies,
 And takes a Wilderness of Miseries;
 A Land of new Transgressions, where his Curse
 Is closer bound, his Nature growing worse.
 And whiles in this condition Mankind lay,
 A man should think his injur'd God should say,
 There lies Accurs'd Man, and let him lie
 Intangled in that Web of Misery,
 Which his own Sin hath Spun; I must be True
 And Just, Unthankful Man, thou hast thy due.
 But 'twas not so. Though Man the Mastery
 With his Creator's Power and Will, dares try,
 And being over-match'd with Power, disdains
 To seek a Pardon from his Sovereign;
 The Great and Glorious God, the Mighty King
 Of Heaven and Earth, despis'd by such a thing
 As Man, a Worm of his own making, breaks
 The rules of Greatness, and his Creature seeks,
 His froward Creature; not in such a way
 As once he did in the cool of that day
 Wherein Man sinn'd, and bid; such Majesty
 Had been too great for Man's necessity:
 But the Eternal Son of God, the Word,
 By which all things were made, the Mighty Lord,
 Assumes our Flesh, and under that he lays,
 And hides his Greatness, and those Glorious Rays
 Of Majesty, which had been over bright,
 And too resplendent for poor Mortals sight;
 And under this disguise, the King of Kings
 The Message of his Father's Mercy brings;
 Sollicits Man's return; pays the Price
 Of his Transgression by the Sacrifice

*Of his own Soul; and undertakes to cure
Their Sin, their Peace and Pardon to procure;
To conquer Death for him; and more than this,
To settle him in Everlasting Bliss.*

*And now, O man, could this excess of Love,
Thy Thankfulness to such a height Improve,
That it could fire thy Soul into one flame
Of Love, to only him that bought the same
At such a rate, yet still it were too small
To recompence thy Saviour's Love withal;
Once did he give thee Being from the dust,
And for that only Being, 'twere but just
To pay thy utmost self: But when once more
Thy Beings, and thy Bliss he did restore
By such a means as this, it doth bereave
Thy Soul of hopes of recompence, and leaves
Thy Soul insolvent. Twice to him this day
Thou ow'st thy self, yet but One self canst pay.*

II.

Without
Date.

*The Prince of Darkness, flesh with Victory
In our first Parents first Apostacy,
Usurpt a Lawless Sovereignty on Man,
Revolted thus from his first Sovereign:
And though by that Apostacy he found,
Under the chains of death his Vassal bound,
Yet to secure his Empire, he o'respread
The World with Darkness, and thereby did lead
His Captives as he pleased: Thus he bears
His Rule usurped near four thousand years;
Except some small confin'd Plantation,
Within a Family or Nation.
But now to put a period to this Reign
Of this Usurper, and reduce again
Man to his just subjection, 'tis decreed
That Man from this Subjection shall be Freed;
And this not by the absolute Command
Of an immediate Power, nor shall the Bands*

Of

*Of Angels Glorious Hosts engaged be
 To rescue man from this Captivity :
 But God an unsuspected means intends,
 And yet most suitable unto this end.
 Sin stain'd our Nature, and the Serpents * wile
 Did man of Innocence and Life beguile ;
 By Man his head is crush'd ; the Lawful Lord
 Unto his Creature, Man to his Life restor'd ;
 A Virgins Son is Born : This Rising Sun,
 The Worlds intbralling darkness overruns ;
 A Child to us is Born, whose Innocence,
 Our Natures spot and stain doth purge and cleanse ;
 His Wounds, our Cure ; his Bonds, our Liberty ;
 His Death becomes our Life, our Victory.
 And this is he whose Birth we celebrate,
 And from this Day our Happiness do date.*

III.

*Reader, behold and wonder. There was one
 Obliged to his Prince, and him alone
 In all the Bonds which Duty, Gratitude,
 Or Love could fasten ; such as might exclude
 All thoughts of a Defection ; yet this man
 Breaks all ; rebels against his Sovereign ;
 He flies ; is apprehended ; sentenc'd ; cast ;
 And die he must ; the final Sentence past
 Knows no reversal. Lo ! in that very Now,
 Wherein the Offender waits his fatal blow ;
 The injur'd Lord doth substitute his own,
 His only Son, into the Prisoner's room,
 Who takes the blow due to the Traitor, dies,
 The Traitor's punishment to satisfy.
 The Case is Mine and Thine. By all the Bands
 Of Nature, Love and Covenant, we stand
 Engaged to Almighty God ; we fell
 From that Allegiance when we did rebel
 Against his Law in Adam : By that Law
 We were condemn'd to die ; no help we saw ;*

*Christ-
 mas-Day,
 1656.*

Or

Or hope of rescue: Then did his Majesty
 Unveil the admirable Mystery
 Of our Redemption: the Eternal Son
 Of the Eternal God descends; becomes
 Man for our sake, and in our stead doth stand,
 And intercepteth from his Father's hand,
 That stroke that was our due, becomes the Price
 Of our Redemption, and our Sacrifice.

IV.

Christmas-
 Day, 1652. When I begin sadly to think upon
 Our Blessed Saviour's Incarnation,
 How he, that was before the World began,
 In time assum'd our flesh, became a Man;
 And in one Person, one Immanuel,
 God in his Creature did together dwell;
 That strange descent, when he was pleas'd to take
 His Creature's Nature for his Creature's sake,
 And tread those steps of Birth and Infancy,
 Which Mortals walk, and after all to die,
 And such a death! the wonder doth amaze
 My thoughts, whiles on this Mystery they gaze,
 Blessed Creator! what had it been to Thee,
 If man had never been, or if that he,
 Once fall'n and lost, had lain Eternally
 Under his just deserved misery?
 But if thou wilt thy Creature have restor'd,
 Can no less rate suffice? Must the great Lord
 Of Heaven and Earth, to compass such an end,
 So undeserv'd beneath himself descend?
 And if he must, yet why so low? the Son
 Of the immortal God, Man to become?
 Had it not been descent enough for him
 To take the Nature of a Seraphin?
 Or if no other Frame or Nature can
 Serve our Redeemer's work, but that of Man;
 Yet wherefore must our Blessed Lord be led
 Through all those weary steps, which Mortals tread,
 Of

Of Infancy and Youth, and Age, the path
 That Nature since the Fall obtained hath ?
 Or rather had gone by those steps of Nature,
 And had assum'd that ripeness and that stature
 That Adam had at first, and so past by,
 And mist these Natural Infirmities ?
 Or if that might not be, yet why begins
 Our Lord his Infant-days thus in an Inn,
 A Stable, and a Manger ? Tost from thence
 To Egypt for his safeguard and defence ?
 His Education mean ; and as his Years
 Increase, so do his Sorrows and his Tears,
 Until it was full Tide, that bitter day,
 Wherein the Servant did his Lord betray ?
 Why was he not as soon as born, Proclaim'd
 Earth's Mighty Monarch ? and then entertain'd
 With all the outward Glory and Renown,
 That could attend on an Imperial Crown ?
 Why did not all the Emperours and Kings,
 Their Scepters, and their Tribute hither bring
 To make him Great ? Silence thy Quest, and know,
 The greatest Worldly glory was below
 The Glory of the Kingdom he design'd,
 A Kingdom seated in the Soul and Mind :
 A Heavenly and Eternal Kingdom, such
 As doth excel all Earthly Pomp as much
 As light excelleth darkness ; nor is this
 All that in this descent inclosed is :
 Our Saviour's free and great abasement proves
 And magnifies that great excess of Love
 He bare to Man, when for his only sake,
 So poor, so low an Equipage he takes ;
 Obliging Man by sweet, yet powerful chains
 Of Love and Gratitude to him again.

V.

The Word was God, and yet made Flesh, a strange Christmas-
 Mysterious change, and yet without a change : Day, 1667.

Two John 1. 14.

Ezek.
16. 6.

Know-
ledge,

Two Natures, God and Man, most strictly join'd
 Into one Person, yet distinct remain'd.
 But why this great conjunction? or what end
 Could countervail it? what did it portend
 Of equal moment? or what great event
 Requir'd such means for its accomplishment?
 Was it to save poor fallen Man? Alas!
 A Worm, a sinful Worm; one that still was
 A Rebel to his Maker. How could he
 For Love or Pity hope? much less to be
 Redeem'd at such a Rate? But if he should
 Hope for a Pardon, yet his Sovereign could
 On easier terms, Life and a Pardon give;
 His only word could bid and make him Live.
 Peace busie thoughts, this depth is too profound
 For you to fathom! Angels cannot sound
 This Ocean: but yet, if needs you will
 Be rowing after it, and searching still,
 Let this compose you: God's design herein,
 Next to his own dear Glory, was to bring
 Man to enjoy his Maker, the chief Good,
 Wherein alone his Blest condition stood,
 Which once he had, and lost; and since no way
 We have our God again to re-enjoy,
 But him to know and love; each circumstance
 In this design are fitted to advance
 Those two important Means; and yet because
 The Wise Creator seldom breaks those Laws
 Himself hath set, he chuseth to improve,
 And to advance that Knowledge and that Love,
 In this great Work, by Means of such a rate
 As might be Powerful, yet accommodate
 And proper to our Nature; such as take
 And suit best with his Creatures frame and make:
 Should God in his bright Majesty appear
 To teach us him to know, we could not bear
 The brightness of his Glory; that pure Light
 Would dissipate our Nature, or affright,

Instead

*Instead of teaching us: Again, should we
 Learn only from a Mortal Man, 'twould be
 Too weak and impotent. God therefore chose
 A middle way, namely to interpose
 A veil of flesh before that Majesty,
 Which if a Mortal should but see, he dies.
 This veil the Glorious Son of God doth take,
 And under it with Men converse he makes,
 Shews them his Father's Will. And none so fit
 To teach us what to know of God, for it
 Lay best within his Knowledge. This he speaks
 Not in the voice of thunder, neither breaks
 Into Seraphick Raptures, but complies
 With humane methods; cloaths great Mysteries
 In plain discourses; useth Arguments
 That are most forcible to gain assent
 From humane Reason; gently stoops to sense
 In miracles, the greatest evidence
 Of Truth our Nature knows, and in this still
 And gentle voice, his bearers Souls he fills
 With profitable Truths; yet to evince
 That God was in that voice, and evidence
 His Mission and his Doctrine both Divine,
 He lets so much of's native Glory shine,
 Refracted through this cloud of flesh, such light
 As sweetly might convince, but not affright.
 And since our Maker knows nothing incites
 Our Love with greater fervour, nor invites
 Our humane Nature more, than when we see
 Surpassing undeserved Love to be
 First shown to us, he chooseth to express
 His Love so highly to us, and to dress
 The whole OEconomy of Man's Redemption
 With so much tenderness, such condescension,
 Such matchless instances that did excel
 Example, never had a parallel.
 Poor Wretched Man! Thou wast a lost, undone
 Distressed, worthless, fallen Creature, one*

Exodus
 13. 20.

Isaiah 4 2.

1 Kings
 19. 12.

LOVE.

That

That bad'st rebell'd against thy God, and though
 Under the Chains of Death thou didst not know
 Nor feel thy bondage, that didst rather scorn
 Then seek a Pardon; yea in this forlorn
 Estate of thine, thy injur'd Maker sends
 His Son to seek and save thee: He descends
 To save his Rebel; though he did not need,
 He seeks thy Love, becomes a Man to bleed
 And die for thee, an Enemy that never
 So much as asked help, and to deliver
 Thy Soul from endless Death, and with his own
 Abasement to procure for thee a Crown.
 And tell me now, if ever any thing
 Could be contriv'd by less than Heaven to bring
 Man to return and love his God, that fits
 So well our frame, or that so kindly hits
 Our best affections strings: Sure none but he,
 Who knew, because he made our hearts, could see
 What might endear it most, exactly knew
 All the approaches, every avenue
 That gives access to it, could only frame
 A means so suitable to win the same.
 Methinks in this design I cannot tell,
 Whether the Wisdom or the Love excel;
 Both wonderful, and both may justly move,
 And raise our Admiration and our Love.
 And he that thinks but of it, and yet can
 Deny his dear-bought Love, hath put off Man.

VI.

Christmas- *The Sun of Righteousness when he arose*
 Day, 1665. *In our Horizon here, did not disclose*
Himself with splendor: There's no Court prepar'd,
Nor stately Edifice, or structure rear'd
For his Reception: This great Potentate,
And Prince of Heaven and Earth assumes no State
When he assumes our Nature, but conceals
His Oriental Lustre under Veils

And

And Clouds of Lowlineß: First he takes
 Not the Angelick Nature, but he makes
 Our Flesh his Mantle, where he doth infold
 That light which Seraphims cannot behold
 Without amazement; and thus he assumes
 Not from some Princeß deck'd with plumes
 Of Honour and of Wealth; but from a low
 And poor, though noble Virgin; and if now
 We think his Birth in some great Court to find,
 We are deceiv'd, poor Bethle'm is design'd
 For his first breath; and in that Town an Inn,
 And in that Inn a Stable; there begins
 This blest Epiphany; the World affords
 No better room to entertain her Lord.

And now, if only on the History
 We gaze, we look too short, the Mystery
 Is fruitful: Christ began to teach
 And be at once, and ere he spake to Preach.
 It doth command thy Faith, when thou dost see
 Effects of greatest weight produc'd to be
 From things without all humane Grandeur, then
 Thou must subscribe, the power is not of Men,
 But God. Great consequents do then speak best,
 Almighty God, when Man they do speak least.
 Again, it gives thee a true estimate
 Of Worldly Pomp, bids thee not over-rate
 That Pageantry: the Lord, who can best try,
 And value what is best, did pass it by.
 Again thy Saviour's Infant-Pattern tells
 What his Disciple's Duty is, how well
 Humility becometh thee, when he
 The Prince of Life and Glory, chose to be
 Thus humble; when he put on flesh, it chides
 And checks, and shames poor foolish Mortal's Pride.
 Lastly, this miracle of Love should fire
 Thy Heart with Love again, and with desires
 Of suitable returns; and yet if still
 It doth exceed thy power, as sure it will;

*Yet such a Heart becomes a Sacrifice
Accepted, and thy other wants supplies.*

VII.

Christmas-Day, 1663. *When the great Lamp of Heaven, the Glorious Sun,
Had touch'd his Southern period, and begun
To leave the Winter Tropick, and to climb
The Zodiack's ascending Signs, that time
The brighter Son of Righteousness then chose
His beams of Light and Glory to disclose
To our dark lower World; and by those Rays
To chase the Darkness, and to make it day.
And lest the Glorious and Resplendent Light
Of his Eternal Beam, might be too bright
For Mortals eyes to gaze upon; he shrouds
And clothes his fiery pillar with the Cloud
Of Humane Flesh, that in that dress he may
Converse with Men, acquaint them with the way
To Life and Glory, shew his Father's mind
Concerning them, how Bountiful and Kind
His thoughts were to them; what they might expect
From him, in the Observance or Neglect
Of what he did require; and then he Seal'd
With his dear Blood, the Truth he had reveal'd.*

VIII.

Christmas-Day, 1657. *When the Almighty doth his first-born bring
Into the World, behold how every thing
Doth strive to bear him Witness, and proclaim
That this was he on whose most healing Name,
Heb. 12. Man's Restitution lay; the Woman's Seed
Mat. 1. 21. Promis'd in Eden; thus it was Decree'd:
To print an Eminence upon that Day,
Within whose Womb so great concernment lay.
And first those Prophecies that seem'd to lie
Luk. 1. 78. In a long sleep, the Day-spring from on high
Summons them up; to Bethl'm they are sent,
And there they read their own accomplishment.*

Here

Here Abraham finds his Promis'd Seed, in whom
 The Nation's Bliss was wrapt; David his Son,
 And yet his Lord; Jacob's dim aged eye
 Beholds his wished Shilo; Jeremy,
 The Lord our Righteousness; Ezekiel,
 His Kingly Shepherd; Esay, Immanuel,
 The Virgin's Son; wise Daniel, while he seeks,
 He finds within the compass of his Weeks
 Messiah's Birth, where Micha's Prophecy
 Before Precisely fixt is. Malachy,
 The last of all the ancient Prophets, here
 Of the New Covenant finds the Messenger.
 These, and an Army more of Prophecies,
 Like Stars of several magnitudes arise
 From several periods, and then fix their station,
 Conjoyn'd in one great Constellation,
 Just over Bethle'm with that Eastern Star,
 And joyntly sing, We here fulfilled are.
 Hither comes also Moses with a train
 Of Types and Sacrifices, which contain
 Shadows of that great Prophet he foretold;
 This day unveils their Face and his, unfolds
 Their Mysteries; and here with one consent
 They publish all; Lo! this was he we meant.
 The Blessed Angels from the Heavens descend;
 The Prince of Heavens Birth-day to attend;
 And cloath'd with Light and Glory, they became
 The Heralds those glad tydings to proclaim
 Unto the watchful Shepherds: forthwith they
 To Bethle'm, as directed, haste away,
 And find as they were told, and every where,
 What they had seen and heard they do declare.
 And that the Heavens, as well as Angels, may
 Contribute somewhat to this solemn Day;
 A Star is born, that ne're before appear'd,
 Whose course so wisely through the air is steer'd
 To Bethle'm; that by it, as by a thread,
 The Eastern Wise-men thither just are lead;

T

And

Gen. 12. 3.
 Jer. 23. 5.
 Ps. 110. 1.
 Gen. 49.
 10.
 Jer. 23. 6.
 Eze. 34. 23.
 Isa. 7. 14.
 Dan. 9. 25.

Mic. 5. 2.
 Mal. 3. 1.

Heb. 10. 1.
 Deut. 18.
 15.

Luke 2. 9;
 15.

Luk. 2. 15;
 17.

Matth. 2.

Numb. 24.
 17.

*And there it makes a halt, and so do they,
To Jacob's Star, while they their homage pay.
Luk. 2. 25. When after Mary to the Temple went,
Col. 1. 15. Her, and her Maker's First-born to present,
Thither by by secret Providence are brought
Simeon and Anna, that of long had sought
For Israel's Consolation; there they see
The hope they sought, and witness this is he.
Thus did our Lord no sooner land among
Us Mortals, but immediately a throng
Of strange and wonderful Conjunctions swarm
To this Divine Attractive, and alarm
The unexpected World, that he for whom
The World was made, into the World is come.
A thing exceeding Wonder; therefore fit
That Wonders should attest and publish it.*

IX.

Without
Date.

*Reader, the Title of this Solemn Day,
And what it doth import, doth bid thee stay,
And read, and wonder. 'Tis that Mystery
That Angels gaze upon; Divinity
Assuming Humane Flesh; Th' Eternal Son
Of the Eternal God, is Man become.
But why this strange Assumption? or what end
Equivalent could make him to descend
So far beneath himself, and equalize
The Miracle of such an enterprise?
Yet stay and wonder! Undeserved Love
To Man, to sinful Man, did only move
This stoop from Heaven to Earth, and all to win
And rescue lost and fallen Man from Sin,
And Guilt, and Death, and Hell; and re-install
Him in that Happiness lost by his Fall;
And greater, Everlastingly to dwell
In Blessedness: So that thou canst not tell
Which of the two the greater Wonder proves,
Thy Saviour's Incarnation or his Love.*

But

*But both conclude thou dost not give, but pay
A Debt, in the Observance of this Day.*

X.

Without
Date.

*When Great Events occur, or only such
As do concern our selves, we think not much
To print their Memories upon that Day
Yearly, wherein they happen, that it may
Become a Living History, and tell
To after Ages what long since befel :
But this great Day's Inscription doth out-vie,
And silenceth all other History,
It bears the Memory of that great Day,
Wherein, when all Mankind inclosed lay
Under the Curse of God, th' Eternal Word,
Did here assume our Flesh, and Nature's Lord
Subscrib'd to Nature's Laws, is Born and Dyes
To rescue us, that were his Enemies.
Immanuel's Birth, the Day-spring from on high,
Though glimmering before in Prophecy,
And swaddled up in Types so many years,
Now dawns, and like the Morning doth appear,
A new unheard of Hesperus, a Star,
This Rising Sun to usher, and prepare
Mens minds with wonder, is design'd and sent
Into the East ; the Wisemen saw, and went
To Bethle'm, where their Tribute they do pay
Unto the Prince of Peace, who though he lay
Meanly Intbron'd, yet Majesty Divine
Through all those veils of Poverty did shine.
And now, as by the guidance of a Star,
The Eastern Wisemen thus conducted are
To Jacob's Star ; so this great News is sent
To meaner men, by means more eminent :
The Birth of Israel's Shepherd yet unknown
To simple Shepherds by an Angel's shown.
And whiles the Shepherds watch their Sheep, the Night
To entertain this News by Heaven's Light.*

*Is chang'd to day, and a Celestial Quire
Of Heavenly Citizens, who no less admire
The News than they, to whom they tell it, sing
The happy Tydings of this new-born King:
Glory to God on high, on the Earth Peace
To Men, their comfort and their hopes increase.
And ever Blessed be thy glorious Name,
O thou Eternal, that contriv'dst this frame
Of Wonder, and of Love, to send thy Son
Partaker of our Nature to become,
That thy lost Creatures may become partaker
By him of Light and Glory with their Maker.*

XI.

Christmas- *The Angels, whose pure Natures had no spot*
Day. 1654. *Of Sin or Guilt, and therefore needed not*
Luk. 2. 13. *An expiation; yet when set they were
The tidings of that Peace and Joy to bear,
Which this Day dawn'd to Man, they fill the skies
With Acclamations: Glory to God on high,
Peace on the Earth, good Will to Man; thus they
Rejoyce to see the spring of others joy.
And shall the Angels when the news they bring
Of Bliss to Man, an Heavenly Anthem sing,
And Man be silent? Man, for whose only sake,
Our blessed Lord did Humane Nature take,
And stoop'd below the Angels, to instal
And place Man in a state Angelical.
Dear Lord! our Hearts are narrow, let thy Love
Fill and enlarge their compass, and improve
Their due returns, that as thy Love's extent,
Did cause that strange and wonderful descent
Of Heaven to Earth, so it again may raise
Our Earth to Heaven, our hearts to thee in praise.*

XII.

Christmas- *The great design, the Word becoming Man,*
Day. 1666. *For Man's Redemption, laid ere the World began
In God's Decree, so closely was directed
Through many Ages, that 'twas scarce suspected*

By

By the concerned World : and when it came
 To its accomplishment, even then the same
 Concealed, the Cratch and Infancy,
 And Humane Nature hid the Deity.
 But though this lower World but little thought
 What Guest they had, the News was quickly brought
 Unto the Court of Heaven ; the Angels take
 The first Alarm, and straight their flight they make
 Unto the drowsy Earth ; the first they meet
 Were watching Shepherds ; these by night they greet
 With these blest tidings, and to solemnize
 The Birth-day of their King, they fill the skies
 With Songs of Praise. The Heavens to bear a share
 In this Solemnity, dispatch a Star
 Into the East, to let the Wise-men know
 The Prince of Peace is born, and to show
 The way unto that station, where they might
 Behold that great and long-expected sight.
 And now the World thus rous'd by Heaven, begins
 To take the Alarm, and it quickly rings
 With the Messiah's Birth ; the Shepherds drew
 To Bethle'm, find the Angels tidings true ;
 And publish it : the Wisemen come and see
 Their Guides report and conduct true to be,
 And they proclaim it : then come Kings, and bring,
 And pay Tribute to their Infant-King.
 Thus the Almighty's Wisdom sends a train
 Of Wonders and Remarks to entertain
 And wait upon this greater Wonder ; Crowns
 The Birth-day of his Son with what renown
 The World could contribute, and seems to fit
 All Circumstances, that they render it
 As solemn, signal, memorable as
 The great importance of the business was :
 Which chides our proud and narrow Hearts, if we
 Shall starve the Memory of that, which he
 Strove to make signal, while we think a Day
 Too much to that Solemnity to pay.

XIII.

Christmas-
Day. 1658.

*What ! the Messias Born ! and shall a Day
Be thought too much expensiveness to pay
To that Memorial? Shall an Anniverse
Be kept with ostentation to rehearse
A mortal Pines Birth-day, or repeat
An Eighty-eight, or Powder-Plots defeat ;
A Purim, or some petty Victory,
Though with the Victor's Loss or Infamy ?
And shall we venture to exterminate,
And starve at once the Memory and Date
Of Christ Incarnate, wherein such a store
Of joy to Mortals lay, as ne're before
The Sun beheld, a Treasury of Bliss ;
The Birth-day of the World as well as his ?
Ingrateful Man ! It was for only thee,
And for thy Restitution, that he
Did stoop to wear thy rags, chose a descent
Below himself and Angels, was content
Thus to assume thy Nature, and thereby
His passing love to thee to magnify ;
And canst thou thus requite it, to deface
This days inscription of it, or to raise
The name it bears, that future Ages may
Forget as well the Blessing, as the Day ?
Dear Lord, when to thy Honour I design
To give a Day, 'twas what before was thine ;
But were it mine, I only pay a debt
To the Remembrance of this Benefit.*

XIV.

Christmas-
Day. 1668.

*This Day by commendable use design'd
To bear this great Memorial, and remind
Forgetful Mortals of that Benefit
That was of greatest consequence, doth yet
Find various Entertainment : Some decline
Its solemn Use, as if we might consign*

A

*A Purim or a Feast to celebrate
Some Victory, or to commemorate
Some Prince's Birth-day; yet the wondrous Birth
Of Him that was the Prince of Heaven and Earth,
Mankind's Deliverer, must neglected be,
Without a Day to bear its Memory.
Others there are that seem for to contend
For its Observance; highly do pretend
To honour it, but 'tis with Luxury,
Riot, Intemperance, and Vanity;
The dregs of all the year's excess are brought
To this Solemnity, as if they thought
Those sins that slew our Lord, the only train
For his reception, or to entertain
His Birth-day. Thus they mock him, and yet cry
Hosannah, Kiss at once, and Crucify.
Others again with greater Innocence,
Observe this Feast, and yet without the sence
Of its true use, but only on the score
Of what their Ancestors did do before:
They take the custom up, they make good cheer,
And feast and dress the house with greens, and wear
Their best Apparel, rest from work, and they
Then think 't have fairly kept it Holy-day;
And truly Solemn Signs are not amiss,
To welcome such a Festival as this.
The great and wise Creator, when his hand
Had wrought some great deliverance, did command
That solemn Days, and Signs, and Monuments,
Obvious to sense should be the instruments
To propagate their memory, that might
Be legible to Children, and invite
Their search into the things they meant whereby
Together with the Signs, the Memory
And Evidence of things of note might reach
To after-times, and Prove as well as Teach.
These great Examples seem to justify
Such unforbidden signs, to testify*

Jos. 4. 6.
Deut. 12.
16.
Exod. 12.
14, 16.

*Our Faith and Joy. But yet this is not all
This Feast designs; but it doth chiefly call
For more: Even lawful signs alone are dry
And empty shells of this Solemnity.*

*The Mercies that this Day imports, require
Thy serious attention to admire*

*The greatness of the Wonder and the Love
Thy God at this Day shewed thee above*

*Thy expectation or desert, the spring
Of all thy Hopes and Joys, that with it brings
Mankind's Deliverance; it bids thee praise*

*And magnify his Goodness, and to raise
Thy biggest Gratitude; and thou thy best
Returns can never recompence the least.*

Mercies, much less this, nor yet arise

Unto an answerable Sacrifice;

Thou hast a little Cabinet may make

A welcome New-years-gift; thy Lord will take

This little present well, and in good part,

Prov. 31. *Because thy best, give to thy God thy Heart;*

26. *I mean thy Will, thy Love, thy Truth, thy Fear,*

Thy best Affections that inhabit there

In that small Cell. 'Tis true, thou giv'st no more

Than what of right was justly his before;

Besides thy heart is foul; yet he'll accept

Pf. 51. 10. *And take it well; 'tis all he doth expect.*

Ezek. 11. *Nor is this guilt thy loss, he'll make it clean,*

19. *Fill it with Grace, and give it thee again.*

XV.

Christmas- *Blessed Redeemer! we do not meet this Day*
Day. 1661. *Of thy Nativity, as well we may,*

With signs of Joy and Wonder; We do write

Thy Name upon it, and seem with delight

To welcome its return; we trim and dress

Our houses all with greens, and seem no less

Joyful to entertain the happy News

Of thy descent from Heaven, than once the Jews

Did

*Did thy descent from Olivet ; we sing
Hosanna's at this Birth-day of our King ;
And surely 'tis well done, but 'tis not all ;
Christian from thee this solemn day doth call
For somewhat more, without which all the rest
Will prove but empty Complements at best :
Thy Lord must be thy life ; thou must be brought
Under his Yoke and Rule ; thou must be wrought
Into his likeness ; Christ must formed be
First in his Virgin Mother, then in thee.*

Mat. 21. 8.

Gal. 4. 19.

XVI.

*But art thou come, dear Saviour ? hath thy Love
Thus made thee stoop, and leave thy Throne above
The lofty Heavens, and thus thy self to dress
In dust to visit mortals ? Could no less
A condescension serve ? And after all,
The mean reception of a Cratch and Stall ?
Dear Lord, I'll fetch thee thence, I have a Room ;
'Tis poor, but 'tis my best, if thou wilt come
Within so small a Cell, where I would fain
Mine and the World's Redeemer entertain,
I mean my Heart ; 'Tis fluttish, I confess ;
And will not mend thy lodging, Lord, unless
Thou send before thy Harbinger, I mean
Thy pure and purging Grace to make it clean,
And sweep its nasty corners ; then I'll try
To wash it also with a weeping eye :
And when 'tis swept and washt, I then will go,
And with thy leave I'll fetch some Flowers that grow
In thine own Garden, Faith, and Love to thee ;
With those I'll dress it up, and these shall be
My Rosemary and Bays ; yet when my best
Is done, the room's not fit for such a Guest ;
But here's the cure, Thy presence, Lord, alone
Will make a Stall a Court ; a Cratch a Throne.*

Christmas-
Day. 1659.
Luke 2. 7.

XVII.

XVII.

*The Prince of Heaven, from amidst the throng
 Of Glorious Angels, did come down among
 His Earthly Cottagers, and did inshrine
 In vail of Flesh his Majesty Divine.
 But they scarce own'd their Prince, nor can afford
 No better Presence-Chamber for their Lord
 But a poor stable, nor no better Chair
 Of State, but what their kinder Beasts could spare,
 A Manger. Blessed Lord! such a receipt
 Might have provok't thy Glory to retreat
 To Heaven again, but that thy great respects
 To Man's Salvation conquer'd all neglects.
 But yet, my Dearest Lord! methinks I fain
 Would find some better place to entertain
 Thy Majesty with more respect; I have
 A little room, where I would gladly crave
 Thy residence; not that I think it fit
 For thy Receipt or Majesty; but yet
 It is the best I have: Besides I find
 In somewhat I have read, it suits thy Mind;
 My Heart I mean; It is, I do confess,
 A little narrow lodging, and much less
 Than doth become so great a Guest; Besides,
 Another fault I may not, cannot bide,
 It is but foul and sluttish, worse I fear
 Than was thy Bethle'm Stable, so that here
 Thy lodging will be chang'd, not mended; yet
 If thee into my heart I can but get,
 Thy Residence will cleanse and better it;
 And though it finds it not, 'twill make it fit
 For thy Receipt; thy presence: Christ alone
 Turns Earth to Heaven, and makes a Stall a Throne.*

F I N I S.

Contemplations
MORAL
AND
DIVINE.

The Second Part.

L O N D O N :

Printed for *W. Sbrewsbury* at the Bible in Duck-Lane,
and *Tho. Leigh* and *D. Midwinter*, at the Rose
and Crown in St. Paul's Church-Yard. 1699.

T H E P R E F A C E.

P*Art of these things now published, were intended to have been Printed and Published in the former Volume; but not being so well Transcribed as I thought was necessary for the Press, being not in place to see it corrected my self, and the Term being so near, that they could not be made ready and Printed before that time, at the request of the Booksellers, who were loth to lose the opportunity of that Term for the Publication of that Volume, I was content to let them Publish that alone, as it is, without any more: but notwithstanding, afterward intended this other Volume, adding thereunto some other small things, more than at first were intended, to make it a just Volume, near the proportion of the former, provided it could be so timely finished, as that it might appear to be but a part of the former Trespass, though with a continuando, and not a new presumption against the worthy Author: But when part of it had been so long detained in the hands of the Licensers, that by reason thereof, and of some other interventions, that could not be, I was willing to appear to the World to be guilty of a second Trespass against so excellent a Person, especially having both craved and obtained his pardon for the former. and therefore wrote to the Booksellers to desist from proceeding any farther therein, till some fair occasion might offer it self to do it, either with the Author's express consent, or at least without offence to him.*

But,

The Preface.

*But it was not long before I was much importuned by some special friends of the Author's, to let them proceed, and among the rest by a Person of Quality, who hath a very high respect and esteem both for him and his Writings, and to whom I am very much obliged; and besides, I perceive that the Author himself was very much importuned by some friends and persons of Quality for more of his Writings of this nature; that which I did before foresee would be one consequence of the publication of the former Volume; for although he hath written much of this nature, it having been long the employment of his *Horæ Sacræ*; yet hath scarce any, even of his most intimate friends and acquaintance, except my self, and some of his own Family, known so much. But by the advantage of these importunities of other friends, I did the more easily prevail with him to give leave that the Booksellers might go on with what they were about. And thus the Reader comes to enjoy the benefit of this second Volume.*

For the Treatises contained in it, there is one upon the same Subject with one of those in the former Volume, that is, Of Afflictions, but such (to say no more) as doubtless will not seem tedious to any Pious person, who hath already read the former. For his Meditations upon the Lord's Prayer, they are so excellent, and so far beyond what I am able to say in commendation of them, that I shall leave it to the sense of the Reader, who, if he have any relish of sincere Religion, Piety, and Devotion, cannot but be highly affected with them. For those shorter Meditations, I must acquaint the Reader, that they were written when the Author was not only in his Journeys, but in such Journeys wherein he had less freedom by reason of the Company which was then with him,
than

The Preface.

than he did ordinarily take when he had none but his own Attendants about him; for I find in divers of them noted when and where they were written. And these I was the more willing should be published in this Volume with the others, because, if the importunities of friends, which have not, nor will be wanting, can possibly prevail with the Author to publish any more of this kind himself, I supposed he would rather make choice of some of his larger and more compleat Writings, than of these (whereof some were never finished) which yet I doubt not, but will be very acceptable and profitable to the Pious Reader; but possibly otherwise might not have been published at all. And even from these shorter Meditations the Reader may receive a double benefit; the matter of them may be such to him of it self; but besides they exhibit an excellent Example in their Author, as of the constant pious and virtuous Dispositions of his mind in general, so in particular of his constant care to employ those precious portions of time, as he calls them, his *Horæ Sacræ*, in suitable and profitable Meditations, from which he would not suffer himself to be wholly diverted, either by his Company, or any other of those occurrences by which we are often too apt to excuse our selves from the Duties and Exercises of Religion and Piety.

Let the Pious Reader pray for the prolongation of his Life, and the Restitution of a competent measure of Health and Strength unto him; which if it please God to grant, doubtless his Studies in Private will be no less beneficial to Posterity, than his Actions in Publick have been to the present age, though the Consequence of these will reach to Posterity also.

Being far distant from the Press, I must again crave the Reader's favour to pardon and correct the mistakes of the Printer.

The

*The several Treatises comprised in this Second
Volume are :*

A N Inquiry touching Happinefs,	page 295
Of the Chief End of Man,	p. 305
Upon <i>Ecclef. XII. 1.</i> Remember thy Creator, &c.	p. 319
Upon <i>Pfalms L. 10.</i> <i>Cor mundum crea,</i> &c.	p. 326
A Poem,	p. 336
The Folly and Mischief of Sin,	p. 337
Of Self-Denial (<i>not finished</i>)	p. 341
Motives to Watchfulness, in reference to the Good and Evil Angels,	p. 350
Of Moderation of the Affections,	p. 352
Of Worldly Hope and Expectation,	p. 361
Upon <i>Heb. XIII. 14.</i> We have here no continu- ing City,	p. 366
Of Contentedness and Patience,	p. 372
Of Moderation of Anger,	p. 374
A Preparative against Afflictions,	p. 377
Of Prayer, and Thanksgiving, on <i>Psalms CXVI.</i>	
12.	p. 425
Meditations upon the Lord's Prayer.	p. 429
A Paraphrase upon the Lord's Prayer.	p. 545

A N

A N

ENQUIRY touching HAPPINESS.

1. **A**NY Man that compares the Perfection of the *Human Nature* with that of the *Animal Nature*, will easily find a far *greater Excellence* in the former than in the latter: For, 1. The faculties of the former are more Sublime and Noble. 2. The very External Fabrick of the former much more Beautiful and fuller of Majesty than the latter. 3. The latter seems to be in a very great measure ordained in Subserviency to the former: Some for his food, some for Clothing, some for Use and Service, some for Delight. 4. All the inferior Animals seem to be plac'd under the Discipline, Regiment, and Order of Mankind: so that he brings them all, or the most of them, under his Order and Subjection.

2. It is therefore Just and Reasonable for us to think, that if the inferior Animals have a kind of *Felicity or Happiness* attending their being, and suitable to it, that much more Man, the nobler being, should not be destitute of any Happiness attending his being, and suitable to it.

3. But rather consequently, that Man, being the nobler Creature, should not only have an Happiness as well as Inferiour Animals, but he should have it placed in some more Noble and Excellent rank and kind than that wherein the Brutes have their Happiness placed.

4. It is plain that *the Inferiour Animals have a Happiness or Felicity proportionate to their Nature* and Fabrick; which as they exceedingly desire, so they do in a great measure Enjoy: namely, a sensible Good, answering their sensible Appetite. Every thing hath *Organs* and Instruments answering to the Use and Convenience of their Faculties; *Organs* for their Sense and Local motion, and for
 U their

their Feeding, for their generation of their kind; Every thing hath its peculiar *Instincts* and Connatural Artifices and Energies for the Exercises of their *Organs* and Faculties, for their Preservation and Nourishment: Every thing hath a supply of *External Objects* answering those Faculties, Desires and Instincts; Meats proper for their Nourishment; Places proper for their Repose: Difference of Sexes in their several kinds answering their Procreative Appetite: and most commonly such a proportion of Health and Integrity of Nature, as goes along to that period of time allotted for their duration; and in default thereof they are for the most part furnished with Medicines naturally provided for them, which they naturally know and use, so that they seem to want nothing that is necessary to the Complement of a Sensible Felicity.

It is true, they are in a great measure *Subjected to the Dominion of Mankind*, which is sometimes over severely exercised; but then they have the Benefit of Supplies from them, Protection under them, and, if they meet not with Masters more unreasonable than themselves, they find Moderation from Them. They are also *exposed to the Rapine one from another*, the weaker Beasts, Birds and Fishes,

being commonly the prey of the greater :
V. Lactant. de. but yet they are commonly endued with
Opific. Dei. c. 2. Nimbleness, Artifices or Shifts to avoid their Adversaries. But be these what Abatements of their Sensible Happiness may be, yet they have certain *Negative Advantages* that conduce very much to their Happiness, or at least remove very much of what might abate it, and thereby render their fruition more free and perfect and uninterrupted; for instance, they seem to have no Anticipations or Fear of Death as a common Evil incident to their nature: They have no Anticipations of Dangers till they immediately present themselves unto them: They have no great sense or apprehensions of any thing better than what at present they enjoy: They are not under the Obligation of any Law, or under the Sense of any such thing, and consequently the Sincereness of what they enjoy, not interrupted by the

strokes

Strokes of Conscience under a sense of Deviation from Duty, or Guilt.

5. It is therefore plain, that if the *Humane Body* have no greater or better Happiness than what is accommodated only to a Sensible Nature, they have no greater Happiness than the Beasts have, which is not reasonably to be supposed for a Nature so far exceeding them.

6. Farther yet ; if Humane Nature were not under a capacity of a greater Happiness than what is terminated in Sense, mankind were much more *Unhappy* than the basest Animal ; And the more Excellent the Humane Nature is above the Beasts, nay, the more excellent any one individual of the Humane kind were above another ; the more miserable he were, and the more incapable of being in any measure happy : for the more Wise and Sagacious any man were, the more he must needs be *sensible of Death*, which sense would sowre all the Happiness of a sensible Good ; the more sensible he must needs be, not only of the shortness and uncertainty of sensible Enjoyments, but also of their Poorness, Emptiness, Insufficiency, Dissatisfactoriness. It is evident, that a Fool sets a greater rate upon a Sensible Good, than a Man truly Wise, and consequently the Fool could be the only man capable of Happiness : for it is most certain, that according to the measure of the esteem that any man hath of any good he enjoys, such is the measure of his Happiness in that enjoyment, since the happiness is somewhat that is intrinsical to the Sense or Mind that enjoys it. A thing really Good can never make that Man Happy, who is under a Sense of Evil or Inconvenience by that enjoyment, so long as he is under that sense. Since therefore it is preposterous and unreasonable to suppose that Man, the best of Terrestrial Creatures, and Wise men, the best of men, should be Excluded from at least an equal degree of Happiness with the Beasts that perish ; and since it must needs be, that a bare Sensible Good can never communicate to a man an Equal degree of Happiness with a Beast, not to a Wise man an Equal degree of Happiness with a Fool ; it remains, there must needs in

common reason be some other subject wherein the Happiness of a Man, of a Wise man, must consist, that it is not barely Sensible Good.

7. All the good things of this Life, they are but Sensible Goods, and therefore they cannot be the true matter of that Happiness which we may reasonably think belongs to the Reasonable Nature as such; the former will appear by an induction of particulars, which I shall pursue in order, with the particular instances of their Insufficiencies to make up a true Happiness to the Reasonable Nature, as well as that general, that they are but Sensible Goods, and meerly accommodated to a Sensible Life and Nature.

1. *Life it self* is not such a sufficient constituent of Happiness: and the instance is evident, because it is possible that Life it self may be Miserable: there may be Life where there is Sicknes, Pain, Disgrace, Poverty, and all those External Occurrences that may render life Grievous and Burthensome. Life may indeed be the Subject of Happiness, when it hath all those contributions that concur to make it such; but Life alone, and as such, cannot be happiness, because there may be a Miserable Life.

2. Those *Bona Corporis* or *Compositi*, the Goods of the Body, are not sufficient to make up a suitable Happiness to the Reasonable Nature; as *Health, Strength*; for the Beasts themselves enjoy this, and for the most part, the Brutes enjoy a greater measure of these than Mankind; and besides still, there is that which is like the Worm at the root of the Gourd, that spoils the Happiness that must arise from it; *viz.* Mortality and Death which will certainly pull down this Tabernacle; and Man hath an unintermitted Pre-apprehension of it, which sowres the very enjoyment it self. And in this as hath been said, the Beasts that perish have a Pre-heminence over Mankind; for though both are Mortal, yet the Beast is not under that Pre-apprehension of it that Man incessantly hath, whereby this Fruition of that Happiness of Health is the more sincere, and this consideration must run through all those

those other Contributions of Sensible Goods, that hereafter follow. And as for *Beauty*, the Happiness thereof as it is but fading and empty, so the Felicity that it gives, is not to the party that hath it, but to others, unto whom perchance it may be a delightful and amiable Spectacle, but not to him that hath it.

3. There are a secondary sort of Bodily Goods, namely, *Pleasures of the senses*, as delightful Meats, Drinks, Sights, Musick, pleasant Odors, and other Gratifications of the Sensitive Appetite; or Lust, as the Lust of the Flesh, the Lust of Revenge, the Lust of Desire, &c. These cannot make up a competent Happiness to the Humane Nature.

1. They are but Sensible Goods, common to the Beasts as well as Men. 2. Though they may be competent to make up the Happiness of the Sensible Nature, yet they are not such to Reasonable Nature; because they are still accompanied with a present concurring Sense of Mortality, which imbitters their very Enjoyments, and renders them insipid, if not bitter. 3. The wiser the Man is, the less he values them, and consequently are at best a Happiness to Fools, and such as are degenerate from the Nobleness of the Humane Nature into the degree of Beasts, by setting an Over-value upon them. Again, 4. They are transient, and the Happiness of them is only before these Enjoyments; when they are enjoyed to Satiety, they lose their Use and Value. 5. These *placenta sensus*, especially of the Sensual Appetite, are not for their own sakes, but in order to something else, viz. To invite and excite the Appetite in order to the Preservation of the individual, or the *species*; and therefore cannot be in themselves in Relation to a Reasonable Nature any Happiness, since they terminate in something else.

4. Those *Bona Fortunæ*, as Wealth, Honour, Power, cannot at all pretend to make up a Happiness for the Reasonable Nature; for though in truth we do not find so eminently, in the Animal Nature, any such thing as Wealth or Honour, but only somewhat Analogical to it, as in Ants and Bees; yet these are of a far inferior Nature to the *Bona Corporis*, whether Health or Pleasure;

for they are in their true Use only in order to them. The primary Corporal Good is Health, and Conversation of the individual in his being; next to that, and indeed in order to it, are the Refreshments and Supports by Eating and Drinking. *Wealth* again is Subservient, and in order to that, *viz.* to have a convenient Store and Provision for the supply of the Exigences of Nature, and preserving the individual: what is more than Necessary for that, is Superfluous, Vain, and Unnecessary. *Power* again is only desirable to secure those Provisions from Rapine and Invasion: so that in truth these are so far from making up a Happiness, that they are only Provisional, and in Order to those Goods of the Body, which are before shewn, incompetent to that End; and without that respect they are vain and impertinent things. But besides this, there are certain Specificall Defects that accompany these Goods, that render them utterly incapable of making up a Happiness to Mankind: 1. It is impossible they can be as large as the Humane Nature; because unless there were some Poor, none could be Rich; unless some were Under, there could be none in Power; if all were equal in Wealth and Power, there could be no such thing as Wealth or Power: and consequently the supposition of Happiness in those who are Rich or Powerful, would exclude the greatest part of Mankind from any share in that which must make up their common Happiness. 2. In the fruition of all Wealth, Honour and Power, besides the common fate of Mortality, which imbitters their very Enjoyment, there is annexed a certain peculiar Infelicity that renders them incapable of making up a Happiness: For, 1. They are the common mark of Covetousness, Envy, Ambition, and Necessity, which most ordinarily render Rich and Powerful, and Great Men less safe than others, and ordinarily they stand tottering dangerously, and subject to fall. 2. There is always Care and Anxiety attending the possessors of Great Honour, Wealth, or Power, which imbitters the very enjoyment, and puts it out of the capacity of being a Happiness; for it is impossible that great Cares and great

Fears

Fears can consist with true Happiness. And thus far of Sensible Goods.

8. Besides these Sensible Goods, there seem to be two sorts of *Goods that mankind is peculiarly capable of*, which are not common to the Beasts; *viz.* First, the Good of *Esteem, Glory and Reputation*, wherewith perchance the Beasts are not affected, though some seem to have something analag to it; but this cannot at all make up a Happiness to the Humane Nature: 1. Because it is not accommodate to all Uses and Exigents: *Laudatur & alget.* 2. Because it resides not in the party, but in those who give it; a Man may have a great esteem with others, and a low esteem of himself. 3. It is of all others the most brittle and unstable possession: those that perchance deservedly give it, may undeservedly resume it: a word or action mistaken by others, a false Report, Envy, Emulation, want of success in any one Action: the mis-interpretation of the Superior or the Vulgar, may quite overturn the greatest, and perchance most deserved Reputation, and render a Man more despised and contemptible than he was before eminent or esteemed: he that bottoms his Happiness upon such an unstable blast, inherits the wind.

9. But yet there (are) certain *Bona Animæ* which are comperible to Man, but not to Beasts, which are of two kinds, according to the two great Faculties in Man, his Understanding and Will: *viz.* Knowledge, and Moral Virtues; and although these are excellent Goods, yet (exclusively of true and sound Religion) they cannot make up that Happiness, which we may reasonably judge to be proper and specifical to the Humane Nature: First, Therefore for *Knowledge*, there are these Incompetences in it, in reference to our Happiness: 1. Our Knowledge is very little and narrow in respect of the Object of it: What we know, is the least part of what we know not: Though we daily converse with things natural, even with the frame of our own bodies; we scarce know the nature or cause or motion of any one Nerve or Muscle. 2. Even in those things we think we know, our Knowledge

ledge is very Dark and Uncertain; and from these ariseth,

3. That our increase in Knowledge is our increase in Sorrow and Trouble: Trouble to attain that little Knowledge we have, and Sorrow in that we acquire no more.

4. The whole Scheme of Knowledge we attain, for the most part serves only the Meridian of our short, unstable uncertain life: And what kind of Happiness can that be, which while we are attaining, we cannot secure to be of any long or certain continuance, and vanisheth, or proves utterly unuseful when we die? Of what use will then the knowledge of Municipal Laws, of History, of Natural Philosophy, of Politicks, of Mathematicks, be in the next World, although our Souls survive us?

As to the 2. Namely *Moral Virtues*; it is true, *Aristotle*, 1. *Ethicor. cap. 7.* tells us that Happiness, or Blessedness is the Exercise or Operation of the Reasonable Soul, according to the best and most perfect Virtue, *in vita perfecta*, in a perfect Life: But he tells not what that *vita perfecta* is, not where to be found, and yet without it there is no Happiness.

But even this exercise of Virtue (though much more noble than the bare habit of Virtue, which is but in order to Action or Exercise) if considered singly and apart, and abstractively from the reward of it, is not enough to constitute a Happiness suitable to the Humane Nature.

1. The Actions of Virtue for the most part respect the good and benefit of others more than of the party that exerciseth them, as Justice, Righteousness, Charity, Liberality, Fortitude; and principally (if not only) Religion, Temperance, Patience, and Contentation, are those Virtues that advantage the Party himself; the rest most respect the good of others.

2. We find it too often true, that most good men have the least share of the Comforts and Conveniences of this Life, but are exposed (many times even upon the account of their very Virtues) to Poverty, Want, Reproach, Neglect, so that their very Virtues are occasions oftentimes of such Calamities which must needs abate the perfection of Life, which is a necessary ingredient into Happiness.

3. But if their Life

be

be not rendred grievous upon the account of their Virtues, yet they are not thereby priviledged from many Calamities, which render their lives unhappy, and oftentimes render them uncapable of the exercise of those Virtues, which must take up their Happiness: Poverty disables them from acts of Liberality; Neglect and Scorn by great Men and Governours renders them uncapable of acts of distributive Justice; Sicknes and tormenting bodily Diseases many times attack them, and render their lives miserable, and many times disables even their very Intellectuals; and to these disasters they are at least equally liable with others; and if all these Calamities were absent, yet there are two states of life, which they must necessarily go through, if they live, that in a great measure render them necessarily uncapable of these actions of Virtue, namely, the Passions and Perturbations of Youth, and the decays and infirmities of Old Age. 4. The highest Good attainable by the exercise of Virtue in the party himself, is Tranquility of mind; and indeed it is a noble and excellent portion; but as the case stands with us in this Life, (without a farther prospect to a life to come,) even such a Tranquility of Mind is not perfectly attainable by us, and hath certain appendances to it, that abate that sincereness of Happiness that is requirable in it, to compleat the Happiness of the Humane Nature: And these are principally these two: 1. The necessity that we are under (considering the weakness of our Nature) by our daily Failings, Errors and Sins, to turn aside from the perfect Rule of Virtue; wherby we are under a kind of moral necessity of violating or abating that Tranquility of mind; so that it seems in it self morally impossible either fully to attain of, or constantly and uniformly to hold that Tranquility of mind. 2. Still Mortality, Death, and the Grave terminate this Felicity, if it only respect this life; and the fear and pre-apprehension of such a termination sowres and allays even that Felicity, which Tranquility of mind otherwise offers: This fear and anticipation of death (as the Apostle says, *Heb 2.*) detains men Captive all the days of their life, and in a great measure

measure breaks that Tranquility of mind, which is the constituent of this Happiness. Again, though Virtue, and Virtuous Actions have had their *Elogia* by excellent Philosophers, Orators, Poets, and we are told by them, that *Si Virtus oculis corneretur*, it would appear the most beautiful thing in the World; yet it hath had but few followers in respect of the rest of the World; and possibly would find a much colder entertainment, if the recompence of reward were not also propounded with it and believed; Therefore there is and must be somewhat else besides bare Platonick Notions of Virtue, and naked proposals of it, that must give in a conquest over the satisfaction of our Lusts and Pleasures, especially in the time of our Youth and Strength, and before Old Age overtake us.

And hence it is, that in all ages wise Rulers and Governours have annexed sensible Rewards and Honours, and such things as have a lively and quick relish with them into the exercise of Virtue.

And hence it is, that the most wise God himself hath not propounded Virtue and Goodness to the Children of Men singly as its own and only Reward, but hath also promised, and really and effectually provided a Recompence of Reward for it, that Happiness which I have been all this while in quest after, and hath made Virtue and Goodness the way, the method to attain that happiness, which is in truth the end of it.

Upon the whole matter I therefore conclude, That the Happiness of Mankind, is not to be found in this life, but it is a flower that grows in the Garden of Eternity, and to be expected only in its full complement and fruition in that life which is to succeed after our bodily dissolution: that although Peace of Conscience, Tranquility of mind, and the sense of the favour of God, that we enjoy in this Life, like the bunches of Grapes brought by the Spies from *Canaan*, are the prelibations and anticipations of our Happiness, yet the Complement of our Happiness consists in the Beatifical Vision of the ever blessed God to all Eternity; where there is a *vita perfecta*, a perfect life free from Pain, from Sorrow, from Cares, from

from Fears, *vita perfecta*, a perfect life of Glory and Immortality, out of the reach or danger of Death, or the loss of that Happiness, which we shall then enjoy in the presence of the ever Glorious God, in whose presence is fulness of Joy, and at whose right hand are pleasures for evermore. *Amen*,

Of the Chief End of Man, what it is : And the Means to attain it.

T H E S I S I.

The Chief End of Man, is to Glorify God, and everlastingly to Enjoy him.

WHen we come to any reasonable measure of understanding, the first question we propound concerning the actions of our selves or others, is to enquire concerning the End, why this or that is done : and the propounding of an end to what we do, is one thing that gives us Reasonable Creatures a privilege above the Beasts : And the wiser we grow, the more we inquire after, and propound to our selves more excellent Ends, and of the more concernment.

The End which most concerns us to inquire after, is the end of our Being, Why, or for What end we were made : for as that is the thing of the greatest moment to us, so the ignorance or mistake therein is of the greatest danger.

Now touching *this End of Man*, we must know.

1. That in all wise workers that act by deliberation and choice, the appointment of the End of any work belongs to him that makes it.

2. In as much therefore as Mankind is in its Original the workmanship of God, therefore it belongs to him to appoint the End of his own workmanship ; and of him it must be inquired.

3. That

3. That in as much as God is the wisest worker, and in as much as Mankind is a piece of excellent workmanship: it becomes the Wisdom of God, as to appoint Man to an end of his own designing, so to appoint him to an end answerable to the excellency of the Work, an end as much above other Creatures, as Man exceeds them in worth and excellency.

So that certainly Man is ordained by God to an End, and to an excellent End, beyond the condition of other inferior Creatures; for we see them all appointed for the use and service of Man, to feed and cloath and heal and delight him.

What therefore is common to the Beasts as well as Man, cannot be the End of Man. The Beasts Eat, and Drink, and live, and Propagate their kind with as much delight and much more contentment than Man: they are free from Cares and from Fears, which Man is not, and though they die, so doth Man also; therefore to live, and eat, and drink, and perpetuate their kind, is too low an End for Man. And if so, then much more is it below him to make Wealth, and Honour, and Power his end: For they are but in order to his temporal life here, either to provide for it, or to secure it: And besides that, they cannot answer the desires and continuance of an Immortal Soul, which Man bears with him: And hence grows the Weariness, and Vexation, and Unquietness, and Restlessness of Man, in the midst of all Wealth, and Honours, and Pleasures: therefore there is some other End, to which Man was appointed. Which is,

1. In reference to God, *To glorify him.* 2. In reference to Man; an everlasting enjoyment of God.

1. *To Glorify God*, two things are considerable.

1. *What it is for Man to Glorify God.*

1. There is a Glorifying of God, common to all the Works of God, in as much as they all bear in them the visible footsteps of the Power, Wisdom, and Goodness of God. Thus the Sun and Heavens glorify God, *Psal.* 19. 2. There is a glorifying of God properly belonging to Intellectual Creatures, Angels, and Men.

1. In

1. In his Understanding ; whereby he learns to know God in his Word, and in his Works, his Power, Goodness, Wisdom, and Truth ; and with his Heart admires, and with his Tongue praiseth him.

2. In his Will; whereby he submits to him, Worships, Fears him, and in the course of his life Obeys him ; whereby he acknowledgeth his Sovereignty, and submits to it, *Psal. 50. 23. He that offereth Praise glorifieth him, and to him that ordereth his conversation aright, will I shew the salvation of God.* Both these are imperfectly done here, but shall be perfectly done in the life to come.

2. *Why* the Glorifying of God is made the Chief End of Man.

1. It is the Chief End that God proposed in all his Works of Creation. *Prov. 16. 4. He made all things for Himself*; that is, his own Glory: In his Works of Preservation and Providence, *Psal. 50. 15. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.* In his Works of Redemption, *Ephes. 1. 6. To the praise of the Glory of his Grace, whereby he made us accepted in the beloved.* In his Work of Sanctification, *Matth. 5. 16. That man seeing your Good Works, may glorify your Father which is in Heaven.*

2. It is but just it should be the Chief End of Man to glorify God; because it is a most reasonable Tribute to pay to him, for all his Mercies and Goodness: From him we receive our being, and all the Blessings of it, and it is but just of God to require, and for Man to perform, the due acknowledgment of the Goodness of that God from whom he receives them, which is his Glorifying of God.

2. *To enjoy God for ever.*

1. Two things are to be explained. 1. *What* it is to enjoy God. 2. *Why* this is part of the Chief End of Man?

1. To enjoy God, is either, 1. In *this* Life, which is to have peace with God, assurance of Reconciliation with him; for then we have Peace with our selves, Contentment and Quietness of Soul, Access to him as to our Father for all we want, and Hope and Assurance of Everlasting Life, which will make the Comforts of our

Life

Life safe, and the Afflictions thereof easie, and the End and Dissolution thereof Comfortable. 2. *In the life to come*, the fulness of fruition of the Knowledge, Goodness, Glory and Presence of God, according to the uttermost measure and capacity of our faculties, which in the Resurrection shall be great and capacious; and this is called the *Beatifical Vision*.

2. *Why* this is part of the Chief End of Man; Because this is the Happiness and Blessedness of Man to enjoy God; and *nothing besides can make him Happy*; which appears, 1. In all other enjoyments; without the enjoyment of God, there is a great deal of *Vanity and Emptiness*, whether in Pleasures, or Profits, or worldly Advantages; Men expect great matters from them, but after a little enjoyment of them, they are weary, and find themselves disappointed, and that there is not that comfort in them that they expected; and then they travel to some other worldly enjoyment, and there they find the like. This therefore cannot afford Man his Happiness.

2. In all other enjoyments without God, there is a great deal of *Vexation and Trouble*; The Cares, and Fears, and Sorrows, and Disappointments, that we meet with in the enjoyment of them, doth outweigh all the Contentment and Benefit that we receive in them; and therefore this cannot be our Happiness.

3. All other enjoyments without God *have their End and Term*: sometimes we over-live them; the Pleasures and Contentment of Youth leave us when we are old: And sometimes we see our Riches, our Health, our Earthly Comforts taken from us; but if not, yet when we die we leave them, and yet our souls continue after Death, and our Bodies and Souls continue after our Resurrection for ever. The enjoyments therefore of this Life cannot be our Happiness, which continues as long as we continue; which is the enjoyment of the Favour, Love, and Presence of God for ever.

Now put *both together*. The Glorifying of God, and the Enjoyment of him for ever, is the Happiness and Blessedness of Man, the *Chief End* for which he was made.

Such

Such is the Goodness and Bounty of God, that he doth not only enjoin Man his Duty to Glorifie him, but also joyns with it Man's Happiness to enjoy him for ever: He that observes the former, shall be sure not to miss of the latter: In the same path and tract which leads us to Glorifie God, which is our Duty, we are sure to meet with our enjoyment of him, which is our everlasting Happiness and Blessedness: And the business of the true Religion revealed in the *Scriptures*, is to lead us to that Duty, and to that Happiness which is the Chief End of Man; He that wants this, will be miserable in the midst of all worldly Enjoyments; and he that attains this, his Comforts here shall be Blessed, his Crosses Sanctified, and his Death a gate to let him into a most Blessed and Glorious and Everlasting Life.

THE S I S II.

The Scriptures of both Testaments are the only perfect Rule for Man's attaining his Chief End.

This is the end, why Man was made, and which he ought principally to attend and look after; but because to the attaining of the End, it is necessary that *the due means* of attaining thereof, be known and used: And because, as Almighty God, the Maker of Man, is he that alone must design the End of his own Work; so likewise it belongs to him alone to chuse and appoint and order the means belonging to that end; therefore, as he is not wanting to us in appointing a Fit and Blessed End to Mankind, so neither is he wanting in designing and discovering unto Mankind the Means of attaining to that End.

This Means is called a *Rule*, a fixed and settled direction, teaching and shewing us what is to be known, and what to be done and avoided, in order to that End. Beasts follows instincts of Nature in their Actions: But Man that is indued with higher faculties, and ordered to a better End, is to be directed to that End by a Rule given by that God, who hath appointed his End.

*This
Rule*

Rule therefore that must guide Man to his great End of his Creation, *requires,*

1. That it be a *Rule given by God himself*: For as he appoints the End of Mankind, so he alone must appoint the means of attaining it; and therefore the discovery thereof must come from him.

2. That it be a *Certain Rule*, in respect of the great consequence that depends upon it, Man's everlasting Happiness.

3. That it be a *fixed and settled Rule*, for Mankind is apt to straggle and wander, full of vain Imaginations; which, were not the Rule fixed and stable, would corrupt and disorder it.

4. A *plain and easie Rule*; because it concerns all Men, as well the unlearned as weak, as the wise and learned; their contentment is equal, and therefore the Rule, that tends to that common concernment, is fit to be plain and familiar.

Since it is necessary therefore that there should be a Rule, and such a Rule; we are to consider whether God hath offered such a Rule, and *what it is*, which is set down in these three particulars.

1. That God hath given his own Word to be this Rule.

2. That the Scriptures of the *Old and New Testament*, are that Word of God.

3. That those Scriptures are the Rule, and the only Rule, whereby Man may attain his Chief End.

1. That God hath given us his own Word to be this Rule. And this, as before appears, was necessary, that the Direction to our Chief End should come from God.

2. The Scriptures of the *Old and New Testament*, are the Word of God;

Hereto is to be observed. 1. *What those Scriptures are.*

1. They are the Canonical Books of the *Old and New Testament*, excluding the Books commonly called *Apocrypha*. These are written in several Ages by holy Men inspired by the Spirit of God. 2 *Tim.* 3. 16. Some parts thereof, as the Five Books of *Moses*, above Three thousand five hundred

hundred years since; and that of the *New Testament* above One thousand six hundred years since. And *Almighty God*, who hath had a most special care of the Everlasting Good of Mankind, hath by a wonderful Providence hitherto preserved them uncorrupted, and hath dispersed them over all Nations in their several Languages; that as the common Salvation concerned all Men, so the Means of attaining it, might be likewise common to all Men.

2. *Why the Divine Providence hath ordered it to be put into Writing.* It is true, in the first Ages of the World, till the Time of *Moses*, which was near Three thousand five hundred years, the Will of God was not put into writing; but was delivered over by word of mouth, from Father to Son. And this was the direction that Men had to know and to obey God. 1. Because in those ancient Ages of the World, Men lived long: For *Adam* the first Man, lived above Twenty years after *Methusalem*, the eighth from *Adam*, was born; and *Methusalem* lived almost an hundred after *Sem* was born; and *Sem* lived above sixty years after *Isaac* was born. So that in these three Men, *Adam*, *Methusalem*, and *Sem*, all the Truths of God for above Two thousand years were preserved and delivered over. 2. Because the select Churches of God were preserved in Families, and were not National; and so the knowledge of the true God kept in a smaller Compass.

But when after the Ages of Men were shorter, and when the Church of God grew to be National, as it was after the *Jews* came out of *Egypt*, then God himself wrote his Law in Tables of Stone, and *Moses* wrote his Five Books; and then from that time forward, the Sacred Histories and Prophecies under the *Old Testament*, and the Gospel, and other parts of the *New Testament*, was committed to Writing for these Reasons principally.

1. That they might be the better preserved from being lost or forgotten.

2. That they might be the better preserved from being corrupted: for that which is delivered only by word of

Mouth, is many times varied and changed in the second or third hand.

3. That it might be the better dispersed and communicated to all Mankind. And this was done in the *Old Testament*, by Translations of it into *Greek*, about two hundred years before Christ, and dispersing it into a great part of the World: And after Christ's time, both the *Old* and *New Testament* Translated into several Languages, and since dispersed over the World; which could not have been so well done, had it not been at first in Writing.

Thus the Wisdom and Providence of God provides for the Exigence of all times most Wisely and Excellently: And having preserved part of this precious Jewel, the *Old Testament*, for the most part, within the Commonwealth of the *Jews*, till it was broken, about the time of Christ, by the *Romans*, hath now delivered Both to all Mankind.

Which the Author hath elsewhere more largely considered.

3. It is to be enquired, *What evidence we have to prove those Writings to be the Word of God.* And omitting many others, we insist on these principally.

1. In the Writings of Men, especially when written by several Men at several times, their Writings do seldom or never agree, but differ and cross one another. And the reason is, because they are written by several Men, who are all guided by several Minds and Judgments. But the Scriptures, though written by several Men in several Ages, many unacquainted with one anothers Writings, yet they all *consent* and *speak* the same Truth; which is an evidence that it was One and the same Spirit that did dictate them.

2. It is not possible for any Man, without Revelation from God, to foretel things to come. Now these holy Writings *foretold things that most certainly came to pass* in their several Seasons, though many Generations after the Prophecy written; therefore they were written by Inspiration from God. As for instance, the *Babylonian Captivity*

rivity, and the Deliverance from it, by *Jeremy*; the *Persian* and *Grecian* Monarchy, by *Daniel*; the Birth and Death of Christ, the final destruction of *Jerusalem*, and dispersion of the *Jews*, the conversion of the *Gentiles*, by *Isaiah*, and the rest of the Prophets.

3. The Matter contained in these holy Writings, is that of the greatest Importance; the Will of God concerning Man, the discovery of the Creation of the World by God; of assurance of the Life to come; of the means of Peace between God and Man. These are things of the highest concernment in the World, yet things which could never be discovered but by God himself; and such as never any Writings of Men only, ever could discover, or durst pretend unto; The height, and rarity, and excellence, and weight of the matter of these Books do evidence, that they were the Revelations of God to Man, and by his Providence committed to Writing, and delivered over to Mankind, as the Rule to attain their Chief End.

3. As the Rule to attain our Chief End must come from God; and as the Scriptures of the *Old* and *New Testament* are the Word of God; so we say, *That these Scriptures* are the Rule and the only Rule to attain our Chief End. Good Books of other Men, good Education, good Sermons, the determinations of the Church, are good helps; but there is no other Rule but this. It is by this Rule we must try other Mens Books and Sermons, yea, the very Church it self. Thus the *Bereans* tried the Doctrine of the Apostles themselves by the Scriptures which they then had, and are commended for it, *Acts* 17. 11. And *Peter* prefers the evidence of the Scriptures before a voice from Heaven, *2 Pet.* 1. 18, 19. And Christ himself appeals to the Scriptures to justify himself and his Doctrine, *Joh.* 6. 39. And if the Scriptures be the only Rule;

1. Then not a Natural Conscience, especially as the Case now stands with Mankind; for that is many times corrupted and false principled, puts good for evil, and evil for good: It is, and may be a great help, guide, and direction, not a perfect Rule.

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2. Then

2. Then not the Writings and Traditions of Men : God that appoints the End, and Means, must be the discoverer of the means of our Salvation.

3. Then not pretended Revelations ; those may be Mens Imaginations, or the Devil's Delusions ; to prevent and discover which, God hath set up this great and standing Revelation of his Scriptures.

4. Then not the Church, for that may err ; and it hath no way to evidence it self but by the Scriptures, which are its Foundation.

The business of Man's Salvation is of that importance, and the Wisdom of God so great, that he will not commit so weighty a matter to such uncertain Rules as these, but hath provided one of his own making, the Holy Scriptures.

THE S I S III.

The Principal Subject of the Scriptures is what Man is to believe concerning God, and what duty God requires of Man.

It is the principal Subject of the Scriptures. 1. Because it is of the greatest importance and concernment. *Eccles. 12. 13. Let us hear the conclusion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of Man.* Fear God, which cannot be without the Knowledge of him ; and keep his Commandments, which contains his duty of Obedience to him. 2. Because all the other Matters of the Scriptures have a kind of dependance upon, and connexion with this principal matter or subject.

But though this be the Principal Matter or Subject of the Scriptures, yet they also contain very many *other matters*, that do very much concern us to know and believe ; as namely, What we are to understand concerning our selves, the State of our Creation, the Fall of Man, the State wherein that Fall hath put all Mankind, the Means of our Recovery, the Immortality of the Soul, the Resurrection, the different estate of the good and bad after death,

death, the History of the Church and Household of God, from the Creation of Man, till some thirty years after the Resurrection of Christ, and divers other and necessary Matters to be known both for our direction, instruction, and comfort.

And as the Scriptures do principally teach the Knowledge of God, and our duty, as the principal subject; so they do principally teach it above other teachings or means. It is true, that the very Light of Nature doth teach us much of what is to be known concerning God, and our duty to him: As namely, That there is a God, and that there is but one God; that this God is the first Cause, and also the preserver of all things; That he is Eternal, without beginning or end, Infinite, Spiritual, without mixture, most Perfect; and therefore most Free, most Powerful, most Holy, most Wise, most Just, most Bountiful and Merciful. And upon all these Grounds, the Light of Nature teacheth, that he is to be Honoured, to be Feared, to be Worshipped, to be Obeyed. This the Apostle shews us, *Rom. i. 20. For the invisible things of him from the Creation of the World are clearly seen, being understood by the things that are made, even his eternal Power and Godhead, so that they are without excuse.* And this Light of Nature gives this Manifestation of God, 1. By the Works of Creation and Providence. 2. By the Working of the Conscience. 3. By a Traditional delivery over of some Truths from Man to Man, which by the study and pains of some wise Men and Lawgivers, raised up by the Providence of God, have been perfected and delivered over to others.

But the *Prebeminence of the Scriptures* in their Instruction of Mankind in the Knowledge of God, and his duty to God, appears partly in these Considerations.

1. The Knowledge the Scriptures give in these things, is more easie to be attained; because it sets down these Truths plainly, that the most ordinary capacity may understand: Whereas the knowledge of these things by the Light of Nature, is more difficult, requires much observation, and industry, and attention, deducing and drawing

down one thing from another, and so arriving at their knowledge by much pains and study.

2. The knowledge of these things delivered by the Scripture is much *more full and perfect* than that knowledge which can be attained by the Light of Nature, as appears in these two respects. 1. Those things concerning God, that the Light of Nature doth in some measure discover, are more fully, compleatly and clearly discovered by the Light of the Scriptures. 2. The Scriptures do discover those things concerning God, and his Works, and our selves, that were never discovered, nor indeed discoverable, by the Light of Nature; which as they are of greatest importance to be known, so being discovered by the Scriptures, they do wonderfully clear and satisfy the defects of the Light of Nature. As for instance in both kinds; the Light of Nature discovers that there is a God; but the manner of his subsistence in Three Persons, yet in Unity of Essence, is only learned by the Scriptures. The Light of Nature discovers, that he is the first Cause and Preserver of all things; but the manner how all things were produced, and when, is only learned by the Scriptures. The Light of Nature tells us, that this God is to be worshipped and obeyed; but in what manner he is to be worshipped, and the particulars of his Commands wherein he is to be obeyed, it discovers not, or, at least, very darkly: The Scriptures only shew us clearly the Manner of his Worship, and the certain Rule of our Obedience. The Light of Nature shews us, that there is a great defection and disorder in our Natures; but whence it did arise, or how it is to be helped, the Scripture only teacheth. The Light of Nature shews us that all Sin is an offence against the Purity, Justice, and Will of God, and therefore deserves his anger and displeasure; but how the guilt of Sin may be done away, and the favour of God again procured, is not within the reach of the Light of Nature to discover, but is only learned from the Scriptures. The Light of Nature teacheth, that surely there is a Reward for the Righteous, and a Punishment of the obstinate sinner; but how it shall

shall be inflicted, and when, and how Mankind shall be put into a capacity of receiving Rewards and Punishments by Resurrection from the Dead, the Light of Nature discovers not, or at least but darkly and diffidently, and confusedly; the Light of the Scriptures only discovers all plainly, clearly, and evidently. These and divers other Truths are discovered in the Scriptures, which the Light of Nature, either not at all, or if at all, yet but darkly pointeth at.

3. The Light of Nature is very uncertain and easily corrupted, either by Lusts, or Weakness, or variety of Imaginations. And from hence grew all the false Gods, false Worship, and Idolatries, and Superstitions among the Heathen, that were only led by the Light of Nature, changing the Truth of God into a lye, and changing the Glory of the incorruptible God into an Image made like to a corruptible Man, *Rom. 1. 23, 25.* But the Light of the Scriptures is an *unchangeable, stable, fixed Light*, not adulterated, nor to be corrupted; but though Mens imaginations and fancies be as unstable as the Waters, and thereby corrupt and pervert themselves, yet the Light of the Scriptures continue firm and stable, unchangeable in the successions of thousands of generations.

Now *the things that the Scriptures thus principally Teach*, are two, in order to the two great Powers, or Faculties of Man. 1. In order to his Understanding, what is to be believed, and to be believed principally touching God. 2. In order to his Will, or practical Faculty, What God requires to be done.

As touching the Former, What is to be believed? *Believing, and Knowledge, and Opinion, differ in this.*

1. *Knowledge* is that whereby we certainly know any thing to be, or not to be, by our Senses, or Reason, or Experience.

2. *Opinion* is a doubtful uncertain persuasion of mind that any thing is, or is not; yet not without a mixture of doubting or distrust.

3. *Belief* is a certain persuasion of the Truth of any thing upon the Credit and Authority of another. Now

if we be assured, that whatsoever God saith, is most certainly true, (as needs it must be, because Truth is an essential Attribute of God;) and if we be persuaded surely, that these Scriptures are the Word of God, then of necessity we must believe whatsoever Almighty God in the Scriptures reveals: And this is belief. So that the very same Truth that may be known by Reason or Observation, may likewise be believed as revealed in the Word of God. Though many things are to be believed, because revealed in the Scriptures, which cannot be fully demonstrated by Reason. Thus though it be partly evident to reason that God made the World, and so is the object of our knowledge, yet the same Truth, as revealed in the Scriptures, is to be believed, and so is the object of our Faith. *Heb. 11. 3. Through Faith we understand that the Worlds were framed by the Word of God;* that is, We do acknowledge and subscribe unto it as true; because God in the Scriptures, which are his Word, hath revealed and discovered it unto us.

And as touching things to be done, the duty God requires of us, here is the *difference between the performance of duties*, by a Man believing the Scriptures, and another Man. A Believer doth a good work, (for example, a Work of Mercy) and a Heathen, or another Moral Man, doth the same work; and yet though the work be, for the matter, the same, they very much differ in the value: The Believer understands by the Word of God, that it is a duty enjoined him of God to be merciful, *as our Father who is in Heaven is Merciful*; he believes it to be the Command of God, and he doth it in obedience to that Command, and so it is accepted of God; but another Man many times doth it or may do it not upon the same account, but it may be meerly upon the inclination of his natural temper, or for vain-glory; and so it is not so much an act of Obedience to God, as love to himself. And therefore in the former, it is the *Obedience of Faith*, in the latter, an Action of Nature.

ECCLES. XII. 1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

TWO Things are principally commended to us in this Text. 1. A Duty enjoined, To Remember our Creator. 2. The principal Season of that Duty, The days of our Youth. Which Season is recommended for this Duty by way of Preference above the Evil days; not as if the Remembring our Creator were unseasonable at any time; but because the time of our Youth is more seasonable than that Evil Time, or those Evil Days, wherein we shall say, *We have no pleasure in them.*

1. The Duty enjoined, is to Remember our Creator; which imports two things: 1. To Know our Creator; for we cannot remember what we have not some knowledge of. 2. To Remember him, often to call him to mind.

1. The former part of this Duty is to know our Creator. This is that which Aged David recommended to his young Son Solomon, 1 Chron. 28. 9. *And thou Solomon my Son, know thou the God of thy Father.* And we have two excellent Books, wherein the Knowledge of God is discovered to us; the Book of his Works, the Works of his Creation and Providence; and the Book of his Word, contained in the Scriptures of the Old and New Testament, wherein he is more fully, and explicitly, and plainly discovered unto us: These Books we are often to read and consider. And this is the chief Reason, why Understanding and Reason is given unto Mankind, and not unto the Beasts that perish; Namely, that we might improve it to the attaining of the Knowledge of Almighty God, in the due consideration of the Works and Word of God: and hereby we learn his Eternity, his Infiniteness, his Wisdom, his Power, his Goodness, his Justice, his Mercy, his All-sufficiency, his

his Sovereignty, his Providence, his Will, his Purpose concerning Mankind, his Care of them, his Beneficence towards them. *And the Nature of this Knowledge* is not barely Speculative, but it is a Knowledge that is Operative ; that perfects our Nature ; that conforms it to the Image of that God we thus know ; that sets Mankind in its due State and Station ; keeps it in his just subordination unto the God we thus know, which is our greatest Perfection. This Knowledge must necessarily make us love him, because he is Good, Merciful, Bountiful, Beneficent ; and therefore the *Wise Man* chuseth to express him by that Title of *Creator*, from whom we receive our very Being, and all the good that can accompany it. This Knowledge teacheth us to be thankful unto him, as our greatest Benefactor ; to depend upon him, because of his Power and Goodness ; to fear him, because of his Power and Justice ; to obey him, because of his Power, Justice, and Sovereignty ; to walk before him in Sincerity, because of his Power, Justice, and Wisdom. In sum, the several Attributes of Almighty God to strike upon the choicest Parts, and Faculties, and Affections, and Tendencies of our Hearts and Souls, and to tune them into that Order and Harmony that is best suitable to the perfecting of our Nature, and the placing of them in a right and just Posture, both in relation to Almighty God, our selves, and others.

2. The second part of our Duty is, *To Remember our Creator* thus known ; which is to have the Sense and Exercise of this Knowledge always about us ; to set Almighty God always before our eyes, frequently to think of him, to make our Application to him : For many there are that may have a knowledge of God, but yet the exercise of that knowledge is suspended ; sometimes by Inadvertence and Inconsiderateness, sometimes by a wilful Abdication of the exercise of that Knowledge. And these are such as forget God, that have not God in all their Thoughts, that say to the Almighty, *Depart from us, we desire not the Knowledge of thy Ways.*

The Benefits of this Remembering our Creator, are very great :
 1. It keeps the Soul and Life in a Constant, and True, and Regular Frame. As the want of the Knowledge, so the want of the Remembrance of God, is the cause of that Disorder and Irregularity of our Minds and Lives. 2. And consequently, the best Preventive of Sin, and Apostacy, and Backsliding from God, and our Duty to him. 3. It keeps the Mind and Soul full of constant Peace and Tranquility; because it maintains a constant, humble, and comfortable Converse of the Soul, with the Presence and Favour of God. 4. It renders all Conditions of Life comfortable, and full of Contentment, because it keeps the Soul in the Presence of God, and communicates unto it continual Influxes of Contentment and Comfort; for what can disturb him, who by the continual Remembrance of his Creator, hath the constant Acquaintance with this Power, Goodness, and All-sufficiency? 5. Though no Man hath ground enough to promise to himself an Immunity from Temporal Calamities, yet certainly there is no better expedient in the World to secure a Man against them, and preserve him from them than this: For the most part of those sharp Afflictions that befall Men, are but to make them *Remember their Creator* when they have forgotten him, that he may open their Ears to Discipline, and awake them to *Remember their Creator*. Read *Job 33*. A Man that keeps about him the Remembrance of his Creator, prevents in a great measure the necessity of that severe Discipline. 6. In short, this Remembrance of our Creator, is an Antidote against the Allurements of the World; the Temptation of Satan; the deceitfulness of Sin. It renders the best things the World can afford inconsiderable, in comparison of him whom we remember; it renders the worst the World can do, but little and contemptible; so long as we *Remember our Creator*, it makes our Lives happy, our Deaths easie, and carries us to an Everlasting Enjoyment of that Creator, whom we have here remembered.

The Injunction of the Duty of *Remembering our Creator*, is the more *Importantly necessary*: 1. In regard of the great conse-

consequence of the benefit we receive from it, as before.

2. In regard of the great danger of omitting it. The truth is, the greatest part of the miscarriages of our lives are occasioned by the want of the remembrance of our Creator; then it is that we fail in our Duty when we forget him.

3. In regard of the many Temptations this World affords to make us forget our Creator; the Pleasures, and Profits, and Recreations, and Preferments, and Noise, and Business of this Life, yea, many of them which are in themselves and in their Nature lawful, are apt to ingross our Thoughts, our Time, our Cares, and to leave too little room in our memory for this great Duty that most deserves it, namely, *The Remembrance of our Creator*. Our Memory is a noble Cabinet, and there cannot be a more excellent Jewel to lodge in (it) than our Great and Bountiful Creator; yet for the most part we fill this noble Cabinet with pebbles and straws, if not with dung and filth; with either sinful, or, at least, with Unprofitable, Impertinent, Trifling Furniture.

2. *The Season* for this Duty, that is here principally commended, is, *The Days of our Youth*: And the *Reasons* that commend that Season for this Duty are principally these:

1. Because this is the most *Accepted Time*. God Almighty was pleased under the *Old Law* to intimate this, in (the) reservation to himself of the first Fruits and the first Born; and surely the first fruits of our Lives, when dedicated to his remembrance, are best accepted to him.

2. Because this Season is commonly our *Turning Season* to Good or Evil. And if in Youth we forget our Creator, it is very great difficulty to resume our Duty: Commonly it requires either very extraordinary Grace, or very strong Affliction to reclaim a Man to his Duty, whose Youth hath been seasoned with ill Principles, and the Forgetfulness of God.

3. Because the time of Youth is most *Obnoxious to forget God*; there is great Inadvertency and Inconsiderateness, Incogitancy, Unstableness, Vanity, love of Pleasures, easiness to be corrupted in Youth; and therefore

necessary

necessary in this season to lodge the Remembrance of our Creator in our Youth, to be an Antidote against these defects, to establish and fix the entrance of our Lives with this great Preservative, the Remembrance of our Creator.

4. When Almighty God lays hold of our Youth, by as timely Remembrance of himself, and thereby takes the first possession of our Souls, commonly it keeps its ground, and seasons the whole course of our ensuing Lives; it prevents and anticipates the Devil and the World. It is true it may possibly be, that Natural Corruption and Worldly Temptations may suspend the actings of this Principle, but it is rarely extinguished: It is like that abiding seed remaining in him: spoken of by *John*, 1 *Job*. 3. 9. which will recover him again.

5. The last reason is because there are *Evil days* that will certainly come, which will render this work of Remembering our Creator difficult to be first begun; and therefore it is the greatest Prudence imaginable to lay in this stock before they come, for it will certainly stand us in great stead when they come. It is the greatest Imprudence in the World to defer that business which is necessary to be done, unto such a time wherein it is very difficult to be done: and it is the greatest Prudence in the World to do that work which must be done, in such a season wherein it may be easily and safely done. He that lays in this store of Remembrance of his Creator before the Evil Day come, will find it of the greatest use and service to him in that Evil Day.

Now those *Evil Days* are many, and all of them befall some, but some of them will certainly befall all Mankind.

1. An Evil day of Publick or Private *Calamities*. He that before-hand had laid in this stock of Remembering his Creator, will be easily able to bear any Calamity when it comes; but a Man, that hath not done this before-hand, will find it a very unseasonable time to begin to set about it, when Fear, and Anguish, and Perplexity, and Storms, and Confusion are round about him, and take up all his Thoughts.

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2. The Evil day of *Sickness* is an unseasonable time or at least a very difficult time, to begin such a business. When Sickness, and Pain, and Disorder, and Uneasiness, shall render a Man impatient and full of trouble, and his Thoughts full of Disorder, and Discomposure, and Waywardness, then it will be found a difficult business to begin the Remembrance of our Creator. It is true, no time is utterly unacceptable of God for this work, but surely it is best to begin before this Evil day come, for then it will be a comfort, and mitigate the Pains and Discomposure of Sickness, when a Man can thus reflect upon his life past, as *Hezekiah* did in his Sickness; *Remember, O Lord, that I have not failed to remember my Creator in the days of my Health.*

3. The Evil day of *Old and Infirm Age*, which is a Disease and Burthen of it self, and yet is ever accompanied with our Sicknesses, Pains and Diseases, and a Natural Frowardness, and Morosity, and Discontentedness of mind, and therefore not so seasonable to begin the undertaking of this work as the flourishing Youth. And indeed, a Man cannot reasonably expect that the Great God, who invites the Remembling our Creator in the Days of our Youth, and hath been ungratefully denied, should accept the Dregs of our Age for a Sacrifice, when we have neglected the Thoughts of him in our strong and flourishing Age. But on the other side, that Man, that hath spent the time of his Youth and Strength in the remembrance of his Creator, may with comfort and contentment, in his Old and feeble Age, reflect upon his past life with *Hezekiah*, *Remember, O Lord, I pray thee, that I have not failed to remember thee in the days of my Youth and Strength, and I pray thee accept of the endeavours of my old decayed Age, to preserve that Remembrance of thee which I so early began, and have constantly continued, and pardon the defects that the natural decays of my Strength and Age have occasioned in that Duty.*

4. The Evil day of *Death*: when my Soul sits hovering upon my lips and is ready to take its flight, when all the World cannot give my Life any certain truce for a day,

or

or for an hour, and I am under the cold embraces of Death, then to begin to remember my Creator is a difficult and unseasonable time: But when I have begun that business early, and held on the Remembrance of my Creator, it will be a Cordial, even against Death it self, and will carry my Soul into the Presence of that God, which I have thus remembered in and from the days of my Youth, with Triumph and Rejoycing.

Briefly therefore:

1. Remember thy Creator in the days of thy Youth; because thou knowest not whether thou shalt have any other Season to remember him: Death may overtake thee, and lay thee in the Land of Forgetfulness: thy Spring may be thy Autumn, and thy early bud may be the only Fruit that mortality may afford thee.

2. Remember thy Creator in the days of thy Youth; because it is a time of Invitation: neglect not this Season, because thou knowest not whether ever thou shalt be again invited to it.

3. Remember thy Creator in the days of thy Youth that thy Creator may remember thee, in the days of thy Sickness, and Old Age, and in the Evil Day.

4. Remember thy Creator in the days of thy Youth, lest thy Creator neglect thee in the Evil Day. Neglected Favours, especially from thy God, may justly provoke him never to lend thee more, *Because I called, and ye refused, I also will laugh at your Calamity, and mock when your Fear cometh.* 1. 24, 26.

5. Remember thy Creator in the days of thy Youth, because it will heal the Evil of Evil days, when they come, it will turn those days that are in themselves evil, to become days of Ease and Comfort; it will heal the Evil of the day of Affliction, of Sickness, of Old Age, and of Death it self; and make it a passage into a better a more abiding Life.

O F T H E

Uncleanness of the Heart, and how it is Cleansed.

Pfal. 51. 10.

Cor mundum crea in me Deus.

THis Prayer imports, or leads us into the *Consideration of these things*: 1. What the condition of every man's Heart is by Nature: It is a foul and unclean Heart. 2. Wherein consists this uncleanness of Heart. 3. What is the ground or cause of this uncleanness of the Heart. 4. Whence it is that the condition of the Heart is changed: It is an Act of Divine Omnipotence. 5. What is the condition of a Heart thus cleansed, or wherein the cleanness of the Heart consists.

I. If the Heart must be Created anew before it can be a clean Heart, certainly, before it is thus new formed, it is an impure and *unclean Heart*. And this that is here implied, is frequently in the Scriptures directly affirmed: *Gen. 7. 5. The imagination of the Thoughts of the Heart of Man is only Evil continually: Jer. 17. 19. The Heart is deceitful above all things, and desperately wicked, who can know it? Mark 7. 21. Out of the Heart proceed evil Thoughts, Adulteries, &c.* And indeed all the Evils that are in the World, are but evidences of the Impurity of the Heart, that unclean Fountain and Original of them.

II. Concerning the second; wherein the *Uncleanness* of the Heart consists. The Heart is indeed the *Crafsis*, or collection of all the Powers of the Soul in the full extent of it; and therefore takes in not only the Will and Affections, but the Understanding and Conscience, and accordingly hath its Denomination proper to those several faculties, as a Wise Heart, a Foolish Heart, a Believing Heart, an Unbelieving Heart, an Hard Heart, a Soft Heart, and the like. But answerable to the propriety

ety of the *Epithete* Clean or Unclean, it principally concerns the Heart under the notion of Will or Deſire, and the Conſequents that are thereupon; and conſequently according to the propriety of Application; a *Clean Heart* is ſuch a Heart as hath Clean Deſires and Affections; an *Unclean Heart* is that which hath unclean and impure Deſires, a Heart full of evil Concupiſcence. - And becauſe the Cleannels or Uncleanness of the Deſires are denominated from their Objects, and not from the Affections or deſires themſelves, which are diverſified according to their Objects; Hence it is that a Heart, that fixeth its deſires upon pure and clean Objects, it is ſaid in that act *to be* a Clean Heart; and that which fixeth its Deſires upon Unclean or Impure Objects, is an Unclean Heart in that act: Therefore, before we can determine what an Unclean Heart is, it is neceſſary to know what are *Unclean Objects*, the tendency of the Deſires of the Heart whereunto, doth denominate an Unclean Heart. Generally, whatſoever is a thing prohibited by the Command of God, carries in it an *Immundities*, an Impurity and Uncleanness in it: But that is not the Uncleanness principally intended: it is more Large and Spacious than the intent of the Text bears: But there are certain Luſts and Impure or Immoderate Propenſions in our Natures after certain Objects, which come under the Name of *Unclean Luſts*; and thoſe are of two kinds, the Luſts of the Mind, and the Luſts of the Fleſh; for ſo they are called and diſtinguiſhed by the Apoſtle. *The Luſts of the Mind* are ſuch as have their Activity principally in the Mind, though they may have their Improvements by the *Craſis* and Conſtitution of the Body: as the Luſt of Envy, Revenge, Hatred, Pride, Vain-glory; Theſe are more Spiritual Luſts; and therefore though they are more Devilish, yet they are not properly ſo Unclean, as thoſe we after mention. *The Luſts of the Fleſh* are ſuch Luſts as ariſe from our ſenſual Appetites after ſenſual Objects; as the Luſts after Meats, Drink, and Carnal Pleaſures. And although theſe Objects are not in themſelves ſinful; nor conſequently the Appetites

of them unlawful, (for they are planted in our Natures by the Wise and Pure God of Nature, to most necessary and excellent Ends ; for the Preservation of our selves and our Kind) yet they do accidentally become Impurities and Uncleaness to us, when inordinately affected or acted. And these are those *Unclean Objects*, the Desires whereof do denominate an *Unclean Heart* ; but principally the Letter, the Lust of Carnal Concupiscence, called by the Scriptures in an eminent manner, *the Lusts of the Flesh*, 1 John 2. 16. *Fleshly Lusts, that fight against the Soul*, 1 Pet. 2. 11. *Walking after the Flesh in the Lusts of Uncleaness*, 2 Pet. 2. 10. Perchance bearing some Analogy to those Legal Uncleanesses in the Levitical Law, especially to those of *Levit. 15*. Even the very natural Infirmities ; nay, those that are not only tolerated, but allowed, carry in them a kind of Impurity and Uncleaness. And hence grow those many Legal Impurities which disabled the *Jews* from coming into the Camp or Tabernacle till they were Purified, as that of Leprosy, touching of Dead Bodies, unclean Issues, uncleaness after Child-birth, uncleaness of natural Commixtions, *Lev. 15. 18. Exodus 19. 15*. the uncleaness of natural Successions, *Deut. 23. 13, 14*. The washings of *Aaron* and his Sons, *Exod. 30. 20*. All which are but Emblems of the Impurity of the Heart, and of the Great Care that is to be used in the keeping of it Clean : and the Reason is Morally and Excellently given, *Deut 23. 14. For the Lord thy God walketh in the midst of the Camp, to deliver thee, and to give up thine Enemies before thee : therefore shall thy Camp be Holy, that he see no unclean thing in thee, and turn away from thee*. The Conclusion thereof is, That this Carnal Concupiscence, the Lust of the Flesh, predominate in the Heart, is that which principally and by way of Eminence, in respect of the subject matter of it, denominates an Unclean Heart. But in as much as this Concupiscence hath somewhat in it that is natural, and consequently is not simply of it self Sin and Uncleaness, therefore it is requisite to give a denomination of Uncleaness and Impurity to those desires, that there be some Formalities requi-

requiſite to the denomination of this to be Unclean and Sinful, which is, when thoſe Deſires are not in ſubjection to right Reaſon ; for it being a proceed of the inferior Faculties, the ſenſual Appetite ; when the ſame is not in ſubordination to that Empire which God hath given the more Heavenly and Noble Powers of the Soul ; it becomes confuſion and inverting of the order of Nature ; and this is principally *Diſcovered* when theſe Deſires are, 1. Immoderate. 2. Unſeaſonable. 3. Without their proper end. 4. Irregular. 5. Unruly, and without the Bridle of Reaſon.

III. The *Causes* of this Uncleanneſs of the Heart, are principally theſe two : 1. The Impetuoſneſs and continual ſollicitations of the Senſual Appetite, which continually ſends up its ſoul Exhalations and Steems into the Heart, and thereby taints and infects it. The Soul of Man is like a kind of Fire, which if it be fed with clean and ſweet materials, it yeilds ſweet and comfortable Fumes ; but if it be fed with impure, unclean, and ſtinking oyl and exhalations, it is tainted with them, and makes unfavoury Thoughts, which are a kind of Fume that riſe from this Fire ; and therefore if the diſtemper of the Body, or ſenſual Appetite ſend up cholerick Steems in this ſacred Fire, it yeilds nothing but Thoughts of Anger and Indignation : If it ſends up Malancholy and Earthly fumes, it fills the Soul with black and diſmal, and diſcontented Thoughts : If it ſend up, as moſt ordinarily it doth, ſenſual and fleſhly Steems, it fills the Heart with ſenſual and wanton Thoughts. 2. The Weakneſs and the Defect of the Imperial part of the Soul, the Reaſon, and Underſtanding, and this Defect is commonly upon theſe two occaſions. 1. The Soul wants a clear Sence and Judgment, that theſe Deſires are not fit to be gratified, but to be denied, at leaſt, when they become Immoderate or Unſeaſonable. It is ordinarily our Infirmity to judge of things as they are at preſent ; and therefore if the Preſent preſents it ſelf pleaſing or diſpleaſing, we accordingly entertain it, or reſuſe it without any due proſpect to the event or ſtate of things at a diſtance,

ſtance, either becauſe we Know it not, or Believe it not, or Regard it not. If a Man, being ſolicited to unwarrantable or unſeaſonable carnal Pleaſures, hath not a proſpect that the end thereof will be bitterneſs; or if he have ſuch a proſpect, yet he believes it not; or if he do, yet if his Judgment prefer the ſatisfaction of a preſent Luſt, before the avoiding of an endleſs pain, it is no wonder if he ſubmit to the ſolicitation of his ſenſual Appetite. 1. But if the Judgement be right, yet if the Superiour and more noble part of the Soul have not Courage and Reſolution enough to give the Law to the Infeiour, but yeilds, and ſubmits, and becomes baſe, the ſenſual Appetite gets the Throne, and Captivates Reaſon, and rules as it pleaſeth; and this is commonly the condition of the Soul after a fall: for the ſenſual Appetite once a Victor, becomes imperious, and Emaculates and Captivates the ſuperiour Faculty to a continued Subjection. And this is the Reaſon why, when Luſts of any kind, eſpecially that of the Fleſh, having gotten the Maſtery, makes a Man endued with Reaſon and Underſtanding, yet infinitely more intemperate and Impure than the very Beaſts themſelves, which have no ſuch Check or advantage of Reaſon: for thoſe noble Faculties of Phantaſy, and Imagination, and Memory, and Reaſon it ſelf, being prostituted to Luſt, doth bring in all the advantages of its own Perfection to that ſervice, and thereby ſins beyond the extent of a bare ſenſual Creature; the very Reaſon it ſelf invents new and prodigious Luſts, and Proviſions for them, and fulfillings of them; the Phantaſy improves them; the Heart and Thoughts feed upon them; and ſo by that very Perfection of his Nature, which was placed in him to Command and Regulate theſe Luſts or Deſires of the ſenſual Appetite, becomes the moſt exquisite and induſtrious Advancer of them, and makes a Man infinitely worſe then a Beaſt: for a Beaſt hath no antecedent ſpeculations of his Luſt, no proviſions for them, but when the opportunity, and his own natural propenſions encline him to them; when he hath fulfilled his Luſt, thinks no more of it: but Man
by

by the advantage of his Reason, his Phantasy, his Memory, makes Provisions for his Lusts; yields up his Thoughts to speculations of them; studies Stratagems and contrivances to satisfy them. So that by how much his Nature is the more perfect, his sensual Lusts are the more exquisite and unsatiable: and by this means his Heart becomes Unclean, a very Stew of Wantonness and Impurity, a box full of nothing, but stinking and unfavoury Vapors and Steems, the very sink and receptacle of all the impure desires of the Flesh, where they are cherished, and entertained, and sublimated into Impurities more exquisite, and yet more filthy, than ever the sensual Appetite could arrive unto; and this is an *Unclean Heart*.

And upon these Considerations a Man may easily see how little ground there is for to think there should be a Communion between Almighty God, or his most Holy Spirit, with a Man thus qualified; 1. The Heart, as it is the seat of the Desires, is the only fit Sacrifice to be offered up to God; as it is the Chamber of our thoughts, it is the only fit Room to entertain him in; as it is the Fountain of our Actions, the fittest part to be assisted with the Spirit of God; it is the only fit thing that we can give to God; and indeed the only thing in effect that he requires of us. 2. Again, that God is a most Pure God, his Spirit a most Pure and delicate Spirit; and let any Man then judge, whether such a nasty, impure, unclean Heart is a fit Sacrifice to be offered to such a God; or a fit receptacle for such a Spirit. It therefore imports such a Man, that hopes to have Communion with God, to have his Heart in a better Temper. Again, it seems more than probable to me, that as a Body fed with poysonous and unwholsome Food, must needs by such a Diet contract foulness and putrefaction: So the very Soul of Man, which hath so strict a Conjunction with an Union to the Body, by continual Conversation with, and Subjection to such unclean and fleshly Thoughts, receives a Tincture and an imbasement by them, which if there were no other Hell, must needs

make it Miſerable in its ſeparation upon theſe two Reſpects; 1. Upon the Conſideration of that Ugleneſs which it hath contracted by thoſe impure Converſations, and which it might have avoided, if it had in the Body exerciſed its proper Empire over them. 2. By that Diſappointment which it finds in the ſtate of ſeparation from the fulfilling and ſatisfying thoſe ſenſual Inclinations, which it affected here, and now carrieth with it, but ſtands utterly diſappointed of any ſatisfaction of them.

IV. We conſider *How* it comes to paſs, that a Heart, thus naturally unclean, is *Cleanſed*, which in general is by a Reſtitution of the Soul to its proper and native Sovereignty and Dominion over the ſenſual Appetite; and thoſe Luſts that ariſe from the Conſtitution of the Body, and the Connexion of the Soul to it. And this Reſtitution is anſwerable to the Depravation or Impotence whereby the Soul is Subjected and Captivated under thoſe Luſts, which are principally theſe following:

1. The firſt ground of the Impotency of the Soul, in ſubduing of the ſenſual Appetite is in the Underſtanding, which is ſo far weakened or darkened by natural Corruption, that it is ready in point of Judgment to prefer the preſent fruition of Corporal Pleaſures, and the ſatisfaction of the ſenſual Appetite, before the denying of it; for it ſees and finds a preſent contentment in the former, but ſees not the danger and inconvenience that will inſue upon it, nor the benefit and advantage that will inſue upon a due Reſtraint and Moderation of them; It finds a preſent Contentment and Satisfaction in the one, but it hath not the proſpect of the other; or if it have, yet the Conviction thereof is ſo Weak and Imperfect, that the Pleaſures of Sin for a ſeaſon do overcome and ſubdue it. For the Cure therefore of *this Error and Impotency* in the Judgment, there ought to be, 1. A *Conviction* that there is a Danger and Inconvenience that will certainly attend the Dominion of Luſt over the Soul; and a Benefit and Advantage that will attend the Victory of the Soul over theſe Luſts.

2. And becauſe there may be an Inconvenience in the for-

former, and a Benefit in the latter, but yet not ſuch as may with Conſiderable Advantage preponderate the Contentment of Luſt, [which is preſent and ſenſible] there ought to be a Conviction of ſuch an Inconvenience in the former, and ſuch a Benefit in the latter, as may moſt evidently and clearly *preponderate* the Contentment and Advantage of the ſatisfying of a Luſt.

3. And becauſe, though theſe Inconveniences and Benefits be never ſo great, yet if there be but a faint, and weak, and imperfect Conviction of it, it will work but a weak reſiſtance againſt the Invaſions or Rebellions of Luſt, and a ſenſible preſent enjoyment of what delights, will eaſily preponderate the weak, and faint, and imperfect Convictions, or ſuſpicions rather, of what is Future: It is neceſſary that ſuch Convictions ſhould be *Sound, Deep, and Strong*; or otherwiſe they will be but Sluggiſh and Languiſhing Opponents againſt the Rhetorick of Luſts, that yeild a preſent Delight of Advantage.

4. And becauſe though the Convictions are never ſo ſtrong, yet if they be not Accompanied with Conſtancy, Vigilancy, and ſupplemental Excitations, as the opportunity requires, the Conſtant and perpetual Importunity of Luſt may happen upon a time of Intermiſſion, and gain an Advantage againſt a Soul habitually thus Convinced, it is further neceſſary that there be a *Frequent Conſtant acting of that Conviction* upon the Soul, or otherwiſe it may be Intangled by the Aſſiduous Importunities of his Luſts.

Theſe things being thus premiſed, it is neceſſary to ſee what kind of *Means* it muſt be that muſt work ſuch a Conviction of ſuch weight and evidence, that may rectify the judgment in reference to this Conteſt with the ſenſual Appetite, and actuate ſuch a Conviction to attain its due effect. *Moral Philoſophy* contains in it excellent Precepts and Reasonings to the Subjecting of the ſenſual Appetite to the dictates of Reaſon, and to a Moral Cleanſing of the Heart: But it cannot attain its end; for though it propounds Inconveniences on the one ſide, and Conveniences on the other, yet they have great defects

fects that make it Ineffectual : The things which it propoſeth are in themſelves of unequal weight to the Pleaſure and Content of ſatisfying the ſenſual Appetite, *viz.* On the one ſide Fame and Glory, and Reputation and Serenity of mind ; on other ſide, the Baſeneſs of Luſt in Compariſon of the excellency of Reaſon, that it is a thing common to us with the Beaſts ; and ſuch like : and therefore, though theſe be fine Notions, and ſuch as may be weighty with old Men, whoſe Luſts have left them ; yet to young men, they import nothing. And therefore the Philoſopher well provides for it by determining, that *Juvenis non eſt idoneus auditor Moralis Philoſophiæ*, and conſequently it is a kind of Phyſick, that may be good for them that need it not, but of no uſe for them that want it : for the truth is, the Fame and the Infamy are not of weight equivalent to counterpoize the ſatisfaction of a Luſt in thoſe that are Inclenable to them.

2. Another great defect in the things propounded is this, that is alſo common to Human Laws, that tho they may be of ſome efficacy to prevent the External Act, when it meets with Infamy in the Action, or Reputation in the forbearing, yet it doth inevitably give a diſpenſation to Sin, if committed with Secrecy ; much leſs doth it at all Cleanſe the Heart from the love of Luſt, the delight in it, the Contemplation of it. We are therefore to ſearch for a higher, or *more effectual Conviction* than this, and therefore, 1. We muſt ſee whether there be any thing that propounds ſomething that may over-balance the Advantage of Luſt, or the love of it in the Heart. 2. A means of Conviction of the truth and reality of the thing ſo propounded.

For the former, It is apparent that the Sacred Scriptures, and they alone, do furniſh us with ſuch materials ; prohibiting not only the Acts of Luſt, but alſo the very Motions and Inclinations to it ; the Deſires of the Heart of it ; the love of the Heart to it ; and this under pain of the diſpleaſure of God, everlaſting Death, Hell-fire, *on the one ſide* ; on the other ſide, in caſe of obedience to this Command, the Favour of God, Everlaſting Life, and Happineſs :

ness: and in order to the discovering whether our Hearts walk in Sincerity, according to the Command of God, assures us that God beholds and observes the Motions, Desires, Inclinations, Thoughts, and Purposes of our Hearts, and will then one day lay them open, *When the secrets of all Hearts shall be revealed.* And these are things that are of such a Nature as preponderates all the good that can be in Lust; furnishes the Soul with Arguments against it, as carries Thunder in them. 2. And that these may be effectually assented to by the Soul, without which they Import nothing to the end we speak of, there are these effectual Means, which Almighty God affords us: First, The word of God, which doth not only contain Materials and Perswasions for the Cleansing of the Heart; but also a high evidence of the Truth and Reality and Benefit of those Materials and Perswasions: it is a Convincing and a Cleansing word: Joh. 15. 3. *Ye are clean through the Word which I have spoken unto you.* Secondly, A high Congruity of the Word of God, in relation to a future life of Rewards and Punishments unto the very Sentiments of Reason and the light of Nature it self; the Sense of which life of Future Rewards and Punishments carries with it not only a Conviction of the great Advantage of a Clean Heart above an Unclean Heart, but also a very effectual motive to the Cleansing of the Heart, greater and more vigorous than all the Arguments of the best Philosophers. Thirdly, The Powerful Spirit of God works up in the Soul an assent unto them; and that of such a strength as is no less Convincing than Science it self, which is *Faith*: and therefore Faith thus wrought, purifies the Heart, as well as the Life. 3. And for a constant and unintermitted Application and reminding us of these Truths, God is pleased to assist us with the continual assisting-Grace of his Spirit acting in and by the Conscience, which is in a great measure cleansed, quickned, and actuated, which watcheth us and our very Thoughts, and Chides them, re-minding us of these great Truths which we have received; and thereby actuating and acting our Faith of these Truths, as often as the occasion offers it self.

5. And

5. And by this means, 1. The Intellectual Power of the Soul is reſtored in a great meaſure to its primitive Dominion, or at leaſt is qualified aright in order to the exerciſing of it.

2. The Will, wherein indeed the Empire of the Soul is principally ſeated, is likewiſe reſtored to its Domination and Rule.

1. Partly by theſe impreſſions, which are as before received by the Underſtanding and the practical Determination thereof: for it is clearly preſented now to her, that it is the Greater Good to deny Luſt both in the Practice and Love of it, than to Entertain it; And Conſequently the Will moves towards the Greater Good, according to its proper and natural Inclination. 2. There is yet a further Effect wrought upon the Will: *viz.* The ſenſe of the Love of Chriſt, the End of his Death, to redeem us from theſe Luſts, whereby, even by an obligation of Gratitude, it takes up Reſolutions of obeying him. This Truth, though it be firſt received in the Underſtanding, and Entertained by Faith, yet it doth immediately work upon the Will and Affections, *viz.* An averſion to that Luſt that Crucified her Saviour, and which the ſame Saviour, upon the Indearment of his own Blood, begs us to Crucifie. 3. There is yet a further work upon the Will by the ſecret and powerful working of the Spirit of God, ſtrengthening and perſwading, and reſtoring it to its Liberty and Juſt Sovereignty over the ſenſual Appetite.

A P O E M.

THE Great Creator gave to Brutes the light
 Of Senſe and Natural Inſtinct, that might
 Conduct them in a Senſual Life; by this
 They ſteer their courſe, and very rarely miſs
 Their inſtituted Rule, nor yet reject
 Its Guidance, or its Influence neglect:

But

*But the Creator's great Beneficence
Gave unto Man, besides the Light of Sense,
The Nobler Light of Reason, Intellect,
And Conscience to Govern and Direct
His Life and Actions, and to keep at rights
The Motions of his Sensual Appetites:
But wretched Man unhappily deserts
His Maker's Institution, and perverts
The end of all his Bounty, prostitutes
His Reason unto Lust, and so pollutes
His Noble Soul, his Reason, and his Wit:
And Intellect, that in the Throne should sit,
Must lackie after Lust, and so fulfil
The base Commands and pleasure of her Will:
And thus the Humane Nature's great Advance
Becomes its greater ruine, doth inbalance
Its Guilt, while Judgment, Reason, Wit,
Improve those very sins it doth Commit.*

*Dear Lord, Thy Mercy surely must o'reflow,
That pardons Sins, which from thy Bounty grow.*

THE

Folly and Mischief of SIN.

1. **I**T is a most *Unprofitable and Foolish* thing: The Content that is in it, is but Imaginary, and dies in the compass of a Thought; The Expectation of it is nothing but Disappointment, and the Fruition of it perisheth in a moment.

2. It is the infallible *Seed of Shame and Mischief*, which, without it be intercepted by Repentance and the Mercy of God, doth as naturally and infallibly grow from it, as *Hemlock* and *Henbane* do from their proper Seeds: and though the nature of some Sins is more speedy, and visible

ble in producing that Fruit ; yet most certainly, sooner or later, every Sin yields his Crop, even in this life. The best Fruit it yields is Sorrow and Repentance, which though it be good in comparison of their Fruit ensuing, if omitted ; yet certainly, it is not without much Trouble and Discomposure of Mind ; and the Bitterness even of Repentance it self, infinitely over-balanceth the Contentment that the Sin did yield.

3. Sin doth not only produce an Ungrateful Fruit, but there is also a certain Spight and *Malignity in the Fruit* it yields, carrying in it the very Picture, Resemblance and Memorial of the Sin for the most part, which dogs a Man in the punishment of it, with the very Repetition of the Guilt, *a lex talionis*.

4. It *Poisons and Invenomes all Conditions*. If a man be in Prosperity, it either makes it an occasion of new Sins to cover or secure them that are past ; or it sowres and infects the very State it self, with sad Pre-apprehensions of the Fruit due to his Sin ; Or haunts him in his Jollity, like as I have seen an Importunate Creditor, a young Gallant, which blasts all his Comfort and Contentment. If a Man be in Adversity, it adds Affliction to Affliction. The best Companion of Affliction, is a clear Conscience ; but when a Man hath outward Troubles and a Misgiving guilty Soul, it makes his Affliction black and desperate.

5. It *Discomposeth and Disorders*, and unqualifies a Man for any Good Duty, either to God or Man : I pray, but I bring along with me a sence of Sin, that makes me Ungrateful to my self, and how can I expect to be acceptable to God, the Pure and Holy God, who hates nothing but Sin ? I beg Blessings, but how can I expect to receive a Blessing from him, whom I but lately presumptuously offended ? if my Son or Servant hath offended me, and comes to ask a benefit of me, I look upon it as a sawcy Presumption, and can I expect to have a better Entertainment from my Maker, than I think fit to allow my fellow-Creature ? The truth is, there is no Petition comes seasonably from a Man under the Guilt of Sin, but Pardon, Forgiveness, and Mercy.

If I do a Good Work, the Sin, that I stand guilty of, makes the Comfort I take in it, or in other commendations of it, Insipid and Empty : my Heart tells me there is a Sin in my Conscience, that makes me ashamed to own the Good that is in the Action.

If I see a fault in another, that my place or Condition requires me to reprove, the sense of my own Guilt makes me either backward to Reprove, or Condemn my self, while I am Reproving another, with such thoughts as these : *I am Reproving a Sin in another, where I stand as Guilty in the sight of God as the person reprehended : if he knew my Sin, how justly might he throw my Reprehension into my own face ; and if he know it not, yet the God of Heaven, before whom I stand, and the Conscience which I bear within me, makes my Reprehension of another, a Condemnation of my self.* If I go about any Action of my life, though never so Honest, Just, and Lawful, yet my misgiving thoughts make me either unactive in it, or fill me with pre-apprehensions of mischief or disappointment in it ; how can I expect a blessing from God, whom I have offended, in any business I undertake ? I carry along with me in all I do, the Curse that the Lord threatned, Deut. 28. 20. *The Lord, shall send upon thee Cursing, Vexation, and Rebuke in all that thou settest thy hands unto. And verse 29. Thou shalt not prosper in thy ways. And verse 34. So that thou shalt be mad for the sight of thine eyes which thou shalt see. And verse 67. In the Morning thou shalt say, Would God it were Evening ; and at the Evening thou shalt say, Would God it were Morning, for the fear of thine Heart wherein thou shalt fear, and for the sight of thine Eyes which thou shalt see.*

And certainly all this grows from the Incongruity and Dissonancy that is between sin, and the true right constitution of the Nature of Man, that is thereby made unuseful for his proper Operations ; just as a sore, or a bone out of Joynt disables the proper serviceableness of a Limb ; or, as a noxious humour disorders the Stomach, Liver, or Spleen, in its proper Office ; or, as a Disease, or ill disposition of the Body makes it unserviceable to its proper Actions ; so do the Sins, and Defilements, and Guilt,

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the result of it upon the Soul, disable it in its Works and Offices: and this is the evidence of it; Every thing is then in its right Constitution when it is in that state that the Wise God of Nature ordered it; and so far as it declines from that position or state, so far forth it loseth its Usefulness and proper Happiness; and therefore it is consequently evident, that every thing that loseth its Usefulness and Happiness, is out of that Constitution that God Almighty meant for it; and therefore, in as much as apparently all Sin doth introduce Disorder and Irregularity, it is plain that Mankind thereby is in another condition than God at first made him, and intended he should be in.

Hence therefore it is apparent, *That all Sin is against Nature*, and a Violation and Breach even of the Law and Order of Nature; which is nothing else but the Station, Course, and Frame, that God with most Admirable Wisdom and Goodness framed for Man. Man stands in a double subordination: 1. A Subordination *within* himself, *viz.* Of the Faculties inferior to the Superior; And 2. A Subordination to something *without* himself, *viz.* To the Will of his Creator, which though it seems extrinsecal, yet in truth it is essential and necessary.

The *Internal* Subordination is of the inferior parts and faculties to the superior, *viz.* The Sensual Appetite and Passions to Reason and to Judgment. God hath committed the Body of Man, and those Faculties that are subservient to it, unto the Government of the Light of Judgment and Understanding that he hath put into the Soul: and because, as it is most Just that the Soul and its Superior Faculties should be subordinate to the Will and Direction of God, so the Soul stands in need of that Direction in order to the Government of his little Province committed to him; and therefore, as it happens in Government, when the People break the Subordination to the Intermediate Magistrates, or the Intermediate Magistrates break the Subordination to the Supreme, *presently* there ensues Disorder, and Mischief, and Confusion: *so* when the Body, or those Faculties that are exercised in
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order to it, as the natural Lusts and Inclinations of the Body, or those that result much from it ; as the Passions prevail upon the Judgment or Reason, either by their Violence, or want of due Vigilance and Severity in the Soul in its Administration ; or if the Reason and Judgment do neglect or cross the Commands of God , or make not use of the Divine Directions to assist and guide her in her Administration, this is Sin, and presently brings Confusion, and Disorder, and Discomposure in the whole Man, and makes it unserviceable for the Ends to which it was ordained.

OF SELF-DENIAL.

1. **G**OD Almighty hath substituted the Soul of Man as his Deputy or Vicegerent in that Province which is committed to him, and expects an *Account* from the Soul at his return, or sooner, how he hath managed that Province or petty Dominion committed to him.
2. *The Province*, or Territory committed to the management of the Soul, are his Body, and those Affections and Inclinations incident to it ; and the Place, Condition, Relation, Abilities, and Opportunities put into his hand by Providence and Divine Dispensation, together with that Body in this World.
3. *The end of this Substitution* of the Soul in this Province is, First the Improvement of the Revenue of this Principle, *viz.* The Glory of his Name. Secondly, The improvement of the perfection and advantage of the Soul, the perfecting of the Soul thereby in a Conformity to his Master's will, and fitting of it self and the Body with it for a more, noble and divine Condition and Employment.
4. *The Breach* of that Trust committed to the Soul, consists either in the *want* of that due *Improvement* of the Province

Province committed to the Soul's Vicegerency, according to the Advantages that it hath ; (which is the Case of the unprofitable Servant, that did not mis-employ his Talent, but did not improve it to his Master's Advantage :) or, which is worse, *Mis-government and Mis-employment* of the Province committed to its Charge, to the disadvantage of the Sovereign, and it self.

5. The *Mis-government* of our Province *consists* principally in one of these particulars : *viz.* Either in the Original and Primary *Defection* of the Soul it self in its Commands and Proceedings, whereby it Studieth, Practiseth, and Commands Originally and Primarily against its Principal ; and this is Devilish : or, Secondly, in the *want of Exercise in a due Superintendency* over its Province, whereby the Subjects, which should be under its Rule and Superintendency, are not kept in their due Subjection neither to the Vicegerent nor to the Sovereign ; but rebel, and by their Rebellion either wholly cast off their Vicegerent and Sovereign together, or by degrees draw over the Vicegerent or Deputy to their Defection.

6. The great *Engines of this Defection* are the *Corrupt Inclinations* of the sensual Appetite, Lusts and Passions of the Body, and especially those which are the great Favourites, and most powerful in respect of their Congruity to the Natural Inclinations and Temper, or rather Distemper of the Body ; or those *Temptations* which the World offers, especially such as are most incident to the Place, Station, Relation, or Condition wherein we stand in the World. The former come under the name of the Lusts of the Flesh : the latter under the name of the Lusts of the Eye, and Pride of Life.

7. Those Lusts and Temptations are the instruments in the hand of Satan, either by Sollicitation to corrupt, or by Power to oppose the Vicegerency of the Soul under God, and to bring it over by Allurements or Force, to a Defection from him, and in both ways fight against the Sovereignty of God, and consequently his Glory ; and against the Perfection of the Soul, and consequently its Happiness.

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8. Those *Lusts are of greatest Power*, that have the greatest dearness to the Body, either in respect of Age, Complexion, Inclination, Condition, or Station ; and therefore of greatest Danger to the Soul, and fight against it with greatest Advantage : In a young Man, or a strong sanguine Complexion, Luxury, Wantonness and Uncleanness are most ordinarily most prevalent ; In an old, or Melancholy Man, Covetousness ; In a middle Aged or Cholerick Man, Anger, Ambition, Violence ; In a Rich or Powerful Man, Oppression, Disdain, Pride ; In a Poor Man, Discontent, Rapine. And there is scarce any Man, but hath some *Beloved Lust* or Sin, that he will be content to sell all the rest of his Lusts for the enjoyment of that : Tempt him to a Lust not suitable to his Complexion, Age or Condition, he will easily reject it ; but if it be a Lust suitable to his Age, Complexion, or Condition, he will hardly, or with difficulty enough refuse it.

9. As every Lust suitable to our Age, Complexion, or Condition, is of greatest Power, and consequently of greatest Danger ; so every such Lust once entertained in Practice, becomes of greater Strength, and consequently of greater Danger than before ; and this upon a double Reason : First, Because the Soul is made the weaker, and more emasculated by the reception and entertainment of a Lust : then *it is like amissa pudicitia*, which is the likelier to make a Prostitute : Sense of Reputation is a great matter to keep Innocence, but a lost Reputation makes way for a further degree of Guilt. Again, the Soul by admittance and entertainment of Lust, gains a kind of Intimacy and Dearness with the Lust, and admits it with less difficulty a second time, because it is now become an acquaintance. And lastly, Every Sin causeth a withdrawing of Divine Assistance from the Soul, and an estranging of the Soul from it, a kind of shameful absenting of the Soul from God ; and so as it loseth its strength, it loseth its confidence of address for it ; which every Man's Experience will tell him. Secondly, On the part of Lust, it is made more bold, and

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confident,

confident, and adventuring, than it was before it was entertained : It was then more modest and bashful, because it knew not how it should be entertained ; but now it grows confident and imperious.

10. When Lust hath gotten the Victory in the Soul, it either makes the Soul, which is God's Vicegerent, his Vassal, or his Prisoner ; either the Soul becomes Servant and Vassal to Sin, or at best it is led away Captive by it : And in both cases, God is dethroned, the Soul imbas'd, and Lust gets the Empire and Dominion ; and the Soul hath either broken his Trust with God, or not performed it as it should : The Province committed to his management lost, the Government abused, the Sovereign injured, and the Vicegerent is either become a Rebel, or at best a Prisoner, by his own default.

11. The *Means of Prevention* of this Inversion of the Order settled by the great Sovereign, is ; First, That the Deputy *take due notice of his Instructions* ; for he is not placed in that Province without his Rules of Government which his Sovereign hath delivered him. Secondly, That he be very Vigilant over the secret Confederacies, Motions, and Risings of Lust against those Instructions ; for Lust is busie, troublesome and active, and studies and watcheth all opportunities of Defection. Thirdly, That he keep his Authority with *Resolution and Courage* ; for Lust, if it be worthy the name of a Subject, it is a petulant and sawcy, but yet a slavish base-minded Subject ; a little countenance will make it insolent, and a severe hand over it will make it servile ; and especially, that this severity be held over those Lusts that have or pretend to the greatest interest in the Age, Complexion, Disposition, Quality, Station, or Condition of the Province ; for as they have the greatest opportunities to do mischief, so they will soonest grow insolent.

12. Though a slight and gentle superintendency over Lust will teach it to command, yet under a severe and rigid Government the most it will adventure upon, will be to ask admission : and upon such Addresses the Duty of this Deputy is to be so far from giving admission to it,

it, that it ought not to Complement, or Treat, or hold Conference or Debate with it, but *flatly deny* it: As a severe Deportment of the Soul must keep Lust from commanding, so it must check and discountenance it in asking; the holding of conference and debate, and reasoning with any Lust, is but a preparatory to its admission, and gives but the more Confidence, Boldness, Importunity and hope of success to it. *Eve's* reasoning with the Serpent was the first breach of her Innocency: Lust must not be mannerly treated withal, but flatly denied. This is that great Doctrine of *Self-Denial* which the New Testament so solemnly enjoins: for though in truth, our Lusts are not our selves, yet those that grow out of our natural Constitution or Condition, are next to our selves, and by mistake we are apt to esteem them our Eyes, our Hands, our Selves.

13. This kind of dealing with Lusts and Temptations will in a little time dis-acquaint the Soul with them, and make the Soul and them strangers one to another. It is easily seen that those things which a Man useth himself unto, so that they seem to become another nature, yet

some desuetude from them do evidence to him, that they are not so necessary and unseparable as he once thought them: A Man that hath accustomed himself to vain Swearing, so that he can scarce speak a sentence without an Oath, and when he is told of it, professeth he cannot help it; yet let him resolutely break the custom of it, he will not find that he misseth that

*Asperam nobis, &
insuavem virtutunt
viam nimia facit
victorum Consuetudo,
quæ si in partem
alteram transferatur,
invenietur (sic
ut Scriptura dicit)
Semita Justitia lenis.* S. Hier. Ep.

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unhappy Rhetorick in his discourse; the like is easily seen in Drinking, Gaming, Wantonness, and those other Sins that are precious and dear to a Man in his custom and use of them; by a little resolute disuse of them, he will soon find he doth not miss them; he can easily spare them, and be without them: nay, he finds as great an inconvenience and burdensomeness to re-assume them, as before to leave them. And besides the Reasons before given,

given, there is this more in it, that the Value and Contentment that is taken in them, is by the great Expectation and Contentment that the mind seeks in the pre-apprehensions and Image that the mind makes to it self of them; for the Contentment of the things themselves barely considered, and in themselves, is but flat and empty; but the Imagination dresseth them up beyond themselves, both in their pre-apprehension and fruition: and so the Value and Contentment of them is due more to the Fancy and false *Idea* of the mind, than to the things themselves; and therefore, if once the mind can be estranged from Conversing with the thought and Imagination of them, they will soon lose their Estimate and Delight; because they are separated and kept asunder from that which gilds and dresseth them into that delightful and amiable shape which cozens and deceives Men into their actings of them. Now this severe hand against them, denying their access, refusing Converse with them, doth prevent the mind from fashioning of Imaginations of them, and dressing up those Imaginations of them in pleasing and delightful representations, and then in a little while they are quite laid aside, and not missed, nor thought of; and their own natural worth, without that secret brooding of the mind upon them, doth not with any strength, solícite or subdue the mind to the actings of them. We are in this kind like Children, who have gotten some toy into their hands, that, it may be, may be hurtful, and they mightily prize them, and set a great rate upon them: but let them be taken away, in a little while they will not miss them, but be as merry and contented, as when they had them.

14. *The Success* of this Uncourteous dealing with our Lusts and Temptations, will much countervail the unpleasingness of the Duty. A Man is tempted to a Sin, he holds conference with it, and is inticed to treat with it, and to think of it, and it pleaseth him; but it is a thousand to one if it stay there; but unless some great diversion by the Grace of God, or some External restraint by

by Shame or Punishment, prevent him, he commits the Sin; and so Lust, when it hath conceived, will bring forth Sin, and Sin, when finished, will bring forth Shame and Death, or at the best Shame and Sorrow. How will a Man reckon with himself; *What am I the better for that Contentment that I took in this Sin? the Contentment is past, and that which it hath left me, is nothing else but a mis-giving Conscience, a sense of a displeased God, ashamed to bring my mind in his presence, a pre-apprehension of some mischief or inconvenience to follow me, a despondency of mind to draw near to God under it, and either a great deal of Sorrow and Vexation, or Affliction under it, or, which is the usual gratification of Satan after Sin committed, to put away the remembrance of a Sin past, with the committing of another, till at last the Guilt grows to such a moles, that a Man is desperately given over to all kind of Villany; and as his Sins increase, his Guilt and Shame increaseth. On the other side, I have denied my Lust, or my Temptation, and it is gone; First, I am as well without it, as if I had committed it; for it may be the Sin had been past, and the contentment that I took in it, and I had been as well without it; but, beside all this, I have no Guilt cleaving to my Soul, no sting in my Conscience, no despondent nor Mis-giving Mind, no Interruption of my Peace with God or my self; I enjoy my Innocence, my Peace, my Access to God with Comfort: nay, more than all this, I have a secret Attestation of the Spirit of God in my Conscience, that I have obeyed him, and have pleased him, and have rejected the Enemy of his Glory and my Happiness: I have a secret advance of my Interest and Confidence in him, and Dependance upon him, and Favour with him, and Liberty and Access to him, which doth infinitely more than countervail the satisfaction of an impure, and unprofitable, and vexing Lust, which leaves no footsteps behind it but Shame, and Sorrow, and Guilt.*

15. As Resolution and Severity to a Mans self is one of the best remedies against the flattery and deceit of Lust, so there are certain *Expedients* that are *subservient* to that Resolution; as namely, First, *Avoiding of Idleness*; for the Soul in the Body is like a flame, that, as it were, feeds upon that oily substance of the Body, which according

to the various qualifications or temper of the Body, gives it a tincture somewhat like it self; and unless the Soul be kept in action it will dwell too much upon that tincture that it receives from it, and be too intent and pleased, or at least, too much tainted, and transported, and delighted with those fuliginous foul Vapors that arise from the Flesh and natural constitution. Keep it therefore busied about somewhat that is fitted for it, that may divert that intention and Complacency in those fumes that the inferior part of the Soul is apt to take in them, and so to be tempted, transported, or abused by them. Secondly, A frequent and constant Consideration of the Presence of God

and his Holy Angels, who are Spectators of
 Luke 15. 7, 10. Constancy to God and his Party, and de-
 1 Cor. 4. 9. lighted in it; or of thy Apostacy, Brutish-

ness, and Baseness of Mind, and grieved at it. *If a good Man were but acquainted with all my Actions and Motions of my mind, upon the Advance of Lust and Temptations, it would make me ashamed to offend in his sight: but much more if a pure and Glorious Angel did in my view attend, observe and behold me; but when the Eternal God doth behold me, who hath given me this Command to deny my Lusts, and hath told me the danger of yielding to them, that they bring forth Sin, and Death, and Hell, and offers his Grace to assist me, promiseth Reward to my Obedience and Constancy; how shall I then dare to offend with so much presumption? Thirdly, A frequent Consideration of Christ's Satisfaction, Sufferings, and Intercession. These Lusts that now solicit me to their observance, were those that Crucified my Saviour; it was the end of his Passion to Redeem me, not only from the Guilt, but from the subjection to them. It is he that beholds me; how shall I trample his Blood under foot? If I prostitute my self unto them, how shall I despise, and as much as in me lies, disappoint him in the very end of his Incarnation? How shall I shame his Gospel before men, and as much as in me lies, put him to shame in the presence of the Father, and all the holy Angels, when they shall be witnesses of my preferring a base Lust before him? How can I expect the Intercession of my Saviour for me at the right hand of God, who beholds me thus unworthily to serve a Lust,*

Lust, though to my Damnation, rather than obey my Redeemer to my Salvation? Fourthly, Frequent Consideration of Death and Judgment. A base Lust solicits me to obey it: shall I accept or deny it? It may be this may be the last action of my Life, and possibly Death, that might have been respited, if I shall deny my Lust, may be my next event if I obey it: and as Death leaves me, so will Judgment find me. Would I be content that such an act as this should be the Amen of my Life, and it may be, seal me up in eternal rejection? Would I be content that my Soul should be presently carried into the presence of God, under the last act of my Life, to his dishonour? Or, on the other side, if I deny this base importunate Messenger of Hell, and it should please God to strike me presently after with Sickness or Death, would it not be a more comfortable entrance into that black Valley with a clear Conscience, and an Innocent Heart, that could with Comfort say, as once Hezekiah did upon the like occasion, *Isai. 38. 3.* Remember, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect Heart. Fifthly, A due Consideration of the Issue of those solicitations of Lust. If assented unto, the end of it is Death; it will be bitterness in the end; it cannot with all its pleasures countervail that bitterness that will most certainly attend it; nor can it give any security against it. Suppose thou art solicited to a thought or act of Injustice, Impurity, or Intemperance, if thou wilt needs be talking with the Temptation, ask it; Whether it be not a Sin against that God, in whose hands thy Soul is? and if it be, whether his Anger and Displeasure be not a necessary consequence of that Sin? and if it be, may not he inflict the Issues of that wrath of his, when, and in what measure he pleaseth? and if he may, what security can this Temptation give against it? hath it an Arm of Omnipotence to secure me against the power of him that is Omnipotent? and if it cannot, what Compensation or amends can it make me, to countervail the Damage of his Wrath, or the very Danger of it? Can the Pleasure or Consentment of the Sin do it; alas! the Pleasure will pass away, in, it may be, a Life, a Day, a Moment; but the Guilt and Torment continues to Eternity.

MOTIVES TO WATCHFULNESS,

In reference to the Good and Evil Angels.

AS we see *Plants in a Nursery*, when they come to a due growth, are Transplanted into Orchards ; and those that are unuseful are pulled up and cast into the Fire ; or as we see *Boys in a Free-School*, such as are undisciplinable, are after some years of probation sent away to Mechanical Employments ; and those that are Ingenious and Diligent are Transplanted to the Universities : So among *the Children of Men in this Life*, those that are Vicious and Incurable, are by Death rooted out and cast into a suitable Condition ; and those that are Vessels fit for Masters use, Towardly Plants, are by Death Transplanted into another Region, a Garden of Happiness and Comfort. And possibly by continuance of time, they received Improvement and Perfection here : So in that other Region they add to their Degrees of Perfection, and are promoted to further Accessions, and Degrees, and Stations of Happiness and Glory, till they come to the State of *Spirits of just Men made perfect*.

Could we see *the invisible Regiment of the World*, by the subordinate Government of *Good and Evil Angels*, as once *Elisha's* Servant saw the Fiery Chariots and Horsemen in the Mount, it would give us another kind of representation of things, than now they appear to us. We have just reason to believe that there are *infinite numbers of Spirits of both kinds*, that have their passings to and fro, and Negotiations, as well among themselves, as among the Children of Men ; and as Ravens, Kites, and other kind of Unclean Birds, haunt Carrion, and as Vermine haunt after Putrefaction, and are busie about it ; or as disorderly, debauched Companions and Ruffians, ever haunt out, and hang upon a dissolute and foolish Heir, till they have sucked out all his Substance and Wealth ; So *the Impure and Corrupted Angels* haunt and flock about a Man given

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over to Vice, till they have wholly corrupted and putrified his Soul; and those Good Men, whom they cannot win over to them, they pursue with as much Malice and Envy as they can possible; and although they cannot come within them, yet as far as they can, they raise up External Mischiefs against them, watch opportunities to ensnare or blemish them, though the Vigilancy of a Letter Guard, and their own Prudence and Circumspection, do for the most part disappoint and prevent them. Besides the displeasure of the great God, there be some *Considerations* even in reference to these Good and Evil Angels, to make Men very Watchful, that they fall not into presumptuous or foul Sins.

1. It cannot chuse but be Grief to the Good Angels, to be present, and Spectators of the Enormities of those, for whose Preservation they are employed. Luk. 15. 10.
Matth. 18. 10.

2. It must in all probability work in them a nauseousness, and retiring themselves from such Offenders, at least till they have renewed and washed themselves by Repentance, and made their Peace with God in Christ: For there is no greater Antipathy than between these Pure and Chast Spirits, and any Sin or Foulness.

3. It cannot chuse but be a most grateful Spectacle to these Envious and Malignant Evil Spirits, who upon the discovery of such a fall of a Good Man, call their Impure Company together, and make pastime about such an Object, as Boys do about a Drunken Man, and upbraid the Sacred and Pure Angels. *Look here is your Pious Man, your Professor: Come see in what a Condition he is, and what he is about.*

4. It lays open such a Man to the Power and Malice of those Envious Spirits; they have gotten him within their Territories and Dominions; and unless God in great Mercy restrain them, render a Good Man obnoxious to their Mischief: And as the contagion and noisomeness of Sin drives away the Pure and Holy Spirits; so it attracts and draws together those Impure and Malignant Spirits, as the smell of Carrion doth Birds and Beasts

Beasts of Prey. It concerns us therefore, to be very vigilant against all Sin ; and if through Inadvertence, Infirmary, or Temptation, we fall into it, to be diligent to make our Peace, and wash our selves as soon as we can, in the Blood of Christ, and Water of Repentance.

O F T H E

Moderation of the Affections.

Phil. 4. 5.

Let your Moderation be known unto all Men.

Moderation is that Grace of Vertue whereby a Man governs his sensual Appetite, his Passions and Affections, his Words and Actions, from all Excess and Exorbitancy.

It refers, 1. To the Sensual Appetite: 2. To the Passions of the Mind: 3. To Speech and Words: 4. To the Actions of our Life.

1. Moderation in the *sensual Appetite*: And this is properly Temperance, which is a Prudent Restraint of our Appetite from all Excess in Eating, Drinking, and those other Inclinations that gratifie our Senses.

And certainly this becomes us not only as Christians, but as Reasonable Creatures ; for the Sensual Appetite, and those Inclinations that tend to the gratification of our External Senses, are in a great measure the same in Men and Brutes, and they are in the due order and use Good and Convenient for both ; we cannot live without them. But Almighty God hath given to Mankind a higher and a nobler Nature ; namely, Understanding and Reason, which in the Right posture and constitution of

of the Human Nature is to Govern, Guide, Moderate, and Order that Inferior Faculty that is common to the Brutes, as well as to Man. And that Man that keeps not this Regiment and Superintendency of his Nobler Faculty, degrades himself into the condition of a Brute, and indeed into somewhat worse, for even the Instincts of Brutes do for the most part regulate their sensual Appetite from Excess and Immoderation. But because this belongs to that distinct vertue of Temperance, I forbear further Instances herein.

2. Moderation of our *Passions and Affections*; And these are here principally intended; namely, Love, Hatred, or Anger, Joy, Grief, Hope, Fear, and other mixt or derivative Passions, that arise in Man upon the presentment of their several Objects.

And although *the Passions of the Mind*, considered simply in themselves, are a part of our Nature and not Evil; but when duly regulated and ordered, are of excellent Use to us; yet if they become once unruly, mis-placed, or over-acted, they occasion the greatest trouble in the world both to the persons themselves in Jam. 4. 1. whom they are, and to others. We may easily trace almost all the Sins and Enormities, and Distempers and Troubles, and Disorders, that we observe in our selves or others, to the Immoderation and Disorder of the Passions.

And therefore the due Moderation of them is of great consequence, both for the attaining of true Tranquility of Mind, of great Regularity in all we do or say, and to the Common Peace, Order and Benefit of Mankind.

The Moderation therefore of all our Passions *consists principally in these two things*: 1. That they be not mis-placed or set upon wrong Objects; as, to Love that which we should not Love, but possibly Hate; or, to Hate that which we should Love; and so for the rest. 2. That being rightly placed in respect of their Objects, yet that they be not intended or acted beyond that degree that may be justly allowed to those Objects: And this is properly Immoderation; the former is meerly Misprision, Error, Enormity, Folly.

And

And therefore when we speak of Moderation of our Passions, it is intended in relation of those things, about or upon which our Passions may be lawfully used or exercised, so that they be kept within their just bounds and measures.

And since all the Objects of our Passions are either something that is Good, or so thought, as the Objects of our Love, Joy, Hope; or something that is Evil, or so esteemed, as the Objects of our Hatred, or Anger, Sorrow, Fear; *the true measure* of these Affections or Passions is to be made according to the true measure of that Good, or that Evil that is the present Object of my Passion. If the Good or Evil be Great, it deserves a greater intention of that Passion or Affection that is employed about them; if it be but little, the measure of my Passion or Affection ought not to exceed it; if it doth, it becomes Immoderate.

And hence it is, that the same Passion or Affection may be, and indeed ought to be variously acted or intended about objects of the same Nature; yet under different degrees of Good and Evil: I may at the same time have different Objects of my Love, different sorts or kinds of Good, and of different Allays, some more, some less Good, and my Love may be extended to them all at the same time; but the degrees of my Love are diversified according to the diversity of the degrees of Good that each Object hath, all circumstances, adjuncts and consequences being considered. The like may be said touching Evils, that are the Objects of my Hatred, Anger, Sorrow, or Fear.

The Moderation therefore of Affections *requires these things* principally: 1. *A Right Judgment or Estimate of things* Good or Evil, according to their true natures or degrees; for without this we shall not only mistake in the degrees of Good or Evil, but even in their very natures: we shall not only take the Lesser Good or Evil for the Greater, or the Greater for the Less; but we shall be apt to mistake the things themselves, and call Evil Good, and Good Evil. Now it is certain that according to the Judgment that we have touching things Good or Evil,

Evil, and their Values and Degrees, accordingly are our Passions, and their Extents and Transports measured out. If I Judge or Esteem that to be truly Good, which indeed is not, I deliver over to it my Affection of Love, Joy or Hope: and if I judge that to be a Great and Important Good, which is but a Small or Inconsiderable; yet according to the measure or proportion of such Estimate, I measure out the degree of my Love, Joy, or Delight in such Good. A Child will set as great a Rate, and consequently allow as great a measure of his Love or Delight to a Rattle, as a Boy doth to his Top and Scourge, or as a Man doth to a Diamond; all arising from the variety of their Judgment, or Estimate of the value of the thing. And the like may be said of Evils, and their several Degrees, with relation to the Passions of Hatred, Sorrow, or Fear. 2. The second thing required to Moderation, is a *Prudent, staid deliberation*, before the Passion be put into motion, that so the Judgment be consulted touching the nature of the Object; first, whether it be Good or Evil; and then what Degree of Good or Evil it hath: for be the Judgment never so good, yet if Passion run before it, and be precipitate upon the first and sudden apprehension of the thing proposed, or objected, and so anteverte the use of Deliberation, and the ripening of the Judgment, there must necessarily, or at least ordinarily follow either Mistake or Disorder, or Immoderation in the Passion of what kind soever; and then the Mind is disturbed, and put into disorder suddenly; 'tis difficult then to make a right Judgment, or at least it comes too late, and many times after the Mischief is done by the hasty and precipitate Passion, either without or at least within the Mind, thus transported with Passion of any kind.

And therefore the *General Rule* for Moderation of all kind of Passions, is, resolutely to prescribe to a Mans self this Law, That before he any way gives leave to his Passion, he will pause and consider a while, touching the Object presented, what it is, whether Good or Evil; and if either, then what Degree or Value it bears. And

when

when once a Man hath thus peremptorily resolved to give himself this Law, and hath a little while inured himself to the practice of it, he will find it easie and familiar.

This will better appear in the several instances of the *several Affections* or Passions of the Mind; principally in these of Love, and Hatred or Anger, Joy and Sorrow, Hope and Fear.

1. *The Affection of Love*, is the principal and Governing Affection of the Mind, and the Root of all other Passions: For whatsoever I love, renders that hateful and displeasing which either prevents me from it or deprives me of it; and so occasions the Passions of Hatred or Anger: whatsoever I love, makes me joyful or delighted in the Enjoyment of it, or Sorrowful in the loss or deprivation of it, and so produceth Joy and Sorrow: whatsoever I love, I hope for, if absent, or I fear the loss or deprivation of it; and so produceth Hope and Fear.

The *Object* of this Affection is something that is Good, or so apprehended: The greater that Good is, the Greater is the Love of it: Therefore the chiefest Good draws out the chiefest Love; and an Infinite Good and Unmeasurable and Boundless Love: and since *Almighty God* is the chiefest and Infinite Good, there cannot be any Immoderation or Excess of Love to him: and therefore this Moderation of our Affection of Love, hath no place in relation to my Love of God, for I cannot love him too much. But this Moderation of this Affection principally respects *the good things of this World*: as Wealth, Honour, Power, Reputation, Relations, Friends, Health of Body, Pleasures, and External Contentments, Recreations, Good Cloaths, Equipage, and State, and such like.

These Good things of this life, have in themselves a just measure of Good, and therefore according to that measure of Good that is in them, they deserve a proportionable measure of our Love; for External Blessings are really Blessings.

And among the several Good things of this World, there are several *Ranks and Degrees* of Good; some are
Good

Good, some are Better ; and accordingly, the proportion or measure of Love that I lend to them, is to be moderated, and distributed, and expressed, according to the different Degrees and Ranks of Good that we find in them, or the relation they bear to me; for instance, I may Love my Wealth, but since Wealth is but a useful Instrument directed to other ends, as to support my Life, my Health, my Relations, I am to love it less than these, because these are more valuable, and my Wealth is only desirable or good to these Ends, and subordinate to these Uses.

Moderation of Affection of Love in relation to Externals, consists therefore principally in these things ;

1. That we have a *just estimate* of the Good that is in the thing that we set our Love upon, and that we do not over-value them, or expect that good to be in them that really is not; we must look upon them as they are; it may be they are such as have not a perfect sincere good in them but mixture of Evil ; or such as have not a stable or permanent Good in them, but are mutable or mortal, or such as have a Good in them proportionate only to our present Condition ; and when our condition is altered, the Good that is in them vanisheth : And if they be such, we must esteem them as such, and love them as such ; and such for the most part are all Worldly things, Health, Wealth, Friends, Relations, nay our very Lives.

2. That we look upon all the Good that is in the World, as *derived from the Goodness of God*, and infinitely below that Good that is in him : and therefore all our Love to them must be subordinate to that Love that we owe to God, and must be controuled by it, and in all competitions must give place unto it. Suppose I have great Wealth, or many Relations, I may, nay, in reason I ought to bear some Love to them; but I must remember it is but a derivative and subordinate Good, and therefore I must Love them with this reserve and qualification, that if God please to call for them, I must quietly part with them ; for as I have them under that condition, so the Love I owe to God, the supreme Good, engieth

engageth me to submit to his Will, and to obey it; for if I Love him best, I must be pleased with what his Will is pleased; for I judge him the best Good, and therefore his Will the best Will; and the Good Pleasure of his Will must be the Rule of my Subjection, otherwise his Love hath not the preheminance.

3. That we make a right, *a due Comparison between Good things of several kinds*, and give that the preference in our Love, which upon a due judgment ought to be preferred; and this concerns and principally discovers it self in the Competition of several good things, and of our affections to them. The Merchant Loves his Goods well, but in a Storm, to Save his Life, is content to throw his Goods over-board. And the exercise of Wisdom in this kind, principally consists in the due weighing the several values of Good things of several natures, and ranging of them in their several Ranks; and also in the diligent consideration of the several Circumstances that accompany several things; for many times some good things that are in themselves preferable before others, receive an abatement and allay by circumstances; and others less preferable, receive an advance by the circumstances that attend them. 1. Therefore touching the *Different Ranks* of things themselves, in matters of my own private concernment, I am to prefer my Soul, and the Good thereof, before all my External advantages; *for what shall a man give in exchange for his soul?* I am to prefer the Good of my Health, before the Good of my Wealth. Again, in things relating to my self and others, I am to prefer the safety of the State wherein I live, before my Wealth, yea, and before my own safety; because I am sure when the whole is in danger, I must needs be in danger, and many more; I am to prefer a great Good that may accrue to many, before a smaller Good; nay, possibly an Equal Good that may accrue to my self; nay, I am to prefer an apparent greater Good to any person than a small and inconsiderable Good to my self. But above all, I am to prefer the Honour and Glory of God, before my own Honour, Reputation, Estate, Contentment,

ment, or Life it self; because he is the Greatest Good, and most to be Loved, and the Love to his Honour is but the result of my Love to him. Again, in things relating to others, I am to prefer a Greater Good that may accrue to one, before a smaller Good to another; The Good of one Neighbour's Soul before the Good of another's Estate, where the one, but not both, are justly in my power; I may prefer an Equal Good to a Relation, before an Equal Good to a Stranger, where the concernment or condition of both are Equal; because I have just reason to love a Relation before a Stranger. Again, 2. As there are different Ranks of Good, so *different circumstances* make one Good preferable before another; If I see two Men in danger, and I can but relieve one of them, both being Equal to me, I am to prefer the relief of him whose danger is greater, and more eminent, before the relief of him whose danger is less, or more remote; and herein Prudence and Integrity of Heart must be the director of my Love, and of the Emanations of it, always provided that nothing unjust or dishonest be mingled with what I do.

4. That as among Goods of different Sizes, or Degrees, I am to prefer the Best; so among Good things, that at least seem equal, I do prefer *the most lasting and durable*; for Lastingness and Durableness is a special part of the Goodness of any thing; nay, oftentimes a Good, that in its present degree or extent is greater; yet if it be less Durable, is not so Valuable as a less but more lasting Good; as the greater Wealth, that must be spent in a year, is truly less Valuable than a smaller portion that lasts two years.

5. That we observe that General Rule before given; namely, That we never give our Affection of Love leave to run out alone without Judgment and Consideration going before it, and going along with it: That we suffer not our Passions to deal out their own measures, but our Judgment and Deliberation: That we always keep this Affection especially under Discipline and Government, and suffer it not to run away from us, as an unruly

Beast without a Chain ; for it is certain, the due government of this Affection governs all the rest.

And now if we look abroad into the World, or indeed but strictly and impartially observe our selves, we shall easily observe a marvellous want of Moderation of this Affection. For, not to mention the mis-placing of this Affection upon what we should really hate, we may see a great Irregularity in the Measure and Order of Exerting this Affection about things that we may in their measure and kind love : we talk indeed of loving of God above all, and of the great value we set upon our Souls and everlasting life, and of Self-Denial, and against loving of the World, and how vain and contemptible a thing the World is ; but for the most part they are but Words and Speculations ; when we come to Practice and Life, there appears nothing, or very little, that answers these Notions, and Speculations : little of that Moderation that those Notions import. We love the World, the Wealth, the Honours, the Pleasures, the Profits of it, with all our Souls ; we make it our principal business to attain and enjoy it, we account it our greatest Calamity when we are crossed or disappointed in it. One Man sets his whole Heart upon his Greatness, another upon his Wealth, another upon his Pleasure and Recreations, another upon his preferment, another upon the Favour of Great Men, another upon the Applause of his Learning or Eloquence, another upon the Beauty of a Mistress or Servant : nay, so Childish we many times are, that we are enamoured on very Toys, as fine Cloaths, handsome Furniture, a Fine House, splendid Entertainments, a fine Head of Hair, or Mad Antick Postures, or Complements, Affected Words, Gestures or Phrases, Apish Imitation, Plays ; and Gaming, new Fashions ; that many there are that make such Feathers as these, the Principal Object of their Love, the Business and study of their Lives, and are as much concerned in their disappointment herein, as if they were undone. These are preposterous, and want Moderation in their Affection, because they have no true Judgment or Estimate of things according to their true Values. *The*

The Vanity and Vexation that ariseth from Worldly Hope and Expectation.

IT is very evident to every Man's experience, that *Hope and Expectation of Good*, is the great Wheel, or rather Weight, that moves Man to all Actions and Undertakings. The Plough-man ploughs in Hope; and the Merchant adventures in Hope; and the Scholar studies in Hope; and the Soldier fights in Hope; and so for all Humane Actions. And thus it must needs be; for in Hope or Expectation there are these *Ingredients*:

1. *Some End* that a Man hath in prospect, which carries a Complacency and Suitableness to the mind; as to be Rich, or Powerful, or Learned, or Applauded: These are the ordinary Ends of ordinary Men; but there are Ends of a nobler Condition, as, to be everlastingly happy, &c. But of these nobler and higher Ends, I do not now speak.

2. That End is also represented as an End *Possible* and *Attainable*.

3. That there be also a *Means* proposed *probably* conducing to the attaining of that End; and the Hope or Expectation of that End is the Spirit of life that puts a man upon the use and Exercise of that means, thus conducive to it: For the most part the Complacency that is taken in the Exercise of the Means to the attaining of the End proposed, is at all times equal, and most times exceeds the Complacency that is taken in enjoyment of the End when attained, for the reason hereafter given: For the End is present in Expectation in the most ample and Comprehensive Image or Idea thereof that can be: And this is that which quickens and drives on Action with intensiveness proportionable to that measure of Worth and Value that the Soul puts upon the End thus prospected. And therefore he that hath a great and high Expectation and Value of the End propounded, acts with Vigour and Industry; he that sets but a low Price or Valuation upon the

the End, as a business but little preponderating the Trouble and Industry to attain it, is cold in his prosecution of it: But if the Labour and Industry that is required in the use of that means, appear to equal the Good that is attained in the End, the whole Action is for the most deserted; as he that sets a great Value upon Wealth or Honour, spares no pains to attain it; so he that sets but low value upon it, is flat and lazy in his prosecution of it; and he that looks upon it as not countervailing the pains in acquiring it, sits still and is idle in it.

For the most part, the Good Things of this World are presented to Men in Expectation, not only in their best dress, but in an Elevated Value above what is in truth in them; and this is therefore so upon a double *Reason*.

1. The wise Providence of God permitting it, and that for this excellent End, to keep Men in action and in motion; which is of singular use for Mankind: For if the things exciting the ordinary Actions of Life did appear with no greater an Elevation than possibly they do really and intrinsically bear, the most part of Mankind would sit still and do nothing. This very fallacy, that Men put upon themselves in over-expecting, is a Spur to Action and Motion; which in most Men would be wholly intermitted, unless the very worldly Concerns did set them in Action, as the Ends stand thus represented to their Expectation.

2. Mankind 'being indued with a Fancy or Imagination, that hath not only a power of separating the Good of every thing from the Evil that may possibly accompany what it expects, but also of stuffing and filling the Good with great Imaginary Advances, it doth (to please and gratify it self) exercise both these delightful Deceits. If it finds any Good in what it expects, it doth upon choice thrust away and remove all that Evil that is really annexed to it, that so it may not be vexed with the pre-apprehensions of it: and it multiplies, and augments, and advanceth and magnifieth that Good that it hath left, that so he may with the greater delight expect what he, by this phantasy, hath wrought himself up to a belief that he shall enjoy.

The

The misery and unhappiness that falls upon Mankind, from this advance of the Hope and Expectation of *Worldly Ends*, is observable in one of these Events thereof.

1. It may be there is an utter Frustration of the whole thing designed and aimed at, and so his Expectation is like the dream of the hungry Man in the Prophet, that dreamed he had eaten, and he awoke and beheld he is hungry. *Iſa. 29. 8.*

2. If he attain the End he expected, be it Wealth, or Honour, or Pleasure, or the like; yet many times there doth attend it some signal Mischief or Evil that he had not before the patience to think of, that doth render the whole enjoyment to be utterly a thing mischievous, and worse than a disappointment. And indeed the things of the World are generally of such a consistency, that a very little evil joyned to it, will sower and make it unfavoury. A want of a little spot of Ground for a Garden, will make the fruitions of a Kingdom but insipid to *Abab*; and a want of *Mordecai's* Knee, will disrelish all the Honour of the great Courtier *Haman*. The truth is, the Mind is that which makes any thing uneasy; and it falls out, that a small Cross or trouble to a Mind, especially filled with expectation of a full and intire happiness, will be as troublesome as a small Thorn in a great Mans foot.

3. But yet further suppose we, that the thing projected is attained without any mixture of mischief attending it; yet here is an inseparable unhappiness that doth attend the most perfect enjoyment of the best worldly advantage projected and expected; it is always less than it was expected. The Expectation flattered it self with much more than what it finds; and a Man doth infallibly find that his Mind and Phantasy had dressed up and adorned the Image and Phantasm of what was projected, much finer and goodlier than he finds it, when he attains it. A Man projecting Happiness in Honour, Wealth, Friends, Applause, Pleasures, or any other Earthly thing, is much like a Builder, that hath much more Content in his contrivance and Expectation of the

Beauty, Comeliness, Usefulness, Contentment, and other Complacency of his Building, than when it is finished; and when he hath done all, nay though exquisitely suitable to his Mind, yet his Contentment vanisheth in the fruition, and the Contentment, as it falls short of the Expectation, so for the most part it dies and vanisheth with the enjoyment.

Take therefore this Counsel: First, In all thy Designs of Temporal Advantages, *keep thy Expectations and Hopes low*, clog them with Suspensions, and Abatements, and Allays; otherwise thy Expectations will cheat thee; and not only so, but render that Good that thou shalt attain (even upon honest designs) insipid and flat, because less than what thou expectest: whereas a low expectation gives a relish to a low enjoyment. Secondly, *Set not thy heart upon an earnest prosecution of Temporal Advantages*: For, if they do not vex thee by disappointment, or some Thorn or Gall that doth adhere to them, yet it is Ten to One they will cheat thee; appear more glorious at a distance and in Expectation, than nearer hand, and in Fruition. They are trimmed up with Report and Expectation; but in reality, and in themselves, are like the Apples of Sodom, beautiful to the Eye, but vanish into dust when touched. Solomon was certainly the Wisest and externally Happiest King that ever the World knew: He had the greatest opportunity that ever any Man had, to take a full Estimate of the World in its choicest Enjoyments, by reason of his Wealth, and Peace, and Power, and Interest, almost with all the Princes and Potentates that then reigned. He had a vast Judgement and Understanding of all things in Nature, and could with exquisite Skill and Relish, search into, and attain all that was externally Good and Desirable in this World. And besides all this, he made it his chief business to search out what was that Good for the Sons of Men, under the Sun: and this he did neither brutishly, as led thereunto by sensuality; nor Superficially, or barely by speculation; but he made it his business not only strictly to enquire into it by his Reason and Judgment, but also really to experiment

periment and try the matter he thus sought after: And having with much industry and observation climbed, as it were, to the top of all Worldly Felicity and Enjoyment; and beholding the rest of Mankind, as well as they were able, reaching and clambering, as it were, towards this precipice of Worldly Felicity,

— *Dum monte potitus*
Spectat anbelantem dura ad fastigia turbam.

From this high Mountain he bespeaks Mankind in his critical Book of *Ecclesiastes*, as it were in this manner: Ye Children of Men, I see ye are full of great Expectations of and by Worldly contentments; and you take much pains for the acquist of them: Listen a while what I shall say to you; I have had those Opportunities of a full discovery of the best that this World can afford; Wealth, Honour, Pleasures of all sorts and kinds, and such Opportunities as none of you ever had or can expect to make the like discovery; and I have denied my self nothing that this World can afford to give me Content, and the most exquisite Taste and Relish of them; and I have now arrived to the very Fastigium, the very highest point of this Mountain of Pleasure and Worldly Fruition; and I find my self wholly deceived in what I expected: I expected indeed as great Contentation as you do, but now I have tasted of every dish, I find them all to be but Vanity and Vexation of Spirit. I have not been only disappointed in what I expected from them, but instead thereof I have reaped nothing but Sorrow, Anxiety, Vexation: you do therefore deceive your selves in all the pains you take, while ye think from these Worldly Enjoyments, ye shall acquire Happiness, yea, or Contentation in them. Be wise therefore, and take warning by me, the greatest example that ever the World knew of this kind. Give over these laborious, busie, and vain pursuits of yours; and take out but this concluding Lesson of mine, which I have learned by infallible Experience, Fear God, and keep his Commandments, for this is the whole Duty of Man.

H E B. XIII. 14.

For here have we no continuing City, but we seek one to come.

I Have in *my course of Life* had as *many Stations* and places of Habitation as most Men. I have been in almost continual Motion; and although of all Earthly things I have the most desired Rest, Retiredness, and a fixed private Station; yet the various Changes that I have seen and found, the Publick Employments, that without my seeking, and against my Inclination have been put upon me, and many other Interventions, as well Private as Publick, have made the former part of this Text true to me in the Letter, that I have had no continuing City, or place of Habitation. When I had designed unto my self a settled Mansion in one place, and had fitted it to my convenience and repose, I have been presently constrained by my necessary Employments to leave it and repair to another: And when again I had thoughts to find repose there, and had again fitted it to my convenience, yet some other necessary occurrences have diverted me from it; and thus by several vicissitudes, my dwellings have been like so many Inns to a Traveller; though of some longer continuance, yet almost of equal instability and vicissitude. This unsettledness of Station, though troublesome, yet hath given me a good and *practical Moral*; namely, that I must not expect *my Rest* in this lower World, but must make it as the place of my Journey and Pilgrimage, not of my Repose and Rest, but must look further for that Happiness. And truly when I consider that it hath been the Wisdom of God Almighty to exercise those Worthies, which he left as Patterns to the rest of Mankind, with this kind of Discipline in this World, I have reason not to complain of it as a Difficulty, or an Inconvenience, but to be thankful to him for it as an Instruction and Document, to put me in remembrance of a better Home, and to incite me to make a due provision for it, even that

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Everlasting Rest which he hath provided for them that love him ; and by pouring me thus from Vessel to Vessel, to keep me from fixing my self too much upon this World below. But the truth is, did we consider *this World* as becomes us, even as wise Men, we may easily find, without the help of any such particular Discipline of this nature, That this world below, neither was intended, nor indeed can be a place of Rest, but only a kind of Laboratory to fit and prepare the Souls of the Children of Men for a better and more abiding State ; a School to exercise and train us up into habits of Patience and Obedience, till we are fitted to another Station ; a little narrow Nursery, wherein we may be dressed and pruned, till transplanted into a better Paradise. The continual Troubles, and Discomposures, and Sickneses, and Weakneses, and Calamities that attend our Lives, the shorness, and continued Vexation occurring in them ; and finally, the common examples of Death and Mortality of all Ages, Sexes, Conditions of Mankind, are a sufficient instruction to convince reasonable Men that have the Seriousness and Patience to consider and observe, That we have no abiding City here. And on the other side, if we will give our selves but the Leisure to consider and observe the great Wisdom of Almighty God, that orders every thing in the World to ends suitable and proportionable ; the excellence of the Soul and Mind of Man ; the great Advances and Improvements his Nature is capable of ; the admirable means the Merciful and Wise God hath afforded unto Mankind, by his Works of Nature and Providence, by his Word and Instructions, to enable him for a nobler Life than this World below can yield ; will easily confess, that there is another State, another City to come, which becomes every Good, and Wise, and Considerate Man to look after and fit himself for. And yet let a Man look upon the generality of Mankind with a due and severe consideration, they will appear to be like a company of mad or distempered People. The generality of the World make it their whole business to provide for a Rest and Happiness in this World ; to make these

these vain acquests of Wealth, and Honour, and Preferments, and Pleasures of this World, their great, if not only Business and Happiness; and, which is yet a higher degree of frensie, to esteem this the only Wisdom, and to esteem the careful Provision for Eternity, the Folly of a few weak, melancholy, fanciful Men: Whereas it is in truth, and in due time it will most evidently appear, that those Men that are most sedulous and solicitous touching the attaining of their Everlasting Rest, are the only true Wise Men, and so shall be acknowledged by those that now despise them. *Wisd. 5. 4. We Fools accounted his life Madness, and his end to be without Honour. How is he numbred among the Children of God, and his Lot is among the Saints!*

When I come to my Inn I have this consideration presently occurs to me: If my Lodging be Good and Fair, the Furniture splendid, the Attendance great, the Provisions good and well ordered; yet I straight consider, this is not the place of my Rest, I must leave it to morrow, and therefore I set not my Heart upon it. And again, If my Inn be but poor, my Entertainment mean, my Lodging decayed, I do not presently send for Painters, Carpenters, and Masons, to repair or beautify it; but I content my self with it, and will bear with the inconveniences, because I consider it will be but for a night, and to morrow I shall be gone, and possibly come to my home, where I shall be better convenienced. And although the truth is, that this World is little other than our Inn to entertain us in our Journey to another Life; and our stay in it is many times very short, yea, our longest stay here in comparison of Eternity, is infinitely more short than a nights lodging at a Inn, in comparison to the longest Life here; yet it is a wonderful thing to observe how much we are taken up with the concerns of this our Inn; what a stir we keep about it; what pains and cost we imploy in it; how much of our time is laid out upon it, as if it were our only home. If our Lot cast us upon a handsome Lodging (as it were) and it furnished with Wealth, or Glory, or Honour, how we pride our selves

selves in it ! how goodly we look upon our selves ! how happy we think our selves ! what care we have to make it more Rich, Glorious, and Splendid ! And on the other side, if our Lot cast us upon a lower, meaner Station ; if we are Poor, or Sickly, or Neglected, or under Hatches ; what a deal of Impatience and Discontent, and Unquietness appears ! Nay, though our Lodging and Entertainment in this Inn of the World be pretty well, and will serve till we take our Journey ; yet if it be not so Fine, and Splendid, and Rich, and Comely as another's ; if our Meat be enough to suffice Nature ; if our Cloaths enough to protect us from Cold ; if our House good enough to keep off the Storms, and defend us from Injuries, yet if these be not so good as such a Mans, or such a Neighbours, not so good as my Ancestors or Relations ; Lord ! What a deal of Unquietness, and Complaining, and Envy, and Impatience, and Turbulency of mind there is in Men ! What Designs, and Frauds, and Plots, and Underminings, and undue Means, Men take to advance their own condition, and to depress others ! and all this while never consider that which would easily cure the extravagance, as well of one hand, as of the other ; Namely, *This is not my home, it is but my Inn ; if it be Beautiful, Splendid, Convenient ; if my condition in it be Wealthy, Honourable ; Prosperous, I will not set my Heart upon it, nor think any better of my self for it, nor set up my Rest in it : It is but my Inn, I must leave it, it may be to morrow. On the other side, if it be but Poor, Weak, Infirm, Ignoble, Low, I will content my self, it is but my Inn, it may serve for my passage, I shall, it may be, leave it to morrow, and then if I have taken that due care that becomes me in my provision for my Eternal State, I am certain the case will be mended with me ; however my Inn be Poor, Mean, Inconvenient, Troublesome, it is but for a night, my home will be better ; I have learned, that I have here no abiding City, but I seek one to come.* The benefits of the consideration of this Text are many :

1. It will teach a Man a very low esteem of this present World, and never to set the heart upon it. *Wilt thou set thy*

thy heart upon that which is not ? It is not an abiding City: Either like the old feigned enchanted Castles, it will vanish and come to little while we think we have fast hold of it ; or else we must leave it, we know not how soon. It is full of trouble and vexation when we enjoy it ; and very unstable and uncertain is our stay in it. 2. But let it be as good as it will, or can be, yet this Text tells of a City that is better worth our thoughts, an abiding City, a City that cannot be shaken, where there are no Troubles, no Thorns, no Cares, no Fears ; but Righteousness and Everlasting Peace and Rest.

2. Consequently it will teach us *to seek that which is most of value first and most*, and make that our greatest Endeavour which is our greatest Concernment ; namely, to seek that City that is to come, Peace with God in Christ Jesus, and the Hope of Eternal Life. It is true, while we are in this City that continues not (this Inferiour World) God Almighty requires a due care for Externals, and Industry in our Employments, and Diligence in our Callings : It is part of that service we owe to God, to our Families, to our Relations, to our Selves ; and being done in Contemplation of his Command, it is an act of Obedience and Religious Duty to him: But this Consideration will add this Benefit even unto our Ordinary Employments in our Calling, it will be sure to bring a Blessing upon it. *Seek first the Kingdom of God, and the Righteousness thereof, and all these things shall be added unto you.* It shall be given in as an advantage and over-measure. 2. It will add great Chearfulness to the Employments of your Calling, and to those worldly Employments that are requisite for your support and subsistence, when you shall resign up your endeavours therein to the good Pleasure of Almighty God. 3. It will remove all vexatious Sollicitousness and Anxiety from you, when you shall have such Considerations as these ; *Almighty God (it is true) hath placed men in this World, as in a passage to another, and requires of me an Honest Employment for my support and subsistence; or else hath lent me a reasonable liberal portion, whereby I may comfortably subsist without much pains*

pains or labour; I will use it Soberly, Cheerfully, Thankfully: If he bless me with Increase or greater Plenty, I will increase my Humility, Sobriety, and Thankfulness; but if it be not his pleasure to bless me with Plenty and Increase, his Will be done; I have enough in that I have; there is another more abiding City, wherein I shall have supplies without Want, or Fears, or Cares.

3. This Consideration will give abundance of Quietness, Patience, Tranquility of Mind in all conditions. Am I in this World Poor, or Despised, or Disgraced, or in Sickness, or Pain? yet this Text gives me two great supports under it. 1. It will be but short; this lower World, the Region of these Troubles and Storms, is no continuing, no abiding City: and consequently the Troubles and Storms of this Inferiour City are not abiding or long. 2. After this flitting, perishing City that thus passeth away, this four life which is but the Region of Death, there succeeds another City that endureth for ever, a City not made with hands, Eternal in the Heavens; a State of Everlasting Blessedness, where are neither Cares, nor Tears, nor Fears, nor Poverty, nor Sorrow, nor Want, nor Reproach: I will therefore with all Patience, Cheerfulness, and Contentedness, bear whatsoever God pleased to exercise me withal in this life; for I well know that my light Afflictions, which are but for a moment, shall be attended with a far more exceeding and eternal weight of Glory.

These Considerations will seem but dry and empty, to Men that do not deeply and considerately weigh matters: Ordinarily young heads think them, at least, unseasonable for their youth; but they must know, that Sickness and Death will overtake the youngest in time, and that will undeceive People, and render the best appearances of this World, either Bitter, or at least insipid, and without any pleasant Relish; and then the Hopes and Expectations of this City to come, will be more of value to us than the best Conveniences and Delights this lower World can afford. Let us therefore in our Health make it our business to secure our Interest in it, and it will be our Comfort and Benefit both in Life and Death.

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Of Contentedness and Patience.

Contentedness and Patience differ in this, That the Object of the former is any condition, whether it be Good, Bad, or Indifferent; the Object of the latter, is any present or incumbent Evil. But though they differ in the Latitude or Extent of their Object, yet they both arise from the same *Principle*; which, if rightly qualified, gives both.

The Measure and Original of all Passions is *Love*; and the Object of Love, is that which is really or apparently Good. If our Love be right, it regulates all our Passions: For Discontent or Impatience ariseth from the absence of somewhat that we love and value; and according to the measure of our love to the thing we want, such is the measure of our Discontent or Impatience under the want of it.

He that sets his love upon that, which the more he loves, the more he enjoys, is sure to avoid the danger of Discontent or Impatience; because he cannot want that which he loves: and though he love something else, that may be lost, yet under that loss he is not obnoxious to much Impatience or Discontent, because he is sure to retain that which he most values and affects, which will answer and supply lesser Wants with a great Advantage: The greatest bent and portion of his love is laid out in what he is sure to enjoy, and it is but a small portion of love that is left for the thing he is deprived of, and consequently his discontent but little, and cured with the fruition of a more valuable Good.

He that sets his love upon the Creature, or any result from it, as Honour, Wealth, Reputation, Power, Wife, Children, Friends, cannot possibly avoid Discontent or Impatience; for they are mutable, uncertain, unsatisfactory Goods, subject to Casualties; and according to the measure of his love to them, is the measure of his Dis-

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Discontent and Impatience in the loss of them, or disappointment in them.

He that sets his love upon God, the more he loves him, the more he enjoys of him. In other things, the greatest danger of disappointment, and consequently of impatience, is when he loves them best ; but the more love we bear to God, the more love he returns to us, and communicates his Goodness the more freely to us. Therefore we are certain that we cannot be disappointed, nor consequently have any ground of impatience or discontent in that which is our *unum magnum*, the thing we chiefly value.

He that sets his entirest love on God, yet hath a liberty to issue a subordinate portion of love to other good things, as Health, Peace, Opportunities to do Good ; Wife, Children, Friends : And in these he may be crossed and disappointed. *But the predominant Love of God delivers the Soul from Discontent and Impatience, even under these losses.*

1. Because the Soul is still assured of what it most values, the love of God returned to the Soul, which compensates and drowns the other loss, and the discontent that may arise upon it.

2. Because the Heart is satisfied that these losses come from the hand of him whom he loves, of whose Truth, Wisdom, Love and Goodness, he hath assurance, and therefore will be delivered out in measure, upon most just Grounds, and for most excellent Ends. He sends an Instruction along with his Rod ; and the Soul reads love as well in the Rod of God, as his Staff.

3. Because the Love of God, taking up the principal bent and strength of the Soul, leaves but a gentle and moderate Affection to the things it loseth, and consequently a gentle and easie parting with them, or being without them. The great tumult and disorder that is made in the mind upon Losses, Crosses, or Discontents, is not so much from the Intrinsic Value of the things themselves, but from the Estimation that is put upon them ; were the love to them no more than they deserve, the

the Discontent and Impatience in the loss would be very little. Our chiefest love, when it is placed upon God, is placed where it should be; and the mind is then in its right frame and temper, and dispenseth its love to other things regularly, and orderly, and proportionably to their worth; and thereby the Discontent or Trouble that ariseth upon their Loss or Disappointment, is weighed out according to their true value, agreeable to the just measure of Reason and Prudence: But when our love is out of its place, it becomes Immoderate and Disorderly; and consequently the Discontents that arise upon Disappointments in the things we Immoderately love, become Immoderate, Exorbitant Discontents, Impatience, and Perturbation of Mind.

4. Our Love to God brings us to a free Resignation of our Will to His: For we therefore love him, because we conclude him most Wise, most Bountiful, most Merciful, most Just, most Perfect; and therefore must of necessity conclude that his Will is the best Will, and fit to be the measure and rule of ours, and not ours of his: And in as much as we conclude that no Loss or Cross befalls us without his Will, we do likewise conclude that it is most fit to be born: and because he never wills any thing, but upon most Wise and Just Reasons, we conclude that surely there are such Reasons in this Dispensation; and we study, and search, and try whether we can spell out those Reasons of his.

Of Moderation of Anger.

THE Helps against *Immoderate Anger* are of two kinds:
 1. Previous Considerations before the occasion is offered, to habituate the Mind to gentleness and quietness.
 2. Expedients that serve to allay or divert Anger when the occasion is offered.

Of the first sort are these;

1. The consideration of *our own Failings*, especially in reference to Almighty God, and our duty to him; which are much greater than any demerits of others towards us: I provoke my Creator daily, and yet I desire his Patience towards me, and find it. With what face can I expect gentleness from my Creator; if every small provocation from my Fellow-Creature put me into passion?

2. The consideration of *the Unreasonableness of that Distemper in respect of my self*: It puts me into a Perturbation, and makes me unuseful for my self or others, while the distemper is upon me: It breaks and discomposeth my thoughts, and makes me unfit for business: it disorders my Constitution of Body till the storm be over: It discovers to others my Impotency of Mind, and is more perceived and observed by others, than it can be by my self: It gratifies my Adversary, when by my Passion I improve his Injury beyond the value of it; and injure, and torment, and damnifie my self more by my own Perturbation, than he can by the injury he doth: It evidenceth a Prevalence of my more inferiour and sensual part, common to me with the Beasts, above my Reasonable and more Noble part. Sometimes indeed a Personated Anger, managed with Judgment, is of singular use, especially in Persons in Authority; but such an Anger is but a painted fire, and without Perturbation: But a Passionate Anger upon Injuries received, or upon sudden Conceptions of them, is always without any end at all of Good, either intended or effected: Nay, it is an impediment to the attaining of any Good end, because it blinds the Judgment, and transports Men into inconsiderate Gestures, Words, and Actions.

3. Consideration *in respect of others*; even of the very persons provoking. It may be there are Instruments, permitted by God as his Instruments, either to correct, or try me. Peradventure God hath bidden *Simei* curse *David*; be not too violent against the Instrument, lest peradventure thou oppose therein the principal Agent. Again, many Men are of such a pitiful constitution, that their injuries arise from very impotence of Mind in

them: Shall I be angry with them because they want that understanding they should have? And yet it is very strange to see the weakness and folly of our nature in this Passion, that it will break into a Perturbation even with Children, Drunken Men, Mad-men, Beasts; yea, very dumb things: Witness our anger with Cards and Dice, when their Chances please us not; which shews the Unreasonableness and Frenzy of this Passion.

2. There be some Expedients against it, even when the occasion is offered.

1. Carry always a Jealousie over thy Passion, and a strict Watch upon it. Take up this peremptory Resolution and Practice, *I will not be angry, though an occasion be administered.* And let the return upon that Resolution be the first act after the Provocation given: For if a Man can but bring himself to this pass, that he take not fire upon the first Offer, the Passion will cool: A Man calls then his Reason about him, and debates with himself: *Is there cause I should be angry? Or, is there any good End attainable by it? Or if it be, what is the just medium, or size, or measure of Anger proportionable to that end?* And these Considerations will break the first onset of Passion, and then it seldom prevails: For, it is the first Wave that carries on the Perturbation to the end, which if it be broken at the first, Serenity of Mind is preserved with much Contentation, and sense of advantage.

2. Take up this Resolution, Never to give thy self leave to be angry, till thou seest *the just Dimentions of the Provocation.* First, Learn whether there be any such thing done or no: For many times we shall find that a false report, or a misconception in the Mind, sets up the Image of an Injury, and presently the Passion swells upon it; when, it may be, upon a due examination, there is no such thing at all. Secondly, Admit there be an injury, yet learn what the Circumstances of it are: For till that be known, though thou hast a mind to be angry, thou knowest not what proportion or Measure of Anger to allow, till thou knowest the Measure of the injury done.; it may be it is not so great; or it

it may be it was done by mistake; it may be it was done upon some provocation given by thee, or at least so understood; and then it is not so malicious: and it may be the Man is coming to make thee amends, or to ask thee pardon. This will give leisure to thy Reason, to thy Grace, to come in; and will break the first shock, which the cholerick blood gives to the Heart, which raiseth the combustion; and then a Thousand to One it comes to nothing, and either dies presently, or languisheth below the name of a Passion.

3. In case of *Provocation to Anger by Words*, consider this, that there is nothing so much gratifies an ill Tongue as when it finds an angry hearer: nor nothing so much disappoints and vexeth it as Calmness and Unperturbedness. It is the most exquisite and innocent Revenge in the World to return gentle words, or none at all, to ill Language. But on the other side, Anger and Perturbation doth not only produce what thy adversary desires, but also puts a Discomposedness and Impotence upon thee, that thou becomest unable to keep silence, or to speak with that reason and advantage thou shouldest.

A Preparative against Afflictions; with Directions for our Deportment under them, and upon our Delivery out of them.

1. **I**T is the great folly that ordinarily possesseth Men; especially in a prosperous Condition, that they cannot suppose a Change of their Estates: a living Man can hardly think of dying; a healthy Man can hardly think of sickness; a wealthy Man can hardly think of Poverty; a Man in the Applause and Glory of the World, can hardly think of being under Disgrace and Reproach.

2. The *Reasons* of this Difficulty seem to be these:

1. The present Condition is a thing that falls under our present sense, and takes up our whole consideration: Things that yet are not, are made present only by Contemplation; and that, as it doth not so strongly affect the

Mind, so there is a long Operation that must precede, before it can be brought home ; a Man must consider whether the state wherein he is, be changeable, and what may change it ; and whether it may change for the worse ; or unto what degree of Badness, and the probabilities or possibilities of it ; and so it requires a long process of the Mind, before a Man can bring himself under a supposition that his Condition may change, and change extremely for the worse. 2. When that supposition is received or admitted, yet it being but notional and imaginary, hath not the like strength of impression upon the Mind, as that which is present and sensible, and so it soon passeth away, and hath not strength enough to hold out for any time upon the Mind, to work a due preparation and temper in the Mind for a change. 3. The present Condition, when it is grateful to the sense, we are for the most part willing to embrace, and make the most of it ; we have not patience to give an Allay or Abatement to our present Fruition, by mingling any such sad Considerations with it, as that it may change. When the Mind begins to put it self upon thoughts of a change of a beloved Condition, such Replies as these do often meet with it: *What, shall I be dying while I live ? be Sick, when I am well ? be Poor, when I am Rich ? be in Disgrace, when I am in Glory ? make my self miserable, while I am happy ? it will be time enough to take and bear that Lot when it comes, and not to Die, or be in Sickness, Poverty, and Disgrace, by Anticipation : I will take the benefit and sweetness of my present Happiness, and not sour or abate it by the pre-apprehension of a Change ; if it happens, it will come before it's welcome. I will therefore think as little of it as I may before-hand, and not make that present by a needless Contemplation, which I would willingly be freed from, if it should at all attack me.* These and such like Considerations do make Men rather procrastinate the evil day, than put themselves under the supposition of it.

3. The Inconveniencies that arise to the Children of Men, by this Averseness from thinking of a Change of a prosperous Condition for a worse, are very great: 1. A Mind that

often

oftentimes in a prosperous Condition casteth it self in worse by Supposition and Contemplation, doth ordinarily use his present Condition warily, moderately, watchfully ; but on the other side, this incogitancy of a Change makes Men presumptuous and confident in their Estate, voluptuous, imperious, proud, immoderate, vain-glorious, for they want that Correction that should allay and discipline it into Moderation. If I am Rich, or in any other prosperous Condition, and begin to pride up my self, and to take upon me ; presently a Mind accustomed to assume upon it self, by pre-apprehension, a contrary Condition will presently check that Pride and Vanity with such a kind of Expostulation as this ; *How unseemly, imprudent, and vain is this ? What if to morrow I should be cast down from my Greatness, or cast upon my bed of Sickness, or under the Cloud of Disgrace, or it may be taken away by Death ? what will then become of this Immoderation ? Carry it along with me I cannot, for the change of my Condition will not bear it ; and if, with the change of my Condition, I do, as I must, put off these Follies that attend me in this, that which is now my Excess, my Sin, will then be my Shame, my Sorrow, and Vexation.* 2. As a frequent pre apprehension of disadvantageous Changes, tutors the Mind to a right use of the present Condition ; so it admirably fits a Man with such Temper of Spirit as becomes his changed Condition : doth his Change require Patience to bear it, Contentedness under it, Preparedness for it ? he hath learned this in the Theory, and hath them laid up ready to be put in ure if occasion call for them : if there be no occasion to practise them, they are no burthen ; but if there be, he hath put himself to School to Affliction by Premeditation before it comes, and is ready to exercise those Virtues when it comes. But on the other side, a Man that being in a condition of Prosperity, never puts himself under the sad Thoughts of a Change of his present Happiness, if such a change befalls him, he is at his Wits end ; he is surpris'd, and overwhelmed with it ; he knows not how to bear it, but falls into Impatience, or his very Soul dies within him ; he is taken before he is prepared,

and none of those Dispositions, or rather Distempers of Mind, that were bred up upon his former Condition, will at all serve the present, but to distract, and disquiet, and perplex him, as his former Pride, Haughtiness of Mind, Greatness of Spirit, Intemperateness, Luxury; they are so far from being at all serviceable and useful to him, that they are as so many Haggs and Furies to torment him; and the Things called Patience, and Contentedness, and Humility, and Calmness of Spirit, which are of absolute necessity for his present Change, he knows not how to attain or use. 'Tis a miserable, or at least a very great Improvidence, for a Man then to be learning those Virtues, when the present necessity calls for the use of them: it is like a Thief who is to learn to read when he is to pray his Clergy.

4. It is therefore a most *useful and necessary* Course for Men in Prosperity to take up the frequent Contemplation of their Change. Bilney, when the true Profession of the Gospel in this Kingdom was under Persecution, was used to put his Finger into the Candle to inure himself the better to undergo Martyrdom, which he at length suffered, possibly with more Resolution and Patience, than if he had omitted that Experiment. And surely this practice of Patience would be with more Ease, and no less Advantage, if in the time of our external Happiness we did sometimes, and oftentimes, take up such serious Contemplations as these, both in reference to Death, and other external Afflictions; *I am now alive and well, but I cannot but know that I am mortal and must die; and my own Reason, and every day's Experience tell me, that my time is very uncertain and casual: a small Distemper or Disorder in any little Vein or Artery, a little Cold, a little Meat undigested may cast me into a mortal Disease; a Crum going aside, a contagious Air, the Fall of a Stone on me, or of me upon a Stone, may suddenly take away my life. There are such infinite Casualties that may be mortal to me, that it is no wonder that I should die, but it is that I live. What if it should please God, by any Disease or Accident, suddenly to call me to account for my Stewardship, are my Accounts ready? Is my Peace made? Are my Sins pardoned? Is my Pardon sealed? Is all as ready*

as it becomes that Hour? If it be, well; if not, it becomes me: speedily to set things in order, especially my great Concernment: for as this Tree of mine falls, so it will lie to all Eternity. Such Thoughts as these, often and seriously entreated, would not hasten a Man's Death, but would much amend his Life: it would put and keep the Soul in right Order and Temper. Again, I am now in Health and Strength, free from Disease and Pains; if I am not cut off by an untimely end, I must expect that Disease and Pains will lay hold of me; it may be a burning Fever, or a languishing Consumption, or some such Disease as may make the nights long, and the days troublesome, every place uneasie, all things I eat or drink insipid; every Limb or Vein, Bone or Sinew, contributing some Pain or Weakness, or Faintness, or Anguish to the common stock of that Disease which I must suffer. How am I furnished with Patience to bear it? Can I amend in my self that Frowardness, Unquietness, Peevishness, and Impatience that I behold in others in the like case? Believe it, Sicknes is not the fittest time either to learn Virtue, or to make our Peace with God: it is a time of Distemper and Discomposedness: those must be learned and practised before Sicknes comes, or it will be too late, or very difficult to do it after. Again, I am now abounding with Wealth; but Riches many times make themselves Wings and fly away; a Thief, or a Robber, a Plunder, or a Sequestration, a false Information, or a false Oath, the change of Times, or Casualties of Fire or War, Oppression from those above, or Tumult from those beneath, the Chaldean or the Sabeian, a Word or Action mis-understood, mis-apprehended, or mis-interpreted, and a thousand Contingences, may take away all my Wealth; so that I may stand and see my Servants deserting me, my Children utterly unprovided for, my self in Extremity and Want: so that I, that have relieved Thousands, must be fain to gain Bread for my self and my little Children, either by the sweat of my own brows, in some low Employment, or by the charity of others. This may, and may be speedily: Experience of these times have made it visibly possible, wherein Thousands that never dream'd of a Change, have unexpectedly felt it. Can I come down to so low a Condition with Quietness and Serenity of Mind, without murmuring against Providence, or cursing, or st-

dying Revenge upon the Instruments of it? nay, can I entertain this Change with Patience? nay, with Cheerfulness? nay, with Thankfulness to God, that he gives me my evil things in this life? If he be pleased but to bless my Afflictions to me, and to reserve my portion of Happiness for the Life to come, can I still depend upon God, live upon him, and bless his Liberality, if he allow me and my poor Children a piece of Bread and a Cup of Water? Can I look through the Darkness of my present condition, and behold that Hope of Eternity that is beyond it, and gather more Comfort in that Hope than all the present Disasters can give Discomfort? If I can do this, my Loss will be my Gain; If I cannot, it should be my business in the time of my Prosperity, to lay up such a stock and treasure against the evil day, which will be above the Malice, and Power, and Reach of Men and Devils to deprive me of: Again, I am now in Honour and Esteem in the World, my Place makes me eminent, and if it did not, yet my Reputation is fair, and clear, and great; it may be I can, without Vanity or Ostentation, own as much esteem as Job doth in his 29th Chapter, The Young-men saw me and hid themselves, and Aged arose and stood up; when the Ear heard me it blessed me; and when the Eye saw me it gave witness to me: But for all this my Condition may be changed as his was, and my next Complaint may be with him, Chap. 30. But now they that are younger than I, have me in derision, whose Fathers I would have disdained to have set with the Dogs of my Flock: and now I am their Song, yea I am their by-word. I may be branded with the Imputation of the highest Crimes; nay, my very Religion and Piety to Almighty God, and my Justice, Honesty, and Fidelity to Men, may be covered with an imputation of the basest Hypocrisy and Dishonesty under Heaven; and though this part of my Reputation hath been my Darling, that I valued the highest of any thing in the World, and consequently a Blemish cast upon me in this behalf, would wound me deeper than any Worldly loss; yet a Consequence of greater Importance would follow upon it, which I value higher than my Reputation, viz. the Honour of God, the Value and Esteem of Religion would be wounded through this wound; yet if this should befall me, am I in a frame and temper of mind to bear it as I should? Can I be
consented

contented to sit under Reproach and Infamy with Patience and Quietness of Mind? Can I content my self with the secret Witness of my own Conscience, attesting my Innocence, though the Imputations under which I sit are as black as Hell? Can I cheerfully make my secret Appeal to the Searcher of Hearts, and please my self with the Serenity of his Countenance towards me? Though I am clothed with Calumnies and Reproaches, can I wait his time for vindication, and content my self, though the World never know my Innocence, so as my God and my Conscience can attest it? If I have not arrived at this temper and pitch of mind, it should be my labour to attain it; for without it, I sink under my Reproaches and Infamies: but if I have attained it, then under the most dark and cloudy Storm of undeserved Reproach and Infamy, I enjoy a Goshen within my self, I have a beam of Light that follows me in the blackest night, and I conquer my Reproaches by suffering them.

5. But though this Exercise of putting our selves under Notional Afflictions, is of singular use to habituate and fit us for such a Temper as becomes such a Change; yet this is not all: *Afflictions* are not only Notional and Possible, but there is something more in it; there is a greater probability of them, than to be freed and exempt from them: they are not only under that degree of things that may be, but they come near to that degree of things that must be, and that in these Respects:

1. In respect of our Sin and Demerits. Although Afflictions many times are not principally intended as Punishments, but are sent for higher ends; yet it is most certain, that they are deserved to be inflicted as Punishments, and are in their own nature a most necessary Consequent of Sin. They are not expiatory or satisfactory Punishments, but they are most certainly Fruits and Effects of Sin: and worldly Crosses and Calamities do as naturally flow from precedent Sins, as the Crop doth from the Seed that is sown. Now in as much as every day I commit some Sin or other, it is no wonder if I reap the Fruits of it in Affliction: It is a wonder rather, that I meet with no more Calamities and Crosses in this World; and it is a mercy, if I meet with them only in this World, and not

not both in this and that which is to come. *Wherefore doth a living Man complain, a Man for the Punishment of his Sin?* Certainly, though there were no Devil or Wicked Men to inflict Punishment upon me, as long as I carry Guilt and Sin about me, it's no wonder if it raise Storms upon me: and therefore I have no cause to hope for an Immunity from Trouble, so long as I have no Immunity from Sin.

2. In respect of *our Corruption*. We have seen Troubles and Afflictions under the former Consideration *sub ratione pene*, under the nature of a Punishment; in this Consideration, *sub ratione medicinæ*, in the nature of a Medicine. The former shews somewhat of the Divine Justice to inflict them, the latter much of the Divine Mercy to apply them. The truth is, our Natural Corruptions are very many, and very great; and for the most part they are most disorderly and dangerous when our Condition is Prosperous: it is indeed the Fuel of our Corruptions, Pride, and Vainglory, and carnal Confidence; and Security, and Luxury, and Intemperance, and Insolence, and Arrogance, and Forgetfulness of God, and of our Selves, and of our Mortality, and of our Duty, and a thousand such kind of Vermin, do grow and thrive upon Prosperity. God Almighty therefore sends Crosses, and Afflictions, and Troubles, and those to cure, and chase away, and starve these evil Beasts. And let any Man observe either in himself or others, we are generally the worse for Prosperity, and generally the better under Adversity, whatsoever Sects or Professions we are of; and it is a far greater Difficulty to manage a prosperous, glorious Condition, than a low or afflicted Condition. Many times when I have read in the Scriptures, that Affliction is the Lot of the Righteous, and in the World ye shall have Tribulation, I have looked upon it not only as the Issue of the Devil and wicked Mens Hatred, but also as the wise Dispensation of Almighty God to suffer it; for it is for their Safety and Benefit. Affliction doth in no sort so much endanger a good Man to lose his Innocence, Worth, and Virtue, as Prosperity, Wealth, and Honour

Honour do: and therefore I have always thought that Man the securest from Afflictions upon this account, that useth his Prosperity with the greatest Piety, Watchfulness, Moderation, and Equality of Mind; because such a Man keeps a check upon his Corruptions, and so stands in less need of this Physick: he is like a Man, that in his Health keeps a good and orderly Diet, whereby in probability he stands in less need of a Corrective for Pccant Humours.

3. As God, out of his Mercy to Good Men, sends many times Afflictions to cure or allay their Corruptions; so the *Devil or Evil Men* will be sure to inflict them out of Hatred and Envy at their Graces. *Marvel not if the World bate You, it bated me before it bated you.* And it is a great marvel, if any good Man escape Afflictions upon this Account: for if he be such a one, as being in Prosperity sets his Heart too much upon it, then the Devil and the World endeavour to deprive him of his Comfort, to draw him to Murmuring and Discontent, and using of unlawful means or unworthy Compliances to preserve that which he so much loves: or if he be a Man that in his Prosperity keeps his Heart in a right frame and temper, then the World or the Devil being disappointed in that condition, endeavour to shake him with the other Extream: and tho' in reference to both, there is Envy and Malice in the Devil inflicting, yet there is Mercy and wisdom in God permitting it: in reference to the former, for the checking and curing of this growth of Lust and Corruption; in reference to the latter, for the Trial of the Sincerity of his Graces, as in the case of *Job*.

4. Another Reason of the Necessity of Afflictions to Good Men, is, *to carry their Hearts upwards*, and to make them reach after their Everlasting Hope, and set a Price upon it. The good things of this World, though in our Judgment we set not the like Esteem upon them as upon Heavenly, yet they have this Advantage, that they are present, and therefore affect the Sense and the Mind more than things that are better at a distance: and therefore we are apt to set up our rest here. And this is the Reason that even

even Good Men, though they value and prize Grace and the inward favour of God, yet they commonly love the World a little too much; and divide their Affections too equally between God and the World; and therefore study and endeavour such a Contemperation, that they may hold both. And hence it is, that God, who requires entirely the Heart, doth many times make the World bitter to us, to make us weary of his Rival, that so we may with more Entireness and Integrity set our Hearts upon him, and upon that Everlasting Hope, and long after it, and satisfy our selves with the expectation of it, and make it our Treasure, and set up our rest upon it, and in it. And these are some of those many Reasons that evidence the Necessity of Afflictions.

6. And now we will come to consider these *Three Matters*. 1. What Preparations we should use before Afflictions overtake us. 2. What should be our Exercise under it. 3. What should be our frame of mind in case of Deliverance from it.

And in the first place, of the first of these: We have seen that it is a Lot to be expected in this World, we cannot upon any Terms promise our selves an Exemption from it; nay, if we should escape all other Temporal Calamities, yet Sickness and Infirmities of Body will most infallibly overtake us: they are part of that Black-Guard that commonly attends Death, which is the inevitable Lot of the Living. It concerns us all therefore to be prepared for that, which must necessarily, sooner or later, be our Condition in some kind or other, it may be in many, it may be in all kinds.

1. Therefore the first Expedient preparatory to Afflictions is this: In the time of our Prosperity it must be our care to *walk with as much Innocence, Watchfulness, and Circumspection as can be*; for it is a most certain Truth, that the Malignity, and Sting, and Venom of Affliction is not so much in the Things I suffer, as in the sense of my former Guilt and Sin. No Man is in a better condition to bear Afflictions, than he that hath the cleanest Conscience; for as any Distemper in any part of the Body

dy draws all the mischievous and hurtful Humours of the Body to that part; so it is a most sure Consequent of any manner of Affliction; it brings all former Sins to Remembrance, and calls the Thoughts of them together upon such an Occasion. When *Joseph's* Brethren were under a Strait in *Egypt*, under the Threatnings and seeming Jealousies of their unknown Brother, then comes in the Remembrance of their Injury to their Brother, and it is represented to them with all the Aggravations that can be, *Gen. 42. 21. We are verily guilty concerning our Brother, in that we saw the Anguish of his Soul when he besought us, and we would not bear: therefore is this distress come upon us.* Conscience, that they had before stifled and injured, now takes her time to be even with them, and flies upon them when they are in a straight, and then she will be heard, though in their Prosperity she could not. And this Return of the Remembrance of Former Sins, is the very Gall of Affliction; and that Principally upon these two Reasons: 1. It is that which weakens and impairs the strength that should bear them; for, for the most part all Internal Afflictions, they concern the Body, or the outward Man, whether it be Poverty, or Reproach, or Sickness, or Pain; and if for all this the Mind be but free, she will be able to bear them pretty well, will suggest Reasons for Patience, Hopes for Deliverance, and twenty Allays, at least, to mitigate the present Sufferings: but when that Mind, and Reason, and Judgment, that should support, is likewise wounded, and vexed, and tormented, with the Sense of past Sins, and the Storms that are within be as violent and turbulent as those without, there is nothing to bear up against the Afflictions; the Soul it self, that should support the outward Man, wants support for it self. 2. In all external Troubles, as it is the Duty, so it is the Nature of Man to fly to God, and that application possibly gains Relief from it; but howsoever it bears upon the Man with a convenient strength against them: the very Liberty of recourse to God gains a Dependance, a Hope, a Confidence which Supports in a very great measure, under the greatest Trou-

Troubles: but this Return of Sins past upon the Conscience and Memory, if it doth not wholly deprive, yet it doth wonderfully interrupt, discourage, and divert the Soul from this most admirable expedient. When a Man shall have such Thoughts as these: *I am under a very great Affliction either in my Estate, Friends, Name, Body, and I know no way to extricate my self but one, and that is by application to the Almighty and Merciful God; and if I could do so, I were safe: but alas! the Memory of my former Sins, my breach of Covenant with him, my frequent Relapses into Sin, my Ingratitude to him, they fall in upon me, and I dare not, I know not how, I have not the face, the confidence, to come unto him; and so I must lie and sink under as well my Guilt, as my Affliction.* And although this is a very false way of Argumentation, and such as is most displeasing to God, and derogatory to his high Prerogative of Mercy, as well in forgiving as in delivering, who hath given to the most hainous Sinner, and under the greatest Afflictions, a Commission to ask his Mercy, both to Pardon and to Deliver, and that with a promise of Mercy; yet it is most certain, that, what by our own weakness, and what by the Devils Subtilty, the Remembrance of our past Sins doth most ordinarily make our Addresses to God under our Afflictions very difficult. Little therefore do people consider in the time of their Prosperity, what a stock of Venom and Malignity they lay up against an evil day, by a dissolute and sinful Life. Affliction without this most accursed contribution, were much more tolerable. If thou meanest therefore to make thy Affliction easie, keep thy Conscience clean before it comes: thou hast then the Strength of thy own Soul to support thee, and the liberty of Access to the most Mighty and Gracious God to deliver thee, when thou canst in the sincerity of thy Heart with *Hezekiah* appeal *Isa. 38. 3.* unto God: *Remember now, O Lord, I beseech thee, how I have walked before thee in Truth, and with a perfect Heart, and have done that which is good in thy sight.* I say with reference, keep God thy Friend in thy Prosperity, and thou mayest with confidence resort to him, and rely upon him in Adversity. 2. But

2. But alas! when we have used all the Care and Industry, and Watchfulness we can, who can say he hath made his ways clean before God? Our Prosperity, and the Temptations that await us from without, and the Corruptions that are within us, give us often falls that we know of, and many more that we know not of: if therefore the necessity of our condition subject us to Afflictions, and the prevalence of our Corruptions subject us to Temptations, what hope can I have to have a Comfortable Affliction, when I cannot hope to have an Innocent Conversation? Yet there is another expedient to ease and lighten Afflictions: if thou canst not be Innocent, yet *be sincere and upright-hearted*: An Honest and plain Heart, that holds no confederacy with any known Sin, keeps a quiet Conscience even under Affliction itself. If thou hast not a Perfect Life, yet be careful in thy Prosperity thou keep a perfect Heart.

3. But yet if thy Heart hath proved deceitful to thee, and thou hadst fallen into any Sin, yet there remains one expedient to stop and anticipate the malignity of it from mingling with thy Affliction: Before Afflictions come, be sure thou *break off thy Sin by Repentance*. Every Sin leaves a kind of Poison in the Soul, and there it many times lies raked up till an evil day comes, and then it begins to work to some purpose: Sound and Serious Repentance to fetch out this Core, this nest of malignity, cleanseth this Ulcer that Sin hath gathered. And lest the malignity of Sin should remain in thy Soul, when Affliction overtakes thee, be careful, 1. That thy repentance be *frequent and iterated*; and to that end let thy *Examinations* of thy heart and life be *strict and daily*. Possibly thou mayst find a Sin upon thy review that thou didst not before espy, that may deserve a special Repentance: but if thou dost not, yet thy sins of daily Incurfion require a daily Repentance. 2. That thy Repentance, upon any known Sin committed, be *Speedy*, while thou art in thy Prosperity; let it not lie upon thee till to morrow; Who can tell whether some bitter Affliction may not overtake thee before thou hast repented; and then that Sin will reach

reach out its Venom and Malignity into thy Affliction, and make it worse. Therefore intercept that accursed influence of Sin, by a speedy Repentance. Thy Repentance will be the easier, and thy Affliction the lighter, thy Heart the stronger to bear it, thy Access unto Heaven for Deliverance the readier. When a Man lies under a Sin till Affliction come, he hath two great Suits to dispatch in the Court of Heaven: First, To gain his Pardon. Secondly, To gain Deliverance from, or strength under Affliction. Be careful therefore to get the former dispatched in thy Prosperity: thou hast the less to do under thy Affliction. When Guilt and Affliction come upon a Man together, they add to each other weight and difficulty of removal: but Affliction meeting with a Conscience cleansed by Faith and Repentance, is always tolerable, and for the most part Comfortable; it loseth its nature, and becomes another thing: It is a prevention of Sin, a Corrective of Corruptions, an Exercise of Grace, a Conformity to Christ, an Assurance of God's love, Preparative for Heaven, rather than an Affliction.

4. Above all things, *be very careful that thy Affliction be not the just production of thy Sin or Folly*: for in the one case thou sufferest as an Evil Doer; in the other thou sufferest as a Fool; and in neither thou canst take any Comfort. If thou sufferest without thy fault, or for thy Virtue, Piety and Goodness, thou needest not be troubled for the one, and thou mayst most justly rejoyce in the other: but to suffer as an Evil-Doer, or as a Busy-body in other Mens matters, or for ill Language or passionate Words, or disturbance of the Civil Power; these take away both the Comfort and the Glory of these Sufferings. Nay, though the end intended in these Extravagances may possibly be good, and though the Punishment inflicted exceed the due proportion, and so have somewhat of injustice or extremity in the infliction; yet such a kind of suffering brings little Honour to God, little Peace to a Man's self, and little advantage to others; but rather the contrary. A Man that hath Sins about him, hath ill

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Companions, and such as bate the Comfort even of an Innocent Suffering ; but when a Man suffers for a Sin, or any unjustifiable Action, his sufferings lose the name of Afflictions , and become formally and in their own nature Punishments : and in such a kind of suffering, though sometimes the Goodness and Wisdom of God brings Good out of it to the party that suffers ; yet in such, a Man doth not only undergo Temporal Loss, Pain and Inconvenience, but hath the inevitable prospect of his Fault and Offence in them , which makes the suffering the more bitter and distastful.

5. Be careful to bring thy self to a *right estimate of the World*, and the Good or Evil of it. Our over-valuation of the World, is that which makes us exceed either in the Comfort we take in the enjoymnts, or in the Perturbation that we Suffer in the Losses or Crosses of it : and commonly according to the Measure of our Love unto, or valuation of the things of this Life, such is the measure of our Grief, or Sorrow, or Despondency, or Anger, or Vexation, that we entertain in our loss or disappointment in them : For indeed all other passions and Perturbations of the Mind, are but the Handmaids of the passions of Love, or Love acted in a different shape or method. If I set too high a value upon my Wealth, or my Health, or my Honour , or my Relations, or my Credit, then my loss or disappointment of any of them will produce an excess of Sorrow, or Vexation, or Despondency, or Anger, or Revenge. Therefore let it be thy business in the time of thy quiet and prosperity, in the first place to settle thy Judgment aright, and consequently thy Affections aright, in reference to *Externals*. Consider, first they are but Externals : they have no ingredient at all in the Man ; a Man may be a Fool, or a Vicious and Wicked Man , and yet enjoy these things in a great measure : and a man may be a Wise, a Just, a Vertuous, a Pious Man, a Man in the favour of God, and yet be without them. 2. They are in their own nature very uncertain things, they are subject to a thousand contingencies ; nay, if they stand secured unto me with

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the greatest stability that may be, yet my Body is subject to many weakneses and Distempers, and a Disease in my Body will render all these things insipid and vain to me. What good or content will all my Wealth, my Honour, my fine Houses, my great Retinue, my great Power do me when I am in a burning Fever, in a painful Consumption, nay, under a fit of the Head-ach, or Stone? for so small a Distemper will make me take no contentment or satisfaction at all in all or any of these enjoynments; the truth is, they are but Provisions for the Flesh, and in order to the Body; and when the Body is under a distemper, they become insignificant, useless things. He that is under a strong Pain or Disease, finds as little contentment, though he lie on a soft Bed richly furnished, in a Chamber richly hanged, in it a Cupboard furnished with massie Plate, as if he lay in a Cottage. 3. They are but for a time, Death will at last overtake me; and as all my Riches, and Pleasures, and Honours, and worldly Accommodations, cannot prevent or buy it off, so neither will they be of any comfort or value to me in that hour. Indeed they may make death more troublesome and unwelcome to me, but they cannot at all secure me against it. The plain truth is, Death doth undeceive and open the eyes of the Children of Men, it teacheth us to put the true value upon every thing as it deserves. *My Riches and my Honour, my Pleasures and my Profits, my Gallantry and my Policy, which I made much reckoning of in my life time, when Death comes I shall perceive them to be but Vanity at the best, and set no Esteem upon them: but Piety, and Prayers, and Charity, and Interest in God, and in the Merits of Christ, and the Promises of the Gospel, that perchance in my life time I esteemed as dry and useless things, I shall then see to be of greatest value, and accordingly prize them: These I shall carry with me into the Succeeding World; but all my Worldly Comforts, when I pass through this strait Gate of Death, I shall leave behind me, as a Snake leaves behind his antiquated Skin when he passeth through a brake, and never make use of them, or take Comfort in them more. And when I come unto the other side of this dead Lake,*

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the Fruitions of all my life past will be forgotten, or at least remembered as a Man remembers a Dream when he awakes ; only the Good or Evil of my past life will stick upon me unto all Eternity. Why then should I set my Heart upon that which is of so small a value, so little use, so short and so uncertain a continuance ? they are things which I may lose while I live, but I am sure I cannot keep them when I die ; and if they take their farewell sooner, they do but their kind, and at best do but little anticipate their last and necessary valediction. I resolve therefore I will not set my Heart upon them, but carry a loose and flaccid Affection towards them : And if I lose them, I will not over-much afflict my Soul for the loss of that, which I had not much reason to value while I had it.

And thus as a Man should tutor himself to a just Estimate of the Good things of the World ; so a Man should bring himself to a just and due Esteem of the *Evil things* of the World ; such as Sicknes, and Pain, and Imprisonment, and Reproach, and Want, and the like. • There are these two things that do much allay the severity of those evils. 1. They are but Corporal, they reach no further than the Body, the Husk, the outward Man, the Cottage, they cannot at all get so deep as the Soul. 2. They are but Temporal : It is most certain that Death will cure and heal these Evils ; and possibly these Distempers and Sufferings, the less severe they are, the more tolerable ; the more severe, the more probability they will hasten and advance the cure : As nothing that hath an end can make a man truly Happy ; so nothing that hath an end can make Man truly Miserable ; because he hath under his greatest Misery the Lenitive of Hope, and Expectation of a Deliverance.

6. But yet farther, *Gain assurance of thy Peace with God in Christ, and consequently of thy future Happiness ;* and be frequent in the Contemplation and Improvement of it. This is the great Engine of a Christian, a Magistracy that was never attained by the most exquisite Philosopher, nor is attainable but in and by the knowledge of Christ, who brought Life and Immortality to light : it is the great expedient whereby a Man attains Victory over

the World ; whereby he is able to enjoy Prosperity with Moderation, and undergo Affliction with Patience. *This*

is the Victory which overcometh the World, even
 1 Job. 5. 4. *your Faith.* When a Man under the severest

Afflictions shall have this Assurance, and these Contemplations ; *It is true, I am in as low a condition as the World can cast me ; my Estate torn from me by the basest of Men, and I and my Children exposed to extream Want and Necessity , so that I am become little better than a Vagabond upon the Earth for the attaining of Bread ; or at best am driven to the hardest and most sordid employments that can be consistent with honesty, for my supplies of Necessaries ; and if by chance my own sweat or others Charity supply me to day, I cannot imagine what shift to make for to morrow ; and if this were a condition to which I had been born, or in which I had been bred, use might have made it easy and familiar ; but it is not so ; I am fallen into this low condition from a plentiful and liberal condition, wherein I had my Table crowned with plenty ; and as I wanted not Charity to employ my Plenty, so I wanted not Plenty to supply my Charity : Again, I was in the greatest Reputation, and Esteem among Men that may be, but now I am fallen under the saddest, the basest Scorn, and Obloquy, and Reproach, and Imputation that can be, and all this without any Cause : My Enemies triumph over me with Scorns, Derisions , and Exprobrations : my Former Friends bestow upon me a scornful Pity, that is more bitter than the upbraidings of my Enemies: the abjects and dregs of the People make me their by-word ; and the Calumnies under which I suffer are of such a nature, that none dares be my Advocate, but the silent Testimony of my own Conscience and Innocence. Again, under all these pressures it had been some allay if I were but a Citizen of the World, that I had but the liberty to forsake the place of my suffering, and go to some more auspicious or tolerable corner of the World ; but in that I am also prevented, my liberty is taken from me, and I am penned up in the narrow, dark, loathsome, stinking confines of a most odious Prison, without the benefit of Light, or Friends, or indeed of any other Company than such as make my Imprisonment the more intolerable, Chains and Vermin, and the most accur'd*

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Malefactors. Again, I suffer not only under restraint of a loathsome Gaol, but I am exposed to lingring Torments, Racks, and Whips, and Famine, and Nakedness, and Cold, and continual Threats, and sad Expectations of worse to follow, if worse there may be. Again, dismal, and painful, and tormenting Diseases seize upon my Body, no part of my Body free from pain, no place affords me ease, no Cordial gives me comfort; my Breath short and painful, and even loathsome unto my self; my eyes consumed and weary with expectation of a Deliverance; my Heart faint, and not able to support its weak and languishing motion; my Stomach gone, and not able to receive or digest the most pleasant meat; my exhausted, consumed Body standing in need of supply, and yet unable to receive it; my Intrails parcht and scorcht with burning heat, which is nevertheless the more increased by that which should allay it; my Limbs, and Joynts, and Arteries torn and racked with tormenting Convulsions; my Sleep gone, or more troublesome than if I were awake; no posture, no place affording me ease or relaxation; in the Morning I wish it were Night, and in the Night I long for the Morning; my easy Bed affords me no ease; and I desire to rise, and when I am risen I cannot bear it, I must presently lie down; importunately longing for this or that meat, and when I have it, loathing the very sight of it: In sum, the whole mass of my Blood corrupted, and my whole Body a bag full of putrefaction, stink and corruption, loathsome to my self and others, a very Carcass bound to a living Soul, tired with her burthen, exquisitely sensible of it, unable either to bear it, or deliver her self of it. These be some of those sad attendants that accompany this condition, and it may be all those Calamities befall a man at once, together with the loss of Friends, or near Relations, as in the case of *Job*; and then what remains to denominate a Man perfectly miserable, if the calamities of this World can do it? But, if under any or all of those Pressures I can, upon sound ground and assurance, rest upon my hope of Immortality, these and a thousand more External miseries will not only be tolerable, but easie: When I can upon sound Convictions and Experiences practically entertain my self with such thoughts as these. It is true, I am as miserable in Externals

as the World can make me, but in the midst of all my External Losses and Poverty, I have in my prospect a Kingdom prepared for me that cannot be shaken, a Treasure in Heaven above the Malice and reach of Men and Devils, and after a few days spent in my poor Pilgrimage through this World, I shall as surely possess it, as if I were already actually invested in it; and as this Hope doth allay the sharpness of my passage, so in my arrival to my Happiness, my present suffering will make my future rest more welcome; that Beam of Light and Comfort that this Hope darts into my Soul, will enlighten my darkest Night here, and walk along with me to my Canaan, when Hope shall be swallowed up in Vision and Fruition; in the midst of all the Storms, and Reproaches, and Vilifyings that the World heaps upon me, I enjoy the Comfortable Presence and Favour of God in my Soul, and his Suffrage, and Attestation, and Acceptance of my Innocence, which doth infinitely more over-balance the Frowns and Contempts of the World, than the favour of the greatest Prince doth outweigh the Reproaches of the basest Peasant. In the midst of my closest and darkest Restraints, I have that converse which the strictest guard, the strongest Bars cannot exclude: I have the Presence and Conversation of my Saviour Christ, and his blessed and Sacred Spirit, which doth cure and heal the noisomeness, and supply the retiredness of my closest Restraints; and this company makes my Prison a Temple, wherein I can with his Blessed Apostle, with a Cheerful Heart, magnifie my God; my Soul and Mind is at liberty, and free, in despite of Gates of Brass, and Bars of Iron. In the midst of all my Pains and Sicknes, and the tedious declination of my Body to its final corruption and dissolution, I can satisfy my self with an expectation of my happy Resurrection, when this weak, and frail, and dying Body of mine shall be made like unto the glorious Body of my glorified Saviour, and translated into the Company of Saints and Angels; where there shall be no Sicknes, nor Sorrow, nor Pain, nor Sin, nor Death, and I shall meet with those Friends and Relations of mine, which died before me in the same hope. I look upon these my Present Pains, and Sicknes, and Weakness, as the Harbingers of that dissolution which shall put an end to them, and begin my Happiness; and hereupon I bear them not only with Patience,

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but Comfort, (the greater their Violence is, the sooner they will finish their business, and rend away this mortal corrupted Carcass from my Immortal Soul,) and even in the instant of my dissolution can, by the eye of my Faith, discern the blessed Angels ready to transport my Soul, cleansed by the Blood of Christ, into the joys of Heaven, and my blessed Redeemer standing on the other side, as it were, of this dead Lake, ready to receive me, and lead me into those Heavenly Mansions of Rest and Happiness which he went before to prepare for me. This Hope and Assurance, as it makes the best things of this World, in their best appearance and dress, but light and vain, and empty and nothing: So it makes the worst things that the World and Mortality can inflict or suffer, light and easy. For these light Afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of Glory: while we look not at the things which are seen, but at the things which are not seen: For the things that are seen are Temporal, but the things which are not seen are Eternal, 2 Cor. 4. 17, 18.

These be some of those Preparations that will admirably fit and prepare us to meet with Afflictions; and in these two things are to be remembered.

First, That we do not only content our selves with Notions and bare Speculations of these things, but that we may practically digest them into our Hearts and Resolutions; for if they be but notional only, Afflictions, when they come, will easily rend and defeat these Notions. I have known many Men that have had very excellent Notions of this kind, and could discourse excellently of them; nay, could urge them very effectually upon others, but when any little Cross hath overtaken them, they have been quite out of all Patience and Comfort, and as much to seek how to entertain it, as those that had never known any such matter; nay, a poor experienced Christian, that could not talk half so much, hath received the shock of Affliction with much more Christian Resolution than the other; and the reason is, the former had digested these Matters barely into Notion, and the latter made it Practical and Cordial. When

I read *Plutarch*, and *Seneca*, and *Tully*, I find excellent Instances and Reasonings to support the Mind in Afflictions, and many times upon the soundest Grounds that can be. *Plutarch de Animæ Tranquilitatæ*, tells us, That he that hath learned the Nature of the Soul, and thinks that by Death it shall attain a better, or at least not a worse condition, hath a great freedom from fear of Death, and no small *viaticum* to attain Tranquility of mind in his life. And many such instances are given by the *Stoicks*, especially *Seneca*, and by *Tully*. But when the latter came to an exquisite apprehension of his danger from *Anthony*, his Philosophical Notions and Contemplations were too weak to bear up his mind against those Fears; and therefore in his Sixteenth Epistle, *Lib. 10. to Atticus*, he writes to him to this effect: *If thou have any thing to comfort me, gather it up, and write it not out of Learning or Books; (for I have these here with me.)* Sed nescio quomodo imbecillior est medicina quam morbus; *But I know not how it comes to pass, the Physick is too weak for the Disease.* And *Job*, though a Wise and Experienced Man, and bore up pretty well in his Afflictions, yet his Friend *Eliphaz* tells him, and that truly, *Job 4. 3, 5. Behold thou hast instructed many, and thou hast strengthened the weak Hands; but now it is come upon thee, thou faintest, &c.* Men may have excellent Theories to support in Affliction, and can apply them to others in that condition with singular dexterity and advantage; yet when the case comes to be their own, their Spirits sink under them, because these Theories many times stote in the Understanding, but are not digested deeply and practically in the Heart.

Secondly, Whatever you do, gain this Habit and Temper of Mind, Actuate and Exercise your Faith, make even your Reckonings, get your Peace and Assurance settled before Sicknes comes: For a Man in any kind of suffering besides, possibly may learn them, because his mind is; or may be in its intire strength; but most certainly Sicknes is an ill time to begin to learn these Contemplations, unless they are learned before the Distempers

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A Preparative against Afflictions.

of the Body discompose the Mind, and unfit it to begin to learn. It is a time when that which hath been before fitted and laid up in store in the Soul, must be drawn out and exercised; but it will be a most difficult business then to begin that Lesson which should be learned in Health, though practised in Sickness.

II. Thus much for our Preparation to meet Afflictions. Now concerning our carriage under them.

First in the beginning and first Onset of any Affliction, be very careful to keep the Mind in a due temper: Call in your Aids of Reason, and Duty, to keep you in a right frame and temper of Moderation; for Affliction of any kind, when it hath lain a while upon a Man, will probably bring him into order; but at the first Onset the passions begin to flie out, and play reaks, and disorder the Soul, and fill it to Perturbation. Then Immoderate Anger, or Murmuring, or immoderate Sorrow, or Fear, flie out, and Men thereby become less able to bear for the future, and many times flie out into that Immoderation and Distemper at first, either in Thoughts, or Words, and Actions, that they are sorry for after, and so draw upon themselves a double trouble; First to repent of their folly and immoderation; and then to fit themselves for sufferings; it throws more grains of Sin into the Scale of Afflictions, and makes it heavier, and many times longer than otherwise it would be: And after such Perturbation and Exorbitancy of Passion upon the first inroads of Affliction, a Man hath much ado to bring himself into a right and due temper. This was Job's case, in the beginning of his Affliction he flies out into more Impatience and Disorder than all the rest of the time; therefore beware and see thou keep thy mind in temper, and check Perturbation at the first Onset; call together all thy Grace, and Resolutions, and Reason, to keep thy mind in due temper at first.

Secondly, On the first Onset of any Affliction, Lift up thy heart to God, desire his Assistance and Grace to enable thee to carry a due temper and frame of Heart. This is not only

only thy Duty, and expected from thee by God ; but it is a singular help to enable thee to avoid any present Distemper : For it is a means to supply thee with more strength from Heaven to order thy self aright. 2. It brings thy Soul into the Presence of God, before whom it were a shame to bring any Perturbation ; the Passions and Distempers of our Minds are under an awe in his Presence. 3. It is a diversion of the present bustle and stir that Passions are apt to make ; and being diverted at first, they do not so suddenly, nor so easily fall into a disorder. Commonly Passions are most disorderly and impetuous upon the first occasion ; and if they be then interrupted or diverted, the succours even of common Reason, much more of Grace, have opportunity to rally themselves, and prevent Immoderate Perturbation.

Thirdly, Make as speedy an Inquisition as thou canst, *into thy own state*, and what the cause of this Affliction may be : *Let us search and try our ways*, is the voice of every Affliction ; and commonly every Affliction upon any person, that lies under any Sin unrepented of, and not forsaken, soon leads the Conscience to point out that Sin ; and indeed most Afflictions in such a case carry upon them the very Inscription of the Sin, and bear some Analogy or Proportion with it. *Adonibezek's* Cruelty, and *David's* Adultery, were, as it were, written in the punishments they suffered, and might easily bring them to their remembrance. If thou sufferest in thy *Estate*, consider whether either Immoderate Worldliness, and Covetousness, or Confidence, and Glory in thy Wealth, went not before : If thou sufferest in thy *Name*, consider whether thy Reputation hath not been thy Idol, or whether thou hast not born thy self too high upon thy Reputation ; and so of other Crosses.

Fourthly, If upon this Inquiry thou findest Sin written upon thy Sufferings, or in the bottom of them, *speedily Repent* of that Sin ; Humble thy self in the sight of God for it, take up Resolution against it. This is the Voice, the Injunction that this Rod gives thee, and here thy special Duty is *Humiliation*.

Fifthly,

A Preparative against Afflictions. he will

Fifthly, If upon search thou findest thy Heart not do
Conscience clear, look upon this Affliction as a Messenger, and
penetration sent from God, and with all Humility he hath
mit to his hand; and know, that the most Wise and good God will not
sends it for most wise ends, though thou seeest thou bear
Enormity in thy self that might deserve it. It is as if thou
it is to exercise thy Patience, thy Faith, thy best ham-
dance upon him: It may be he discerns thee more;
Temptation is like to meet with thee, or soon Be con-
ruption is growing in thee, that thou dost not Humi-
ceive; and he sends this Messenger to divert thy Pati-
and to prevent the other: study to improve this First,
ction to that end; and here thy special duty is Pa or he
and Vigilance. a al-

Sixthly, But it may be, upon this search, thou dost or
the true cause of thy Suffering is for Righteousness sake. By
for keeping a good Conscience, for the honour of thy King, be
deemer, for adhering to the Truth, and that this is the
cause that stirs up evil Angels and evil Men against thee.
and then indeed thy suffering loseth the name and nature
of an Affliction, and becomes an Honour, a filling up of
the measure of thy Saviour's Sufferings, a suffering that
hath not only a Blessing in it, but it is a very Blessing it
self; for *Blessed are ye, if Men persecute you for*
Righteousness sake. Suffering for or under *Matth. 5. 10.*
a Sin committed, requires thy Repentance
and Humiliation, for it is a Judgment: Suffering with-
out any Sin before-hand signally requiring it, requires
thy Patience and Vigilance, it is an Affliction: but suffer-
ing for the Testimony of a Good Conscience, requires
thy Rejoycing, it is a Persecution: But beware thy
Heart deceive thee not, and make thee believe thou suf-
ferest for a Good Conscience, when it may be it is for
thy Folly, or Frowardness: in this case, though they
that inflict Punishment, may want somewhat of that
Charity and Moderation that is fit, yet thou hast reason
to repent for thy Folly, and not to glory in thy suffering; we
are wonderful apt to believe well of our selves, and flatter
our selves, many times, into the title of Persecution, when

A Preparative against Afflictions.

400

At the fruit of our Folly and Inconsiderate Rashness, only thy ninthly, *Receive and bear all thy Afflictions with Humility* a singular *lowliness of mind*: for it is a Message sent to thee from the most Wise and Sovereign Lord of the World, strength it may be by the hands of a most vile and unworthy man. It was an excellent temper in *David* that, it were his disloyal Subject cursed him, restrained the just and Distraction of his followers: *Let him alone, it may be the Presence of God commanded him to curse*. It may be the Instrument stir that raises his own Malice and Spight, and it may be thou first, thou not find any Signal Cause of this Affliction even disorder the hand of God; yet be not Vindicative against the Instrument; he doth God's Errand, though he vent into his own Malice: receive God's Message, and leave the Revenge to him that hath reserved it to himself as his own prerogative; and, it may be he will burn the Rod when he hath done with it. Neither storm at God's Dispensation, it may be thou hast deserved it, though thou dost not see it; or if thou hast not, give leave to thy great Sovereign to deal with his Creature as he pleaseth, and put thy mouth in the dust.

Eighthly, *Receive it Thankfully*, as well as humbly; Know, that it is sent from the most Wise and Merciful God; what he doth, he doth upon most excellent Grounds and Reasons. It may be it is Preventing Physick against a greater Mischief: It may be it is for an Improvement of thy Grace; it may be it is intended as an evidence, that thou art a Son, and not a Bastard; it may be it is to wean thee from the World; it may be it is to fit and qualifie thee for a greater Blessing, and to give thee a capacity to receive and bear such a Benefit, which, without the Preparation of an Affliction, would make thee Proud; it may be it is to make thee an Example, a strengthening to others; it may be it is because thy Good Things are reserved for the better World, and therefore thy Evil Things are dispensed to thee here. If God be thy Father, trust his Wisdom, because he is God; and trust his Love, because he is thy Father, and then thou canst not doubt that any thing that he sends deserves thy Thanks, though thou

thou seest not wherein the Benefit of it lies: Be-
ed herein with an Implicit Faith, and be Th-
him at all adventures. A Cup of Wormwo-
not be reached to thee from so Wise and so Go-
ther, but that his Love and thy Benefit is ming-
the bitter Cup, though thou canst not at present
one or the other.

Ninthly, *Bear it Patiently and Quietly.* 1. If
for thy Sins, thou hast reason to bear it patiently,
but the Fruit of thine own Plant, the Crop of th-
Seed. *Why doth the living Man complain? a Man*
Punishment of his Sin? Thou hast procured it to th-
be contented to bear the issue of thine own way. 2.
it Patiently, for it might justly have been worse, and i-
severe; thou wantest somewhat that another enjoys;
hast not thou somewhat that another wants? thou
lost a considerable part of thy Estate; But hast thou
somewhat left? or, if thou hast lost all, Hast thou
still thy Health and thy Limbs, that may supply thy Ne-
cessities by honest Labours? thou hast lost thy Limbs, or
thy Health; But dost thou not enjoy thy Senses, and thy
Understanding and Reason? thou hast lost thy Reputati-
on, Honour, and Esteem in the World; But hast thou
not thy integrity and Uprightness, the Witness, and
Serenity, and Peace of thine own Conscience? thou hast
lost many of thy near Relations; But hast thou not some
left? thou art visited with Sickness and Pain; But hast
thou not seen some that have had more acute, and less
strength to bear them, and less hopes to be delivered from
them, and less Means to support them? but suppose thou
hast lost all thy Wealth, thy Reputation, thy Health,
thy Friends, yet hast thou not Peace with God? the
Light of his Countenance? the Assurance of his Favour?
the Hope of Eternal Life? And wouldst thou exchange
this Hope for the return of all thy Temporal Comforts
and Advantages? Believe it, That Man's condition can-
not be exquisitely miserable, where there is any Hope,
much less where there is such a Hope, a Hope that out-
weighs whatsoever the World can afford or inflict; A
Hope,

What is so much the nearer to Fruition, by how only thy greater thy external pressures are: when thou a singular serve the loss of all, thou hast reason to be Patient: thou dost enjoy any thing; the Interrogation of the strength is Pathetical: *Why doth the living Man complain?* brings thy *for the Punishment of his Sin?* Where there is Life, it were a Hope; and for a sinful Man to complain while and Disturbance living, carries with it the Conviction of the Un-presence bleness of his Complaint, because he enjoys something that yet he deserved to lose. 3. Bear it patient-first, because *it is but short*; though it be never so sharp, disorder be that the same God that inflicted or permitted it, impet' this instant resolving to turn thy Captivity, to give inter' Beauty for Ashes: And what an unseemly thing Rea'l thy Impatience be? How troublesome will the the remembrance of it be to thy Soul upon the change of thy condition? How much wilt thou be ashamed at thy return, of the undecency of thy carriage under thy Affliction? I am perswaded there was nothing more sower'd in Job's returning Prosperity, than the remembrance of his former Murmuring and Impatience under the visiting hand of God. But again, suppose thy Affliction wait upon thee till thy Dissolution, yet it is but a Night, but an Hour of Affliction: This Night, and this Hour will end with thy Life; and this life of thine is but a Span, and then the Day will dawn, and the Sun will arise, and thy Affliction will vanish and never return again. 4. Bear it patiently, *Because thy Patience will shorten thy Affliction.* The Tryal and Improvement of thy Patience is one of the chief ends and business of thy Afflictions: It is sent to teach thee that Lesson, and the sooner thou learnest it, the sooner the business is dispatched, and the Discipline dismissed: Thy Impatience doth but protract and lengthen out thy Discipline: If thou wouldest be discharged of this importunate and troublesome Messenger, speedily dispatch his business, and he is likely the speedier to leave thee. 5. Bear it patiently, *Because thy Patience will make thy Burthen the more easie and tolerable.* When God sends Afflictions to tame a Man, and bring him to a right tem-

temper, believe it, he will not be over-matched, he will bring thee down; and, if one Affliction will not do it, he will add more, and make thy bond stronger, and can, and will yet visit thee sevenfold more, till he hath reduced thee to Patience and Humility: Struggle not with him, for he will be too hard for thee: If thou bear the Yoke Patiently, thou wilt bear it Easily; but if thou fling and toss, like a Wild Bull in a Net, thou mayest hamper thyself worse, and thy Yoke will gall thee the more; but it will neither break the Net, nor the Yoke. Be contented therefore, Resign up thyself to his Will with Humility, and receive the Chastisement of thy Folly with Patience; thou wilt have this double advantage by it. First, The great God will then lay no more upon thee, for he hath attained his end and purpose by what he hath already inflicted; but will either remove it from thee, or put his own hand to help thee to bear it. Secondly, By the quietness and Composure of thy mind, thou wilt be of greater strength to bear thy burthen, and with more ease under it; for it is a most certain truth, That the Turbulency, and Storming, and Strugling of the Mind, is that which makes Affliction more sharp and troublesome, than the nature, or quality, or measure of Affliction itself; it is the Mind that gives the value and weight of external Prosperity or Adversity. Take two Men, the one of a Proud and Great Spirit, as they call it; the other of a Mild, Humble, Patient Spirit, we shall easily see, that Disgrace or Loss shall more afflict and torture the former, than Five times as much of either, or both, shall trouble the latter. And this is the True Reason why Afflictions at the first are more troublesome and grievous than after, though they continue the same. At the first, they meet with a Mind unacquainted with it, and contesting against it, as a Heifer unaccustomed to the Yoke; but when by time and continuance the Mind is accustomed to it, though the Yoke be the same, yet it finds no such severity and importableness in it. A Patient Heart gains that habit quickly, which Custom, Length of Time, and Necessity, doth, with more difficulty, produce in another

another temper. 6. Bear it Patiently, because thou hast *an Example of great Patience*, under a greater Cross, in a most innocent Person: Thy Saviour hath left a Copy of his own Patience for thee to imitate; and thy Affliction is sent thee, to teach thee to Write after his Copy, and to conform thee to the Captain of thy Salvation, who was made perfect by Suffering; consider the disparity of the Persons; He most innocent, without any Sin to deserve it: Thou a person laden with Sin, that meritoriously deserves as much, if not more than thou hast a capacity to bear: He, the Son of God, clothed with Innocent Flesh; Thou a Worm, clothed with Impurity and Sin. Consider the disparity of the Sufferings; He a Man of Sorrows, under the Persecution of those whom he came to save, subjected to all the Scorns and Torments that the Wit of most Exquisite Malice could inflict, and above all this, under the sense even of the Wrath and seeming desertion of his Father: Thou, it may be, hast lost some Estate, or Reputation, or art in Prison, or Banishment, or Sicknels, or Pain; but, under all this, do'st, or may'st enjoy that Peace, and Pardon, and Favour of God, that his Sufferings purchased for thee: The Ingredients of His Cup, nothing but Gall and Vinegar; but thy Cup, though never so seemingly bitter, yet sanctified and sweetened by his sufferings: And yet under all this, *As a Sheep before his Shearers is dumb, so he opened not his mouth*; though his most Innocent Humane Nature shrunk at the pre-apprehensions of this bitter potion, yet with Patience he resigned up his Will to his Father, *Not my Will, but thine be done*. In sum, as his Providence was meritorious and expiatory for thy Sin, so it was left as a Pattern and Example for thy Practice. 7. Bear it patiently, *For it is reached unto thee from the hands of God*, though it may be by the hands of most vile and accursed Instruments; and this consideration is enough to tutor thee to an invincible Patience. 1. It is the Dispensation of God, who is *Infinite in Mercy and Goodness*; and therefore it is most certain, it is a Message of Mercy, for *He doth not Afflict willingly, nor grieve the Children of Men*. But sure

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that, it coming from the Fountain of Goodness and Love, it hath a Blessing in it, though thou canst not at the present see it. 2. It comes from the Hands of the *most wise God*, that doth all things for most excellent ends, and even in those Dispensations that are most obscure and rugged, that we cannot unriddle, yet there is always a complication of most Sovereign and Excellent Designs which shall not be disappointed. 3. It comes from the hands of that God, that is under the relation of a *most tender Father*, that hath the very same Bowels of Mercy, Goodness, and Love to us, in his Corrections, as in his Favours. A poor silly Child, when a Father either Corrects him for a Fault, or takes that from him that will hurt him, or keeps him hard to his Book, or other imployment, or denies him somewhat that is noxious to him, thinks his Father deals hardly with him, when in truth the very same tender and Fatherly Love, that discovers itself in more grateful dispensations, is the cause and companion of these. The same is thy case and mine; be patient therefore; it is the hand of a Father that Afflicts thee; and that may assure thee that it is for thy good, and it shall be in measure. 4. It comes from that God, that is *thy absolute Lord*, that hath that unlimited right over his Creature, that his only Will is a sufficient rule of Justice; thou owest an infinite subjection to him; from whom thou hast received thy Being: His Sovereignty over his Creature is even by the very right of Nature, Infinite and Boundless. Be contented therefore to bear whatsoever he inflicts, without the least disputing of the Justice or Injustice of it. This was the excellent Contemplation of old *Eli*, under the most severe denunciation of God's Judgment. *It is the Lord, let him do what seemeth him good.* And it was that great Lesson that *Job's* Afflictions were sent to teach him, though he could not learn it, till God himself, as well for our Instruction, as His, taught him out of the Whirlwind; but then he learned it, and abhorred himself in Dust and Ashes for his former Ignorance and Frowardness. 8. Yet further, bear it patiently, for that *God* that sent this Messenger;

doth behold and observe how thou entertainest it ; wherein we may with all due Reverence, suppose the Lord of Heaven, thus resolving. *Yonder is such a Man, that professeth to Know, and Fear, and Love me, and I see him nevertheles fond of his Wealth or Honour, or some other Blessing ; I will give leave to Evil Men, or Evil Angels (as once in the case of my servant Job) to spoil him of Wealth, and to cast him into disgrace ; and I will observe his carriage and deportment under it ; and though I know what it will be, yet I will make it now conspicuous both to Himself, and Men, and Angels : And if his deportment be not answerable to his Profession, if he storm against my Providence, or use unworthy Means to free himself, or grow Impatient and Disorderly under it, I will make his folly conspicuous, and send more and sharper Visitations unto him, till this fire of Afflictions hath brought him to his due temper of Patience, Humility, Submission to my Will, Dependance upon my Power, Subjection to my Sovereignty : But if on the other side I see him bumble himself under my hand, Submit to my Will, Justifie me in Sufferings, Patient under them, and Waiting my time to be delivered from them, I will exhibit him before Men and Angels as a Pattern of Patience, and I will make him as Signal in his Deliverance, as he is Eminent in his Patience.* Suppose thou couldst hear such a Deliberation, and see and behold such Spectators of thy Deportment, how wouldst thou endeavour to compose thy self with all Patience, and Contentedness, and Quietness, and Resignation of thy self under the most severe Affliction ? And how little wouldst thou dare in such a Presence to discover, or so much as entertain any Murmuring or Impatient Thought ? Assure thy self, though thou canst not with a bodily eye behold this Great Lord of the World beholding thee, while thou art in this Scene of Affliction, yet he beholds and observes thee, and the very motion of thy Soul ; and the Glorious Angels, though they cannot look into the secret retirements of thy Thoughts, yet they behold thy external Deportment, and are grieved, if it be unseemly and unsuitable to the Honour of their and thy Lord, and are glad to behold a Deportment suitable to the Ends and Glory of their Lord : And the Evils Angels,

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which irritate and provoke thee to Impatience, are pleased and gratified if they effect it, and ashamed and vexed if they are disappointed in it. Believe it, in a signal and eminent degree of Prosperity or Adversity, thou art like a Man upon a Stage, a spectacle exposed to the view of God, Men, and Angels, and Devils; let thy carriage therefore be such, as if thou didst as visibly behold thy Spectators, as they most certainly do see thee.

Tenthly, As thus thou art to bear thy Affliction patiently, so endeavour to *use it profitably*; and besides those advices before mentioned, add to them these ensuing.

1. *Learn* by them to have a *just estimate of the World*. Affliction pulls off those fine gay Cloths from the World, by which in Prosperity it deceives us, and renders it, as it is, a Vain, Empty, Vexing World.
2. From that sound and just Estimate of the World, *Discipline thy Affections to a moderate and loose application to it*. It is true; Afflictions do ordinarily imbitter the World to us, and so for the present our Affections may be dull towards it; but this arising merely from Sense, without a sound practical established Judgment, it ordinarily lasts no longer than the Afflictions last; and as they wear away, and worldly Comforts begin to grow up and increase, so our love to the World comes on, and grows up again: but when a Man by the advantage of Afflictions digests this Principle into his Judgment, commonly it abides, and moderates the love of the World, notwithstanding the return of the Comforts and advantages of the World.
3. *Keep up thy heart in a dependance upon God's Power and All-sufficiency to deliver thee from Affliction, or to support thee under it*; and labour by Observation and Experience to rivet this Dependance into thy Judgment, and Choice. It is most certain, that almost every Man, as long as he can have any thing to lay hold of besides, will make that his Dependance: The Sick Man will depend upon his Physician; the Impoverished Man upon his Friends, and the like; but when there is nothing else to rest upon, then Men will to their Prayers, with the Mariners in the Storm; but this being but an Act of Necessity, as it riseth upon

Necessity, so it vanisheth with it: When the Necessity, is over, and other Dependances come to hand, we are apt to throw off our Dependance upon God. Labour therefore for an Experimental and Judicious Dependance upon God: Sometimes in Afflictions we begin to attain it; but the best way is to begin to entertain such a Dependance before we are driven to it, and then the Necessity of our afflictions will fasten and improve it, that it will stick with us after. 4. *By thy Afflictions learn to value and improve thy Hope and Assurance of everlasting Life:* And indeed thy Necessity now doth in a special manner drive thee to it; and it is a great End of God's sending Afflictions, that it may drive us off from the clasping of this present World, and thereby carry us over to the valuation of our Eternal Condition. Thy Wealth is gone, and thy Honour and Reputation is sunk and blasted, and thy Friends have forsaken thee, and thy Body is mouldering to dust and rottenness, and thy Soul sits hovering upon thy Lips ready to take her flight, and all thy hold of this present life is broken and gone, so that thou hast nothing now to lodge and fasten thy hopes upon, but the Promises of Everlasting Life, thy Interest in Christ, the Hope of Everlasting Life, and now, if ever, these things will be welcome to thee. God hath scattered and broken all other Confidences; improve this *Unum Magnum*, this one thing necessary, that alone doth stand by thee, when all things else forsake thee, and will accompany thee in and through Death it self; and fix in thy Heart such a value upon this that hath been thy only Comfort, when all others forsake thee, as not to let go the valuation of it, though thy Temporal Prosperity should return unto thee.

Eleventhly, *Wait God's leisure for thy Deliverance out of Affliction, and use no Unlawful Means to be delivered from it.* Use no base or unworthy Compliances with the World, either by dissimulation, or flattery, or violence, or falsity, to extricate thy self; for that will either intangle thee worse, or at least add Guilt to thy Sufferings. And above all, avoid that accursed temptation of ridding thy self from thy Troubles by putting an end to thy own life; for there-
by

by thou dost at once two great Evils ; an Evil of extreme *Folly and Madnes* to exchange a Temporal Inconvenience by running the hazard of an Eternal Misery ; for the very same Impatience, and Perturbation, and Anxiety of Soul, that puts thee upon such an accused Resolution, goes with thee into the other World with a great Improvement of it, and makes thy Soul in its Separation infinitely more vexed and tormented than it was before in the Body ; and an Evil of *Rebellion against God*, who hath sent thee these Afflictions, and hath made it thy Province, and thy Task, and thy Service, that he enjoyns thee to bear with Patience, and to his Honour, till he deliver thee. Thou art just like an hired Servant, who art set on work by a most righteous Lord, and thy labour set out to thee, and thy Reward appointed in the end of thy day, and thou wilt run away before the day be ended, whereby thou dost not only lose thy Wages, but art justly obnoxious to be pursued and cast into Prison for thy Disobedience and Rebellion : be contented, wait God's time with Prayers and Patience, and thou mayest be sure to find his Mercy in Moderating thy Afflictions, his Power to support thee under them, his Goodness in his time, which is always the best time to deliver thee from them, and his Bounty to reward thee for thy Patience and obedient bearing of them.

Twelfthly, Take this for a most certain expedient to be prevented from many Afflictions, and to be delivered from them : *Meddle as little with the World, and the Honour, Places, and Advantages of them, as you can ;* and extricate thy self from them as much, and as soon as thou canst. Although the Divine Wisdom and Providence governs the World in a most infallible and unerring method, yet in the External Administration of it, it seems to be full of confusion and uncertainty : When I have seen a Lottery with a goodly show of fine Plate, and a great many persons parting with certain Money for an uncertain Lot, and though possibly one or two may gain a fair Prize, yet a Hundred for one drawing nothing but blanks, and when they have opened their Papers vexing and tor-

menting themselves with their Loss and Disappointment; Or, when I have seen at *Christmas*-time a few Apples thrown among a Room full of Boys, and one scrambling, and another catching, some getting nothing but a fall, or bruise, or a broken Shin, or a broken Limb, and another getting it may be two or three, and those that miss, falling upon him that hath gotten, so the Company fall together by the Ears: Or, when I have seen a Match at *Foot-ball*, one while one getting the Ball, and then another kicking up his heels and getting it from him, and then another doing the like by him. These give me a kind of *Resemblance of the World*, wherein though by the help of Civil Government, there are certain Rules put to the Game, yet they are not always kept; and when they are, yet it is not without a mixture of irremediable Deceit and Violence, though it be of a finer sort.

• If now my Child should run among this Company, and in the scuffle should receive a knock, or a fall, or a bruise, or be tumbled in the dirt, and then should come running to me, and complain of his Usage, my Answer would be to him, What made you there? What made you in such boisterous and unruly Company? If you mingle with such Company, you must be contented to share in the prejudice, and to take your Lot; it is the Play; if you dislike with your success, come no more among them. And indeed, this is in a great measure the case of many of the true Children of God, they see fine gay things in the World, as Wealth, and Honour, and Place, and External Advantages scattered among the Children of Men, and gotten by scrambling for them, and sometimes are apt to flatter themselves into the pursuit of them, with a pretence that if they could come by their share of them, they would do more Good with them than those do that get them; or, at least, they think it as lawful, and as fit for them to have them as others; and thereupon thrust themselves into the Crowd, and scramble for them, or are, at least, cozened into affectation of them; and possibly they are rolled and tumbled into the dirt in their undertakings, and, it may be, miss

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of them when they have all done: But suppose they gain them, then they think they may keep them, and yet keep their Conscience, and Integrity, and Religion too; and many times in that endeavour they lose somewhat of their Integrity, and then God visits them with some Loss or Reproach; or in case they stand to their Integrity, and will not part with it, but will make a scruple of things that others down with, then commonly they are exposed and pillaged, and lose all that they have thus gotten, and the Evil one, and Evil Men tell them, *Nay, Sir, if you come into our ground, if you will hold the World, pray be contented to hold it upon our terms, and as we do, or else leave it; it is part of the game.* And then the Man complains of his Affliction, and his hard Usage in the World, and that he suffers for keeping a Good Conscience, and if he would have done as the rest of the World do, it had been better with him. *But Sir, what made you in that Company? What made you to be tampering with great Places and Preferments? Do not you know, that if you will be dealing and trafficking with these kind of matters, you must take them upon those conditions the World doth usually afford them? Do not you know that by meddling with them, you list your self in a manner under the World's command, put your self into that Corporation? And therefore if you are minded to hold these Temporal Advantages, you must observe the Orders of your Commander, and so hazard your Conscience and Peace with God. And if you will not observe the Orders of your Commander, you must be contented to be subject to the Discipline, and Frowns, and Scorns, and Rejections of the World, for you cannot serve God and Mammon.* Therefore if thou wouldest prevent or avoid very many Afflictions, mingle as little as is possible with the concerns of the World, especially in great Places; and if through inadvertency or importunity thou art drawn into the scuffle and intanglements of the World, get out as soon as thou canst safely, and fairly, and honestly: For it is a Thousand to one but first or last thou shalt otherwise hazard thy Conscience, or receive some scratches and worldly prejudices, which are, in truth, rather the

Issues of thy Folly, and Inconsiderate Adventure, than true Affliction.

But for meddling with *Places of Magistracy, Honour, or Publick Employment*, I would not have it thought that it is my intention that Good Men, lawfully called, and duly qualified, should morosely or frowardly wholly reject their due call unto them. The World cannot be kept in order without Magistracy: and Good Men, if otherwise fitted for it, and duly called unto it, are likely to Administer it best for the Publick Good of Mankind: and it were an unreasonable thing for them to expect the benefits of Magistracy and Government from others, when under such circumstances they wilfully decline the communion of the like advantage to others: and therefore the wisest Kingdoms; States and Politicians have imposed a necessity upon Men of honesty and abilities to take upon them Publick Employments: *Aristot. 2. Politicorum*, although he condemns Ambition after Magistracy, [that Men should be encouraged or permitted to stand or solicit for places] *Nemo enim Magistratum petet, nisi Honoris sis affectator, atque pleraque eorum quæ homines injustè faciunt, per Ambitionem & Avaritiam committuntur*: yet tell us, *Oportet enim & volentem & non volentem ad Magistratum assumere, si dignus sit eo Magistratu*. That therefore which I mean, is, 1. That Men that love their own Peace and Tranquility should not seek great Employments. 2. That if they are offered, they do, as far as consists with modesty and duty to their Superiors and Country, decline and avoid them. 3. That if upon such an account they are persuaded to undertake them, yet they be sure that before they undertake them, they have sufficient abilities to perform them. 4. If by the Command of the Sovereign Power they are required to undergo them, and are able and fit for the Employment, they do not either frowardly or ungrateful refuse them: For, 1. Herein they are but Passive; it is an act of their Submission and Duty, not of their Choice. 2. Being thus called to it, if they meet with any rubs in their way, they have no reason to blame themselves

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so long as they observe their Duty in the exercise thereof: The Prince that injoynd them to this Province, is to be their support in it. 5. Readily and Chearfully to entertain a dismissal from it when it pleaseth the Prince to call them from it, or when by reason of disabling occurrences they may fairly attain such dismissal.

III. And thus I have done with some of those principal Considerations touching our Deportment under Afflictions; now concerning the frame and temper of a Soul under our *Deliverance from them*.

1. Accept of thy deliverance with all *Thankfulness* to God, and *Humility* in thy self. Attribute it wholly to his Goodness and Mercy; Think not that thou art delivered because of thy Worth or Desert; for any one sin that ever thou committest would detain thee everlastingly under the severest Affliction: Think not thy Affliction hath expiated thy Demerit, and that thou owest thy Deliverance to the satisfaction that is made by thy suffering; for most certainly the greatest Affliction under Heaven cannot satisfy for the least Transgression; nothing but the Blood of the Son of God can countervail the weight of the least Sin against God: Think not that thy Deliverance is due to thy Wit, Friends, or Interest; for though God be pleased to use the intervention of Means, yet he administred that Means, and blessed that Means, and made it effectual, or otherwise it would have been but a flat and unprofitable Means. As God sends Afflictions to evidence his Power, and Wisdom, and Sovereignty, so he sends Deliverance to manifest his Goodness and Bounty: and the Tribute that he most justly expects for the same, is but easie and reasonable: *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me, Psal. 50. 15.*

2. *Forget not the time of thy Trouble, and the promises and engagements that thou didst then make.* We observed in the beginning of this Discourse, the difficulty of pre-apprehension of Adversity before it comes; and truly it is almost as hard to think of Adversity when it is past; we please

please our selves with what we enjoy, and never reflect upon what is past, unless it be to heighten and advance our present enjoyments: and if we do chance to think upon the serious resolutions we then entertained, we look upon them as the weak results of our Infirmary, useful indeed for that time, but now antiquated and grown unseasonable.

3. Not only call to mind thy Promises, but call them to mind with a Resolution to observe and perform them, in such exhortations as these: *Alas! the time was when I was under great Afflictions, it may be of a painful and desperate sickness, and then I resolved, if God would restore my health, I would walk more strictly with him; I would pray more frequently, and more constantly, and more fervently than formerly; I would be more diligent to make even my Accounts with him, to make sure my Calling and Election, for which I found the time of my Sickness was very unseasonable; I would redeem my precious Time, and value those Minutes of Life, that God shall lend me, at a dearer rate than formerly; I would neglect no opportunity of doing Good to others, or improving my Everlasting Peace; how precious then was one hour of repose, and quietness, and freedom from pain? and how much should I then have valued it? and how industriously should I then have improved it in the great concerns of my Everlasting Soul; God hath now heard my Prayers, restored my Health, put that precious Opportunity into my hands of performing my Vows and Promises, which I then made in the sadness of my Soul, and shall I deal falsely in my Covenant, disappointing my God that hath delivered me? No, I will up and be doing; I will perform all my Vows to him: nay, the sense of the Mercy and Condescension of God to my requests shall increase my Engagements before him; As he hath added Mercy to me, so I will add new Obligations to my self of better Obedience, and farther Duties than the sense of my Misery could suggest unto me, or draw from me.*

4. Be very watchful over thy self, and remember thy Saviour's Counsel, Go away and Sin no more, lest a worse thing befall thee: and in a special manner recollect and call to mind those Sins that did most trouble and dis-

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quiet thee in the time of thy Adversity ; renew thy Repentance for them, and take a special care to avoid Relapses into them ; Remember the mischiefs they then did thee, and let them know they shall do thee no more : be most severe and strict against them.

5. *Make a frequent Use of thy Deliverance as a singular Preservative against the Power of thy Temptations and Corruptions.* Deliverance carries in the very apprehension of it these two things : 1. A supposition of a former Misery or Visitation : 2. A present injoyment of a freedom from that Misery. Therefore if any Corruption or Temptation unto Sin, sollicit thee, improve this consideration to this, or the like effect : *I was lately under the Rack, under the Rod, under extream Want, Imprisonment, Disgrace, Losses, Sickness, Sorrows, Fears, and an imminent expectation of the worst of Evils ; and though these were sore and sharp Afflictions, yet the sense of my former Sins, and the importunate restlessness of that Guilt that was contracted from them, were more bitter and tormenting than all the rest of my sufferings ; it was that which was the sting and venom of all my Afflictions ; and it hath pleased Almighty God to accept of my Humiliation, and to remove my Afflictions, and to give me beauty for ashes, and shall I be so very a fool as by committing of a new Sin to run the hazard of another plunge, another scourge ? which in all probability must be much more severe than the former, because it would be the Issue not only of Sin, but of Presumption ; a Sin committed against the experience that I have had of the bitterness of Sin ; and with what face or hope could I expect any possibility of Deliverance from a second Relapse into Misery, occasioned by so Desperate a presumptuous relapse into Sin ? But suppose it were possible, that notwithstanding my yielding to this Temptation, I might escape the Vengeance, yet can I be so false, so ungrateful to that God, that hath delivered me from my Sufferings and from my Fears, as to recompence his Love, and Mercy, and Goodness, with a presumptuous Apostacy from him ? shall I thus requite his Mercy, and Goodness, that heard me in my Anguish and Sadness of Soul, in my Extremity and Misery, and so heard me that he hath delivered me out of all my Troubles and Miseries ? Certainly if either common*

Prudence, or common Ingenuity be left in a Man, the sense of a former Calamity, and the sense of so great a Mercy, will make a Man abhor the least submission to that Temptation that may at once hazard the continuance of his present Comfort, and cannot be entertained without the Presumptuous Rejection of him that thus mercifully sent Deliverance.

6. Let the remembrance of thy Misery, and thy present Mercy, make thee *most jealously and passionately careful to keep thy Interest, and (if it be not too bold a word) thy Friendship with God.* Remember he was thy support in thy Affliction, and he was thy Deliverer out of thy Affliction; let Gratitude bind thee to it, as he was thy Benefactor; and let Prudence bind thee to it, thou knowest not how soon thou mayst have the same necessity again, and where canst thou find such a friend? The truth is, when we are in extremity, and have no whither else to fly, O then we run to God, and we pray unto him, and promise him fair: but when once our turn is served, and we have gotten our ends, and think our selves out of Gunshot, we are like Mariners after a Storm, and God hears no more of us: but this is, as extream Ingratitude, so, extream Folly. Oh keep thy God thy Friend! for most certain it is, thou wilt have occasion to use him again, and thou knowest not how soon: keep thine interest in him, and estrange not thy self from him in thy Recovery, whom thou canst not be without in thy Afflictions.

7. As I would have thee recollect what were the things in thy life past, that most troubled thee in thy Affliction, that so thou may'st avoid them; *so think what things or practices, or expence of time in thy life past was most Acceptable and Comfortable to thee in thy Affliction, that so thou may'st practise them after thy restitution.* Consider, whether in thy Affliction thou didst remember thy past Recreations, thy Merriment, thy Feasting, thy Lust, thy Honours, thy Greatness, with any Comfort or Contentment; or whether the remembrance of the Hours thou hast formerly spent in Prayer, Reading the Scriptures, Hearing Sermons;

mons, Relieving the Poor, Visiting the Sick, Relieving the Oppressed, Harbours the Persecuted Members of Christ, gave thee more contentment. And I dare appeal to any Man's *Experience* under Heaven, that when the former sort of Transactions of our Lives were either extremely bitter, or at best very insipid, to his remembrance, yet the remembrance of these of the latter sort were most Comfortable and Contenting. Thou art now recovered, it is true; but as sure as thou shalt die, so sure thou shalt pass through new Afflictions, though it may not be of the same kind, yet of some kind: let it be thy care, after God hath thus delivered thee from thy former Affliction, to lay up a stock of Good Works against another Evil Day; such Cordials will lie warm at thy Heart, even when the cold pangs of Death it self shall be ready to invade and seize upon it, and the Comfort of them shall pass into the other World with thee.

8. Though the Portion of thy Life, before thy Affliction, and under it, were very well spent; yet remember, that the Mercy of God, in thy Deliverance, doth call upon thee for *a farther degree of Goodness and Perfection* than thou hadst before: It calls for more Humility, and more Thankfulness, and more Heavenly-Mindedness, and more Charity, and more Devotion, and more Self-denial, and more Sanctity, and more Jealousie for the Honour of God. For, 1. On God's part, Thou hadst more Engagements and Obligations put upon thee than before. Every increase of Mercy calls for an increase of Duty. 2. On thy own part, thy Experiences are greater, thou hast past through the School of Afflictions, and that is a season wherein God opens the Ear to Discipline; the Rod hath a Voice, and a Lesson to Teach; and thou hast past through the Experience of God's Goodness, Tenderness and Faithfulness in thy Deliverance, and that tutors thee to more Dependence upon him, Thankfulness to him, and Love of him, and these Affections carry out the Heart to Duty and Obedience.

9. Beware that after Deliverance from Afflictions, thou be not secure: think not with *Agag*, Surely the bitterness of Death is past; that now thou hast escaped this brunt, all is safe, and the danger past; still be Watchful, and stand upon thy Guard. 1. Thou hast Sins and Corruptions within thee, that if thou art not watchful, may surprize thee, and raise new storms. 2. Thou hast watchful and vigilant Enemies without thee, Evil Men, and Evil Angels, that envy thee the more, because thou hast escaped. 3. As long as thou livest in the World, thy condition is uncertain, and unstable in Externals; and, though one Wave be past, another may follow: And, if there were nothing else to make thee Watchful, yet be sure the hour of Sicknes, and the hour of Death will overtake thee, and that is an hour of Affliction which thou must always prepare for, lest it take thee unawares.

Of Submission, Prayer, and Thanksgiving.

HE that freely submits not to the Divine Disposition and Providence, gains nothing by his Contumacy; for submit he must, whether he will or no.

But he gains this Loss and Disadvantage thereby, that those Providences that are not according to his desire gall him more by the Unquietness and Impatience of his Mind under them.

He that with an entire freeness of Soul submits to the Divine Providences, gains thereby these Advantages; namely, 1. That certainly, such a resolved willing submission, never makes the providences the more harsh, or severe. 2. That commonly they are even in themselves more gentle and easie, because the Man needs not a severity to bring him to a right temper of Mind; namely, due subjection to the Divine Will. 3. But be the Providences never so harsh and hard, they sit more easie upon a quiet, patient, resigning Soul.

A Man never loseth by *Prayer*; for, if the thing be *granted*, it makes the Blessing both the sweeter and the safer, being the humble Victory and Acquest of his Prayer: and it makes the Man the Better, the more Thankful; for he looks upon it as a Gift, and not a Chance; the more Dependent upon God, and the readier upon all occasions to call upon him, who honoured the Prayer of his Servant with a Concession.

And if it be *Denied*, yet he loseth not; for, it may be, the thing he Asketh, might have done him harm, and been his prejudice. Again, though he be not gratified in the thing he desired, a Thousand to one but he is gratified with what was fitter or better; But, if not, yet the Man receives infallibly this Benefit by being Denied, that he is made the Better, the more Humble and Patient, and to be content, that Almighty God should be Master of his own Bounty, and not to be commanded by our Prayers. Or, at least, it discovers unto him the Distemper of his Heart; if he be not contented to be denied, his Heart was Proud, and his Prayers Hypocritical: he seemed to Pray, but indeed meant to Command, not to Pray for what he desired, which makes him thus Impatient of a denial.

Sense of Misery, Want, or Danger, when we find no other means of Remedy, or Prevention, *doth carry us to Prayer*, and Invocation upon God. The Sailors did this in the Storm. But commonly, though Deliverance follows even upon our very Prayers, *we rarely*, with that Seriousness and Intention of Mind, *return unto God the Praise and Acknowledgment of his Goodness*. Of the Ten Lepers that were cleansed, we read only of One that returned Thanks for the Benefit; and commonly we either forget the Benefit, and our Benefactor, when our turn is served; and are content to attribute our Deliverance to Chance, to Means, or to any thing, rather than to the Goodness of God. And the *Reasons* may be these. 1. The Pride and Naughtiness of our Hearts, that are unwilling to own our Dependence upon God, when we think we stand not in need of him. 2. Necessity and Fear, and the incum-

422 *Of Submission, Prayer, and Thanksgiving.*

incumbent sense of Evil, are more pressing and urgent; and, by a kind of force, oftentimes drive us to Pray, when we cannot probably find help elsewhere; but when the Necessity, and Fear, and Incumbence of Evil is removed, it is only a true Judgment, and the Grateful Temper of our Hearts, that do engage us to render Thanks for the Mercy received, which is ordinarily more flat, and less active, than Evils felt or feared. Natural Necessity prompts a Man to Prayer oftentimes; but it is Sincerity, and a Right Temper of the Soul that prompts Man to Gratitude and Thankfulness.

He that in his Necessity prays for Help, and obtains it, if his Prayers were the Fruit barely of his Exigence, is seldom Thankful; and, if he be not Thankful, it is an Evidence, that his Prayers did not move from a Heart sincere, and truly Principled with a Dependence upon God, and a Habit of Dutifulness to him. But if he be Thankful for the Mercy received, it is an Evidence, that not only his Gratitude, but his Prayers sprang from the same Principle; namely, a good and sincere Heart, Principled with the same Habit of Grace, Piety, Dependence upon God, and Obedience to Him.

There is an *admirable Oeconomy of the Divine Goodness and Wisdom*, to bring his Creature Man both to his Duty and Happiness; many times he invites us to come to him by Persuasions, and Monitions, and *secret Motions*; and when we neglect that Voice, he oftentimes sends upon us Troubles, and Afflictions, and Dangers: and this he doth by a kind of Moral Force, to make us fly to him by Prayer, for help, and relief, and deliverance.

And it seldom misseth its effect, if there be but any Wisdom, or the Common Instinct implanted generally in the Humane Nature. When we know not which

way to turn, we then fly to God, because all other ways are most commonly obstructed and hedged up, and this

passage only left open to an escape: *In their Affliction they will seek me early.*

Almighty God deals by us, as a wise Artist, that hath a purpose

purpose to turn a Stream towards some designed place; stops all other egresses but that which fits his design ; Or, as a Father, that is minded to bring an Extravagant Son to his Duty and Dependance , obstructs all Supplies but such as may be had from himself. So oftentimes God Almighty doth so methodize his Afflictions, that all ways of relief are obstructed, but such as may lead a Man to him. It is true, many times in such cases we will be shifting and trying every Avenue to get out at ; but, when we find every passage hedged up with Thorns, but that only which leads to him, our Stomachs come down, and we are glad to seek relief in that way where we find only it can be had. Like *Jonas* his Mariners, in the Storm, we try all Experiments and Artifices to save our selves, throw out our Anchors, take down the Sails, ply the Pump, throw over the Goods to lighten the Vessel ; and when all will not do, then we begin to call upon God, *Lord, save us, we perish.*

But yet the Method of the Divine Goodness resteth not here, but brings us a step forward : He is often graciously pleased to grant the Deliverance we pray for, to let us see that we call not upon his Name in vain, and to incourage us to depend upon him, to draw near unto him, to make him our Confidence as well as our Fear : And though sometimes he defers our Deliverance, yet he doth it, partly to give unto our selves an Experiment of our own Sincerity and Patience, partly to discipline and tutor us to Constancy and Patient waiting upon him ; partly to carry us on to more Importunity and Continuance in Prayer ; and by this means our Souls are made the better, by drawing nearer and nearer to him that is the Fountain of Light and Goodness ; for the Repetition of Prayers rectifies the Soul, brings it nearer to God, lays more hold upon his Strength and Goodness, as the sinking Man draws himself nearer to the shore by the repeated laying hold upon that Cord that is from thence thrown out to save him.

Neither doth he rest here ; for , the Deliverance he sends, is not barely sent to deliver us from the Affliction

or Danger, nor barely to gratify our Prayers, but to bring us yet nearer to God, and to make us active Instruments to give Glory to that God that hath delivered us; whereby at once we are drawn nearer to the Fountain of our Happiness, and Almighty God receives and attains the great end of his Goodness, in the active Glory and Gratitude that he receives from his Creature. And this is attained,

1. By a kind of Natural Instinct, Ingenuity, and Implanted Tendency, as I may call it, of a Good Nature; whereby unless a Man be a Fool, or hath put off the common Rudiments of Humanity, he is carried out to Thankfulness, Gratitude, and an endeavour of Complacency to him that is his Benefactor; which, as it is the most rational consequence imaginable, so it is a Principle so riveted in the very Constitution of Humanity itself, that even without any antecedent ratiocination, or rational Discourse, it doth presently, and at first view, and antecedently, anteverte any rational discourse of the Mind. We are Grateful, and study to be complacent to him that doth us good, without any using of Topicks or Arguments, by a kind of Natural Instinct or Sympathy.

2. By a kind of Stipulation, or Bargain made by Almighty God with his poor Creature, to have this Tribute of Gratitude and Benevolent Affection from his Creature, as the Tribute and Return of his Goodness and Beneficence, Psal. 50. 15. *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.* And this Retribution, as it is most admirably Congenious and Conatural to the right constitution of the Human Nature; so it is the most Reasonable, and the most Noble, and the most Easie, and the most Beneficial Retribution in the World to him that makes it. For first, Whereas the Creature in his Prayer seeks, and in the returns thereof receives something from God, in his Gratitude and Glorification of God, he performs that which his Maker graciously accepts, as a return made to him from his Creature. Secondly, By this means he attains the Two great Ends

Ends of his Being; namely, *the Glorifying of God, and the Improvement of his own Felicity*; for Gratitude and Thankfulness brings the Soul to a nearer approach to God, if it be possible, than his very Prayers do; because it is the greatest motion of Love and Beneficence in the Soul unto God that can be; and the nearer the Soul is moved unto God, the nearer it is joyned to its Life, its Perfection, its Happiness, the more it participates of the Love, the Goodness, the Influence, the Communication of the Divine Goodness.

Of Prayer and Thanksgiving.

P S A L. CXVI. 12.

What shall I render unto the Lord for all his Benefits towards me?

TH E R E are Two great Duties that we owe unto God, which are never out of season, but such as we have continual occasion and necessity to use whilest we live; namely, *Prayer and Thanksgiving.*

Prayer is always seasonable in this life, because we ever stand in need of it; we always want something, and have always occasion to fear something; although we could be supposed in such a state of Happiness in this World, that we could not say, we wanted any thing, yet we have cause to Pray for the continuance of the Happiness we enjoy, which is not so fixed and stable, but that it may leave us: *I said in my prosperity, I shall never be moved: Thou biddest thy face, and I was troubled.* We are never out of the reach of the Divine Providence, either to Relieve or Afflict us; and therefore we are under a continual Necessity of Prayer, either to Relieve and Supply us, at least to preserve and uphold us.

Thanksgiving is likewise always seasonable, because we are never without something that we receive from the

Divine Goodness, that deserves and requires our Thankfulness. It may be we want Wealth ; yet, Have we not Health ? If we want both, yet, Have we not Life ? if we want Temporal Blessings, yet, Have we not Eternal Everlasting Blessings ? If we have any thing that is comfortable to, or convenient for us, we have it from the Goodness and Bounty of God. And though we have not all we would, yet we have what we deserve nor, and what we prize and value ; and therefore while we have any thing, we have occasion of Thanksgiving to our great Benefactor.

But yet it seems, though both those Duties be highly due and necessary, yet *Thanksgiving bath a kind of preference even above Prayer* it self, in these Considerations especially.

1. The Duty of Thanksgiving seems to be a more *Permanent* Duty, even than Prayer it self, *and of a greater extent* and durableness. The Blessed Angels, and the Saints that are, or shall be settled and fixed in a state of full and unchangeable Happiness, that enjoy whatsoever they can desire, and therefore have no reason to Pray for more, because they cannot enjoy more than they do ; yet have an Everlasting occasion of Thanksgiving for that Happiness they everlastingly enjoy : And as this is their Everlasting occasion, so it is and shall be their Everlasting business unto all Eternity, to Praise and Glorify God. And as the Beams of the Divine Goodness shall everlastingly shine upon them, so there will be an Everlasting Reflection, as it were, of the same Goodness in the necessary and uncessant returns of Praise and Thanksgiving by them.

2. The Duty of Thanksgiving seems to be a Duty of *a more Noble Nature* than even Prayer it self, because it *answers* more appositely and closely *the noblest end* in the World ; namely, the Glory of God, which certainly is a more ultimate and noble End than even the very good of the Creature. It is true, Almighty God receives no accession to his Happiness and Perfection by all the Honour and Praise and Thanksgiving that all the Creatures

in the World can pay him, yet the Glory of his Majesty is the chief ultimate End why he made all things, Rev. 4. 11. *Thou art worthy to receive Glory, and Honour, and Power; for thou hast Created all things, and for thy Pleasure they were and are Created.* It is true, the proximate immediate reason of the Creation of all things was, that the Redundant Goodness of Almighty God might be Communicated unto Beings derived from him by Creation; But the ultimate and more universal End was, that by this Communication of the Divine Goodness unto something without himself, the Glory, and Honour, and Praise thereof might return unto himself, who onely can be the adequate End of himself, of all he doth. Thanksgiving therefore and Praise answers the greatest and most noble End in the World: If I want, and Pray for what I want, my immediate End therein is my own Good, and yet that End is too narrow, if I propound not to my self to Praise and Glorify the Bounty of that God which answers my Prayer.

3. Again, whereas all the Irrational and Inanimate Creatures in the World do passively praise Almighty God, in that they bear every one of them the Inscription of his Wisdom, Goodness, Power; The *Reasonable and Intellectual Natures* of Men and Angels have that noble Advance, that they can and may *Actively and Intentionally* Glorify and Praise the Goodness of God: and it is indeed the noblest Harmony that they can make, when they Summon all their Understanding, Will, Affections, all that is within them, to Praise that God, to whom they owe their being and benefits: And the Wise and Glorious God doth therefore Communicate the Sensible, Experimental, Eminent Influences of his Mercy, Goodness and Bounty unto the Reasonable and Intellectual Natures of Men and Angels, that they might touch and strike upon those noble strings of the Heart, and Mind, and Affections, that they may thereupon return the Harmony of Thanksgiving and Praise to the great Lord of the World: And surely the Nature of Man, in it's true state and temper, is as naturally and effectually moved to the returning of Thanksgiving to

God for Mercies received, as a well tuned Lute or other Instrument, doth give an Harmonious sound upon the touches of a skilful Artift. And most certainly that nature is strangely out of Tune and Order, that upon Mercies received makes not a sweet return of Thanksgiving and Praise. This therefore, as it is the noblest, so it is the most natural production of the Reasonable Nature, the fullest of Congruity to the right disposition of its Faculties.

Almighty God sends upon the Children of Men Benefits, Blessings, Deliverance, Favours: And the fruit that he doth (and that most justly) expect, is a Crop of Praise, Glory, Honour and Thanksgiving; *Call upon me in the day of Trouble, and I will Deliver thee, and thou shalt Glorify me.* And it is a barren, degenerate, stupid Heart, that yields not such fruit of such a Semination. So that Praise and Thanksgiving is Connatural to our very Faculties, the tribute that the Rational Nature naturally pays to the Divine Being, as his Benefactor; the very Fruit that the great Lord of the Harvest expects for all his Goodness and Mercy.

4. The Truth is, Thanksgiving is *the very End of Prayer*: and as the End is more noble than the means conducive to the End; so therefore is the Duty, the business of Thanksgiving in it self, though equally necessary, yet more noble than Prayer it self.

I want something that I would desire Almighty God to give me, and I therefore Pray; my Merciful Lord grants me my desire, and gives me what I Pray for; and therefore gives it, and gives it upon my Prayer to him, that therefore his Mercy and Goodness may be more Evident unto me, and that thereupon I may Praise, and Glorify, and give Thanks unto him.

And if with the Nine Lepers in the Gospel, I receive the Benefit I ask, and do not with the Tenth give Glory to God for the Benefit I receive, I disappoint both the Giver, for what he designed in the Gift, and disappoint my very Prayers in that which is their just and proper End.

And hence it is, that our Blessed Lord in that absolute form of Prayer which he hath taught us, promiseth the

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first and greatest Petition of the Hallowing or Glorifying of the Name of God ; and the first, the great, the regnant Petition, that is, to Influence all the rest that follow, especially those that are for the supplies of our own wants.

5. Whereas in Prayer we ask that we may receive from God, *Almighty God* hath been pleased to Honour and Dignify our Duty of Thanksgiving with so much condescension of his Majesty, that he *receives, or at least interprets it as a Receipt from his poor Creature.* It is true, our Praises add nothing to his Perfection and self-sufficiency ; Nay our very Thanksgiving and Praise is but a gift that he gives to himself ; He gives us a Being that may be Capable to Praise him, gives us Hearts and Affections that may be willing to Praise him, gives us Grace that may enable us to Praise him, gives us Benefits that may Excite us to Praise him, gives us Directions how to Praise him ; gives us Laws, Commands, Promises, Encouragements, to Praise him : So that in truth our very Thanksgivings and Praises to him are but his own work ; and yet such is his Goodness, that he takes, and accepts, and Rewards our Praises and Thanksgivings, as if they were our own actions. And whereas in Prayer we receive from him, in Thanksgiving he is pleased so far to Honour this Duty, as if he received somewhat from us, and accordingly accepts and rewards it.

Meditations upon the Lord's Prayer.

M A T T H. VI. 9.

After this manner therefore pray ye, Our Father, &c.

BY the Sin of *Adam*, and the Corruption and Obliquity that thereupon entred into the human nature, Mankind had contracted a *threefold Mischief.* 1. *Guilt,*

that needed an expiation; 2. *Blindness*, that needed an Illumination; 3. *Perverseness and Rebellion*, that needed Power and Victory to subdue it. In the fulness of time God sent his Son into the World with healing for all these Diseases.

1. He sent his Son to be our Sacrifice and our Priest: and not only so in his own Person, but by derivation unto those that believe on him; he hath imprinted upon them and communicated unto them a participation of his own office, and hath made them Kings and Priests.

1. By making an Atonement for them with his Father whereby they are accepted; *Job. 16. 26, 27. I say not unto you, I will pray the Father for you; for the Father himself loveth you;* not to exclude the Continuance and Efficacy of his Intercession, but to intimate the fulness of our Reconciliation, that having made us of his household, *Eph. 2. 19. We may have access to the Master and Father of the Family, Ephes. 2. 18: for through him we have access unto the Father.* 2. By sending his own Spirit to instruct, and warm, and fit our Spirits to come into his presence; *for through him we have access by one Spirit, Ephes. 2. 18.* teaching what to ask, and enabling us to ask as we should, *Rom. 8. 26. For we know not what we should pray for as we ought.*

2. As he made him a Sacrifice for our Guilt, so he sent him to be a Light for our darkness, *John 1. 9. the World was all in darkness and Error; the most Exact Sublimate Wits inscribed their Altar, To the Unknown God.* They were ignorant of things to be known, and of things to be done. The Son of God that came out of the Bosom of his Father, and knew all his Mind, received a Commission from him to instruct Mankind in the way to Life. *Job. 17. 8. I have given unto them the Words which thou givest me. John 3. 34. He whom God, hath sent, speaketh the Words of God. Math. 11. 27. No man knoweth the will of the Father save the Son, and him to whom the Son revealeth it.*

3. As he came with light to instruct us, so he came with Power to conquer us: *Thy people shall be willing in the day of thy power;* and to conquer for us Death and Hell.

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The Business that we are to consider, respecteth principally the first and second part of his Mediation, *viz* in bringing the Will and Mind of God to us, to teach us what to ask, which concerns his Prophetical Office: And again, having formed desires in us according to that Will of God, to present them unto his Father, which concerns his Priestly Office.

After this manner pray: Luke. 11. 1, 2. One of his Disciples said unto him, Lord, teach us to pray. And he said, When ye pray, say, &c. In general we may learn,

1. That Christ doth *not* exclude other Prayers: The injunction of this excludes not all other Prayers. Our Saviour himself, and those that were acquainted with his Mind and Practice, used variety of Prayers, according to the several Occasions, differing from this form, and therefore the Apostle commands, *Ephes. 6. 18. Praying always with all Prayers and Supplications.* Prayers formed for every occasion. And that Spirit that maketh intercession for us with groans that cannot be uttered, is not confined to any particular form, not to vary from it.

2. Though thou art not restrained to this form only, yet in all thy Prayers pray *after this manner.* There is somewhat in this Prayer that must be ingredient to all thy Prayers.

1. Be sure thou hast a Commission, a Promise, for what thou prayest; desire *those things that are warrantable* by the Will of God revealed in his Word. Christ was acquainted with the Mind of God, and gives us a Pattern to ask those things which are warrantable. Ask for thy Good, but ask not for thy Lust, *James*

4. 2.

2. Though the things thou askest be warrantable and agreeable to the revealed Will of God, yet in *the particularity of thy desires* refer thy self, and submit unto the will of God: because thou art not wise enough to know what is fit for thee in particular, especially in the measure, time, and manner of the thing thou askest. The Son of God hath taught us to pray for the fulfilling of the Will of

of God before the supply of our Wants : and in his own Prayer in the Garden, *Matth. 26. Nevertheless not as I will, but as thou wilt.* Whatsoever thou desirest, yet confine not God. Thou shalt be sure thy Prayer shall not lose its fruit, though the thing desired seem not to be granted. The Cup did not pass from our Saviour, though he asked it, *Matth. 26. 39.* Yet *he was heard in that he feared,* *Heb. 5. 7.*

3. As much as thou canst, *let thy Prayer be a reasonable service,* a work of thy Spirit and Understanding, *1 Cor. 14, 15.* not only of thy Lips and Tongue : for thou hast to do with the God of the Spirits of all flesh, that will be worshipped in Spirit and in Truth. Pray with thy Lips, that thou mayest by that means fix thy Mind the better to the work ; but let thy words be the production of thy Soul. Let thy Heart pray as well as thy Tongue. And this was one of the Reasons of our Saviour's Inditing this Prayer in this short and pithy Form, to condemn the vanity of the Gentiles, who had confidence in their vain repetitions of words, without the intention and application of the heart, *Matth. 6. 8.*

4. Here we see Christ, the Wisdom of the Father, delivers out *a Form of Prayer*, framed with a great deal of Wisdom, containing very much matter in a few words : Learn that, though thou art not to put confidence in studied Devotions, nor to make thy Prayers the work of thy Invention or Wit, but of thy Heart and Soul ; yet let the Reverence and Awe thou bearest to him before whom thou comest in thy Prayers, the seriousness of the business about which thou goest, put thee in mind to *Prepare thyself and thy Soul*, and to turn it by these Considerations to an humble frame of Spirit ; to a fore-casting of thy desires ; to an humble approach to the presence of God ; to all befitting Reverence both in thy words and gesture. The Heart, it is true, should be in a continual frame of Prayer, and almost every Occurrence of our Life requires a lifting up of the Heart to God in Prayer, or in Thanksgiving ; which cannot be so ordered with preparation ; but solemn Prayer, though in Private,

vate, requires a just preparation of the Heart, and a performance of it with the whole contribution of the whole Soul, and strength, and understanding, and affection.

3. Though thou art not bound to use no other Form, yet use this frequently, upon these Considerations :

1. It is the *Command of thy Lord and Master*. There is somewhat of Command in these words. He, that commands to pray after this manner, meant not that this Prayer should be forgotten. That which was made a pattern to thy other Prayers, was not intended to be a thing only to be looked upon, and not to be used. Thou mayest use other Prayers to give scope to thy Spirit, but conclude with this.

2. It is a great *means of strengthening the Heart in Prayer*. When I shall consider I am now using that very Prayer which the Son of God, when he was in the flesh, at the request of his Disciples, gave unto them, not only as a rule and pattern, but as a form, *When ye pray, say, &c.* I call the great God my Father, and it is no presumption in me so to do; the Eternal Son of God, that knew all his Father's mind, commanded me to call him so, and to come before him as my Father. I am begging for the conveniences of my Life, for the pardon of my Sins, for my preservation in and from temptation. Had they not been things that I might hope to be granted, the Son of God would never have taught me to ask them, "O Lord, "it is true, I can see nothing in myself why I should expect that thou shouldst hear me; my Sins are renewed "every day, and I begged pardon but yesterday, and I "have sinned against thee the same Sin this day : But yet "thy Son, that knows all thy Will, that would never "have put me to beg that which were unfit for me to ask, "or thee to grant, he it is that taught me to beg my "daily bread of thee, and as often in the same Prayer to "beg thy forgiveness: I will not learn hereby to presume "in offending, but yet I will learn to be confident in thy "Mercy.

3. It is a *Comprehensive Prayer*, and therefore fit to be supplemental unto thine own Prayers. Thy present wants

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or fears or desires carry thy Spirit in thy own Prayers eagerly and vehemently in pursuit of those thy wants, fears, or desires; because they are things presently incumbent upon thee, and in thy view; and by that means thou dost many times in thy Prayers overshoot many matters that are of more concernment, it may be, for thee to ask: as the Glory of God, thy preservation from future inconveniences, that are not yet in thy view; and this Prayer gathers up thy Omissions, calls home thy Spirit unto that frame and temper of Heart that is fit, *viz.* Submission to the Will and Glory of God. The First Petition of this Prayer, furnisheth thee, in a short *Compendium*, to Pray over that which thou hast before asked, and to pray for that which before thou hast omitted.

4. As it is a *Comprehensive Prayer*, and contains much; so it is a *Compendious Prayer*, and contains much in little. The Wise and Merciful God knows the frailty of our Nature, and therefore hath fitted us, according to our narrowness, with abridgment; he knows the shortness of our Memory, and therefore he gave his Will under the Old Law in Ten Words. Christ, he gave us another abridgment of that abridgment, *Love God and thy Neighbour*. God also knows the weakness of our Spirits, and therefore he gives us a short Prayer, that in the using of it our Spirits may bear up, and the Fire last till the Prayer ended. It is true, when we have a continuing sense of Evil felt or feared upon us, our Spirits are able to hold out a Prayer long in warmth and heat: But when the matters of our desires are not so apparent to our sense, our Spirits are apt to grow cold before we come at the end of it. Here is a short Prayer, furnish'd in all things fit to be asked, and such as thy Spirit may go along with to the end, without being tired. It is true, that a Man shall usually find more intention of Spirit in his own Prayers, than in this. Bless God that thou hast this intention of Spirit in thy own Prayers, and neglect them not, but pray for pardon that thou wantest, in this, and strive to amend it.

Now, the great *Cause of the unprofitable Use* even of this Prayer, and divers other Ordinances, grows from this, That people

people use them without a distinct and deep consideration of the things contained in them. The Sun in the Firmament is the greatest Wonder in the World, and of infinite more consideration than the appearance of a new Star or Comet; But the commonness of the Sun makes Mankind pass over that without any observation, and yet look upon the latter with much admiration and astonishment. Just thus it is with this and other Prayers: This Prayer, being taken up and learnt with our Speech, we swallow by wholesale, and never weigh it, or consider it; but other Prayers of our own or others, whilst they are new to us, we use more attentively, and it may be more profitably. It should therefore be our care to rub out the Corn out of this Ear; to examine and consider this excellent Prayer distinctly, that so in the use of it, a full understanding and affection may go along with it; without which it is no Prayer: for, in Prayer, we have to do with the God of the Spirits of all flesh, that judgeth not, neither regardeth the bare repetition of words, the thing condemned by our Saviour when he commanded this Prayer; But by the uniting our Souls and Spirits to him, our Words are not so much our Prayers as the Consequence and Signs of our Prayers.

The known *Division of this Prayer*, is, First, the Preamble. Secondly, the Requests. Thirdly, the Conclusion.

1. *The Preamble, Our Father which art in Heaven.* The general Duty we learn from it is this, That we come not suddenly and unseemly in our Requests to him, but as much as may be, to prepare our Souls with fitting apprehensions and affections, before we come to ask of him; with apprehensions of his goodness, that may draw us to him, in that he is our Father; and with apprehensions of his Greatness, that may make us consider our distance, and come before him with Reverence, in that he is in Heaven, Eccles. 5. 2. *Be not rash with thy Mouth, and let not thine heart be hasty to utter any thing before God; for God is in Heaven, and thou upon Earth, therefore let thy words be few.* God is in Heaven, and thou upon Earth: it teacheth thee thy distance, and it is fit thou should'st thoroughly digest that

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apprehension before thou ask, that thy asking may be with *Reverence*. External Reverence, of it self, is inconsiderable, but as it is the figure of that internal Reverence that is in the Soul. Where the External Reverence is without the internal, it is base and odious Hypocrisie, a dead and a despised performance, a Picture of Piety without life. But the internal Reverence of the Mind cannot be without an external expression of it. The Forms or Natures that God hath put into every creature, are those which shape their external figure, in some proportion answerable to their internal Form. And it is as impossible for an heart sensible of the Majesty, Glory, Greatness and Power of God, to come before him either with a petulant, sawcy, presumptuous or unseemly carriage, as it is for the Form of a Lamb or a Child to render it self either in the shape of a Lion, or a Wolf. Again, God is in Heaven, and thou upon Earth: As thou hast a business to do to prepare thy heart with sense of thy distance, that thy desires may be with a suitable humility when thou Prayest; so thou hast need of preparation, to bring up thy heart out of that Earth, wherein thou art, unto Heaven, to defecate that Earthly heart of thine, that it may be fit to come into the presence of the God of Heaven. When God beholds the highest things in nature, the Heavens, he humbles himself, he descends below his own Excellency, *Psal.* 113. 6. And if thou art a Suitor to this great King, it is fit thou shouldest come unto the Throne of his Majesty, and not expect that he should come to thy Cottage to be importuned, tho' yet he doth this also in his great Mercy and Condescension; yet it is not fit for thee to expect it: Again, thy lifting up of thy heart to him is thy Advantage; the nearer thou drawest to his Glory and Presence, so it is to be with an humble and clean heart, the more thou wilt partake of his Bounty and Goodness; the fitter thy heart will be to have Communion with him. The Holy and Glorious Angels and Souls departed, partake more of his fulness and perfection than Man doth, because by the purity of their nature they have a nearer approach to the Fountain of Good

Good than Man hath ; and the nearer or farther off the Spirit of a Man comes, or keeps off from God, the more or less of his Goodness he participates. Now in this Act of Prayer we endeavour to lay hold of his Goodness and Promises : Necessary it is therefore we bring our hearts, by preparation, as near to him as we can. 1. That we may be near unto him ; and in this nearness consists an advantage of Communion with him. 2. That we may be like him ; and that likeness is every day increased by our beholding of him, whereby we are in some measure translated into the same Glory. 3. That we may be in our proper place. God hath communicated his goodness to all things, according to their several degrees of perfection in those stations wherein his own Great and Infinite Wisdom placed them, and the place of Man was nearer to God by his Nature than he can now arrive unto in this Life in his own Person, (though we have a High-Priest that continually bears our Names before our Father.) And certainly, if it be at any time seasonable for a Man to wind up his heart in the greatest nearness to God that he can do, it is when he comes before him in Praises for the things he hath, and Petitions for the things he wants. Learn therefore in general to bring up thy heart as near as thou canst to the great God, in preparation and meditation, before thou offer'st thy Prayer, that thy Sacrifice may be mingled with a true Fire, and thy Soul may be raised up with the due consideration of what thou art about, and who thou art to deal withal.

Touching the *Particulars in this Preamble.*

Our Father. Two things are herein considerable: 1. How God is said to be our Father: 2. What Frame or Temper of heart and spirit this blessed relation and conception of him as a Father, ought to raise in us, especially when we come before him in Prayer.

As to the First, God hath the Appellation or Relation of a *Father* principally in *these respects.*

1. *By Creation.* Thus he is the Father of all things. But in as much as Paternity and Filiation are relations of persons, not of bare subsistency, properly therefore, in this respect,

respect, he is called Father in relation to Angels and Men: to Men, Isa. 64. 8. *But now, O Lord, thou art our Father; we are the Clay, and thou our Potter.* Mal. 2. 10. *Have not all one Father? Hath not one God created us?* Luk. 3. 38. *Which was the Son of Adam; which was the Son of God.* And as to Men, so in a more near relation to the Souls of Men, and the blessed Angels, who participate more immediately of his Image and Perfection. Jam. 1. 17. *The Father of Lights.* Heb. 12. 9. *The Father of Spirits.* Zech. 12. 2. *The Former of Spirits.* Job 38. 7. *And all the Sons of God shouted for joy.*

2. *By special susception*, or undertaking, either without an intervenient Contract: thus he is pleased to own a more special *Paternity* towards those that have most need of him, Psal. 65. 5. *A Father to the Fatherless*: or by an intervenient Contract: thus he was a Father in a more near Relation to the Jewish People, who as a Child is called by the Name of his Father, so they did as it were bear his Name, Jer. 14. 9. *We are called by thy Name, leave us not.* Isa. 63. 16. *Doubtless thou art our Father, though Abraham be ignorant of us; and accordingly he evidenced himself towards them in all the care and tenderness of a Father,* Deut. 32. 11. *As an Eagle fluttereth over her Young, &c.*

Hos. 11. 1. *When Israel was a Child I loved him, Rom. 9. 4. and called my Son out of Egypt.* But these Relations are yet too large and spacious.

3. *By Adoption in Christ.* Which Relation is thus wrought, by an Eternal Stipulation between the Father and the Son; the Son was to take upon him our Nature by a supernatural Conception, and to stand as a publick Person and Mediator between the Father and lapsed Man, and appointed that as many as should by true Faith lay hold on him, there should be a kind of *Union* wrought between Christ and that Believer, and in that Union the Father looks upon all that which was in the Believer as imputed to Christ, and all that which was in Christ as imputed to the Believer. Was there Sin and Guilt in the Believer? it is laid on Christ, and he bears all Iniquities, Isa. 53. 6. Is there Righteousness in Christ? the Believer hath that Righteousness, *The Righteous-*
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ness which is of God by Faith. Is Christ the First-born of God? *Psal.* 89. 25, 26. Though we cannot partake of his Primogeniture, yet we partake of his Sonship. *John* 1. 12. *As many as received him, to them he gave power to become the Sons of God.* *John* 20. 17. *I ascend unto my Father, and to your Father, to my God, and to your God.* *Gal.* 4. 5. *That we might receive the Adoption of Sons.* And by virtue of this Union we partake of the inheritance of Sons, *Joint-heirs with Christ,* *Gal.* 4. 7. Of the Spirit of Sons, *Gal.* 4. 6. *And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, &c.* And by virtue of this Filiation we have the Privileges of Sons; *Access with boldness unto the Father,* *Ephes.* 2. 19. Care and tenderness of our Father over us, *Matth.* 6. 32. *For your Heavenly Father knoweth that ye have need of all these things:* Audience from him, *John* 16. 26. *At that day ye shall ask in my Name, &c. For the Father himself loveth you.* Now this Appellation and Relation of a Father in the first Entrance into Prayers, carries up our hearts unto these *Considerations.*

1. That we should by all means labour to be in this relation to God, *viz.* that he should be our Father; for why do we call him so, unless he be so to us? and that we should not be contented barely with the Relation unto him as we are Men; for so were even the *Athenians*, who inscribed their Altar, *To the Unknown God*; his Offspring, *Acts* 17. 28. nor with Relation arising out of an external Profession and Covenant, but with that nearest Relation of Paternity, arising by our Union with Christ.

2. And consequently, that all our Applications to God in Prayer must be in, and through Christ; for through him is this Relation wrought; and it is a Relation of Nearness and Union, which is the greatest Nearness, *Ephes.* 2. 13. *But now in Christ Jesus ye, who sometimes were afar off, are made nigh by the blood of Christ; and v. 19. of the Household of God: our Union unto God grows by our Union to Christ, who is one with the Father,* *John* 17. 23. *I in them, and thou in me, that they may be made perfect*

fect in one; and this is the meaning of asking in his Name, *John* 16. 26. Through him we have an access to the Father, *Ephes.* 2. 18.

2. We learn *with what Affections* we should come to him in our Prayers. And these arise either from the consideration of our duty as Children; or from the consideration of that which we are to expect from him as a Father. Those of the first part are principally these; Love, Reverence, Submission, and Thankfulness.

1. *Love to God.* The very name of a Father imports in it self a relation of benefit, and consequently of Love. God is the Father of thy Being, as thou art a Man, and of thy continual preservation; and if there were no more than this in this comprehensive name of the Father, it is enough to take up the whole stock and compass of thy Love. The Motion from not being to being, is an infinite Motion, and an act of infinite Goodness as well as of infinite Power, and deserves and challengeth the uttermost extent of thy Love, as a just debt unto it; so that thou hast scarce a residue of a love left within the compass of thy uttermost power, which thou owest not to this great Love of thy Lord in giving thee a Being; and if this common Goodness of thy Lord requireth and deserveth all thy Love to him as the Father of thy nature, what Love dost thou owe him as he is pleased to be thy Father in a nearer relation, to be thy Father in Christ, and that after thou hadst rejected him, and wert lost? and if thy debt of Love, that thou owest to him as the Father of thy Nature, be more large than the Comprehension of thy Power, how, or with what wilt thou pay that further debt of Love which thou owest to him for that undeserved, unsought for, superadded relation of thy Father by Adoption? when he gave his own Son to die for thee, an enemy, that thou mightest receive the Adoption of a Son? This is a love that passeth not only thy Retribution, but also thy Knowledge. *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God,* 1 *John* 3. 1. And the Love of God to us, as it is the meritorious Cause of our Love to

to him, so it is that which excites and fires our Love to him, 1 John 4. 19. *We love him, because he first loved us.* And according to the measure we have of the apprehension of the Love of God to us, accordingly is the measure of our Love to him again. This therefore is the first affection that the name of Father calls out, *viz.* The intensist affection of our Love, in that he hath given us a Commission to call him Father, and Christ is not ashamed to call us Brethren, *Heb. 2. 21.*

2. *Reverence*; and this is but a Consequent of the former; *Perfect Love casts our fear*, 1 John 4. 18. But it is the Mother of Reverence, *Heb. 12. 9. We have had Fathers of our flesh which corrected us, and we gave them reverence, &c.* Mal. 1. 6. *If I be a Father, where is my honour?* were there no other distance of nature between thy God and thee, but the distance and relation of a Father, it requires Reverence of thee, especially when thou comest before him in thy Prayers. And that inward Reverence of thy Soul will imprint a Reverence in thy Words, and in thy Carriage, as all other Affections and Tempers of the Soul fix a suitable correspondence upon the outward Man, but especially when we consider he is our heavenly Father.

3. *Submission to his Will.* Consider thy approach is to thy Father, which carries with it a Relation of Authority, especially considering he is a Father of Wisdom, that knoweth what is fittest for thee, and a Father of Mercies that is oftentimes more merciful to thee in denying thee what thou askest, than he could be in granting it: It is thy duty to ask what thou wantest, because he is thy Father; but not to limit him what he should grant.

4. *Thankfulness*, for all thou hast received; because as he is the Author of thy Being, so he is the Fountain of all thy Benefits.

5. And as the Name of a Father carries upward these Affections of Love, Fear, Submission and Thankfulness towards God, so it brings down those *Apprehensions of God*, that are *suitable to the business* about which we are.

1. From the consideration that God is our Father thus placed in the Entrance of this Prayer, we have *Incouragement*

ment to make our access unto him which an humble boldness. When we consider the Glory, and the Majesty, and the Purity of the Great and Infinite God, in whose sight the Heavens are not clean, nor the Stars pure, *Jeb 15. 15. & 25. 5.* that chargeth his Angels with folly, and in his Presence the Cherubims cover their faces: How should Dust and Ashes, Man that is a Worm, under the apprehension of his Majesty and Glory, ever think that this Glorious God should listen unto, or entertain his Person or his Prayers? When *David* considered but of the Sun, and Moon, and Stars, which are but the works of his hands, he found a great disproportion between us and them. *What is man that thou shouldest be mindful of him?* *Psal. 8. 4.* Much more between us and their and our Creator; the Son of God therefore, that knew his Father's Will, and thoughts he beareth towards us, presents him to us in the brink of our Prayers under the Expression of a Father, that might invite us, before he renders him under the apprehension of his being in Heaven, that might estrange us under the conception of the love and tenderness of a Father, before conception of his Majesty and Glory. And is he thy Father? why shouldest thou not upon all occasions resort unto him? whither should a Child go with boldness, if not to his Father? and to such a Father as he is pleased to render himself unto us with more tenderness and gentleness than lies within the bowels of a natural Father? *Isa. 49. 15. Can a Woman, whose affections are most ardent and importunate, forget a Child, a piece of her self, her sucking Child, to whom she is ingaged by an additional obligation of Love and Care, that she should not have Compassion, when her natural Love is heightened by a pitiful occurrence, of the Son of her Womb, the perfection of her conception? Yea, she may forget, yet I will not forget thee, saith the Lord, Hos. 11. 8. How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? my heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger; for I am God,*
and

and not Man, Hof. 11. 3. *I taught Ephraim to go, leading him by the hand. Ephraim, like a weak Child, was ready to stumble and fall upon every occasion, and like a froward Child apt to snatch away his hand from him that led him; yet the Affection of a Father is not lost by the weakness or frowardness of a Child. Deut. 32. 6, 11. Do you thus requite the Lord, O foolish people and unwise? Is not he thy Father that bought thee? As an Eagle stirreth up her nest, and fluttereth over her Young, spreadeth abroad her wings, taketh them and beareth them on her wings, so the Lord alone did lead him.* And all these, and a world of the like Expressions in the Book of God, to unveil the love of God to his Creatures, and thereby to draw out an awful love to him, and an humble boldness to make an approach unto him. Heb. 4. 16. *Let us therefore come boldly unto the Throne of Grace; and to bless our Redeemer, who by the price of his Blood hath purchased this free liberty of access unto God as our Father, Ephes. 3. 12. In whom we have boldness and access with confidence.* Who as he hath purchased access for us, so when, notwithstanding that we are fearful, and backward, and ashamed to come, is pleased in the virtue of his own Mediation, to stand between the Glory and Brightness of the Father, and us poor Creatures, and to shew us more of his Goodness and Mercy than of his Glory; and to receive our desires, and to bring both them and us into the presence of his Father, and our Father.

2. As this Expression leads us unto God, and gives us access, so it gives us *assurance of Success* in our Petitions. This Prayer, as is said, is a comprehensive Prayer; we thereby in an Abridgment ask whatsoever is necessary for this life, or that to come; but the Name of a Father is a comprehensive Name; the Petitions that thou art asking, are large Petitions, and the Promise is yet more large, John 16. 23. *Whatsoever ye shall ask the Father in my Name, he will give it you, Matth. 7. 7. Ask, and it shall be given you:* But here is the Foundation, thy application is to thy Father: Matth. 7. 11. *If ye being evil know how to give good things to your Children, how much more shall your Father which is in Heaven give good things to them that ask him?*

Whatsoever thou canst find or expect from thy Natural Father, so much, and much more, may'st thou expect from thy Heavenly Father: Patience, to bear with thy infirmities and failings, *Psal.* 78. 18. Compassion, to pity thy suffering, *Psal.* 103. 13. Goodness, to supply thy wants; Justice, to avenge thy injuries; *Psal.* 105. 14. Protection, to defend thee from danger; Vigilancy and Care, to support thee against Temptations; Mercy, to pardon thy backslidings, *Jer.* 3. 14. Skill to interpret, and Tenderness, to accept thy weak and stammering Petitions; Providence and Bounty, abundantly to reward all thy sincere performances; *Luk.* 12. 32. *Fear not little flock, it is my Fathers good will to give you a Kingdom.* And this Consideration of God, as our Father, when we come before him in Prayer, as it teacheth us our duty, so it doth most naturally teach us the three first Petitions, to desire the Glory of his Name, the Increase of the manifestation of his Kingdom and Power; the full submission unto, and desire of the fulfilling of his Will. And as that relation looks downward upon us, so it concludes the three last Petitions. From whom shouldest thou desire or expect Mercy to forgive thee, Conveniences to Supply thee, Care and protection to preserve and deliver thee from Evil, if not from a Father? and as from this appellation of a Father we gather *Confidence in his love*, so in the next qualification or description of this Father, we gather *Confidence in his Power*.

Which art in Heaven, or Heavenly Father, *Matth.* 6. 26. To denote, 1. The eminence of his Glory and Power. The Heavens are the most Eminent and Glorious Creatures that our Eyes behold, and speak much of the Glory and Majesty of God, *Psal.* 19. 1. and in this adjunct of Heavenly, we give him the acknowledgement and attribution of the Greatness of his Power and Glory. *Psal.* 1. 5. *For our God is in the Heavens, and he hath done whatsoever he pleaseth.*

2. Heaven, the Throne of his Majesty, *Psal.* 11. 4. *Isa.* 66. 1. *The Heaven is my Throne, and the Earth is my Footstool*, *Psal.* 68. 4. *Exalt him that rideth upon the Heavens.*

Heavens. Deut 33. 26. *who rideth upon the Heavens for thy help, and in his excellency upon the sky.* 1 Kings 8. 49. *Heaven thy dwelling-place.* Which tho it be the Seat of his glory, yet it is not the circumscription of his Presence. 1 Kings 8. 27. *The Heaven, and the Heaven of Heavens cannot contain thee.* Psal. 113. 3. *His Glory is above the Heavens.* Isa. 57. 15. *The high and lofty one that inhabiteth eternity; an incomprehensible infinitude,* Psalm 139. 8. *If I ascend into Heaven, thou art there; and if I make my bed in Hell, thou art there.* Isaiah 40. 22. *It is he that sitteth on the Circle of the Earth.* So that his presence is in all places; and though, in respect of his Creatures, the greatest manifestation of his Presence is above the Heaven, yet his Infinite and Essential Glory is equally in all places. Now from this attribution we learn,

1. *Our Duty in Prayer.* As a Christian should always have his Conversation in Heaven, from whence he expects his Saviour, *Phil.* 3. 20. so in a special manner when he comes to God in Prayer. Hence Prayer is called a drawing near to God, *Heb.* 10. 22. *lifting up the Heart unto God.* Know therefore thou do'st, or at least shouldest in prayer bring thy Heart up into Heaven before the Throne of the Infinite Majesty; which imports or inforceth these *Consequents.*

1. *Let thy Spirit be mingled with thy Prayers,* for there is no other way to draw near to God, but by bringing thy Spirit into his presence. He is a Spirit, and will be worshipped in Spirit; thy Body is here upon the Earth, and thy words vanish before they are gone far from thee. Thou canst not get before the presence of the Lord of Heaven, but with thy Spirit and Soul; and unless thy Prayer be the drawing near of thy Spirit to him, thy Prayer is a Provocation, and not a Service; unprofitable and useless for thee, and unaccepted and not regarded by God; it dies, and is rotten in the Earth, and it cannot come up to thy Father which is in Heaven.

2. *Let thy Spirit be a pure Spirit, and thy Prayers be pure Prayers;* for what hath any thing that is impure to do with Heaven, a place of Purity and Holiness! None

but the *pure in Spirit* can see God, Mat. 5. 8. and none but *pure hearts* are fit to be lifted up to him, 1 Tim. 2. 8. Psal. 24. 4. and that thy Spirit may be pure, and fit to come up into this High and Holy Place, and to have Communion with the Holy and Glorious God, get thy Spirit, and Soul, and Conscience, washed by the Blood of Christ, and thy Prayers mingled with the Incense of Christ, Rev. 8. 3. and labour to get an Inherent Holiness, a pure and a sanctified Heart, and from that will thy Words, and thy Conversation, and thy Services, and thy Sacrifices (all which are but the Emanations and Fruit of thy Heart) be Holy, and bear some, though a weak proportion to that place, and to that Person whither thou art sending thy Prayers. And more especially and particularly labour to cleanse thy Heart when thou art about to Pray, because thy Prayers are drawing near unto God, Psal. 73. 28. The Priests under the Law, when they were to come near unto God in their Administrations, were to be washed and clean from their natural and external Impurities; and a Leper was not suffered to come into the Tabernacle; but what is that to the Leprosie and Impurity of thy Spirit. that very part of thee that only can have an immediate access to God? and what Communion can there be between an holy God, and an unholy Soul? Psal. 66. 18. *If I regard iniquity in my Heart, God will not hear me.* Consider therefore that thy approach is unto Heaven, the dwelling-place of his Majesty and of his Glory, and Holiness becomes such an Habitation, Psal. 93. 5. But who then is fit for such communion? *What is Man that he should be clean? and he which is born of a Woman, that he should be righteous? Behold he putteth no trust in his Saints, yea the Heavens are not clean in his sight, how much more abominable and filthy is Man, which drinketh iniquity like water?* Job 15. 14, 15, 16. But for this, thy Saviour hath given thee an Expedient; he taketh away the iniquity of thy Holy things, and mingles thy Sacrifices with his own incense, and covers thy impurities with his own righteousness; and if for all this the sense of thy own vileness cover thy Heart with shame, and the burden of thy Sins and

and Corruptions keeps thy Soul under, that it cannot with that clearness and confidence look up unto Heaven, but, with the Publican in the Gospel, stand afar off, and scarce canst ask for any thing, but what the sense of Guilt inforceth, *Viz.* Mercy to pardon thee; yet such is the Goodness of God in *Christ* to thy low and humbled Soul, that though thou hast scarce confidence enough to draw nigh unto God, yet he hath compassion enough to draw nigh unto thee, *Psal.* 34. 18. *The Lord is nigh to them that are of a broken Heart.* And though thy laden Soul can scarce get up into Heaven, into the presence of thy Creator, yet he will bring down Heaven into thy Soul, *Isaiah* 57. 15. *Thus saith the High and Lofly One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.*

3. *Let thy Prayer be full of Reverence, with the whole Man:* for as thou comest to a Father, and in that relation thou owest him Reverence, so thou comest to a Heavenly Father, the great Lord and Judge of all things. *1 Pet.* 1. 17. *And if ye call on the Father, who, without respect of persons, judgeth according to every Man's works, pass the time of your sojourning here in fear.* And as a Father, and such a Father calls for thy Reverence, so especially when thou considerest that thou comest to this great King in his Throne, in the place of his Majesty and Glory. And therefore this Expression is added, to take up the whole Latitude of thy Thoughts, with the highest apprehensions of the Glory and Majesty of the Lord, before whom thou comest, and that thou mayest consider the Infinite distance that is between thee and the Lord of Heaven; *Isaiah* 55. 9. *For as the Heaven is higher than the Earth, so are my thoughts than your thoughts, and my ways than your ways.* And upon this consideration to Admire and Magnifie the Goodness and Mercy of this great King, that is pleased to admit poor sinful Worms to come into his presence, and beg for our Lives, and for our Souls, with a promise of Mercy and Acceptation.

4. *Let*

4. *Let thy Prayers be full of Intention*: Thou dost, or shouldest, bring up thy Soul into Heaven, into the presence of the Great and Glorious God; and what should thy wandring Thoughts, thy Earthly business do there? leave them at the Foot of the Hill, when thou ascendeſt into the Mount of God. Consider the person to whom thou comest, exactly views and observes the frame, and Connexion, and Workings, and motions of thy Thoughts and Desires, and whether they go along with thy Words, or with thy External Deportment: and if they do not, so much of thy prayer is not only lost, but a mockery and abuse of thy Maker. And as the Consideration of the person to whom thou makeſt thy address, so the place where thou comest doth not suit with those impertinent and vain diversions. Therefore when thou prayest, do it considerately, advisedly, and with the whole Intention of thy Soul. *Ecclef. 5. 2. Be not rash with thy Mouth, and let not thy heart utter any thing hastily before God; for God is in heaven, and thou upon earth.*

2. As this Expression teacheth us our duty towards God in Prayer, so it teacheth us *what to expect* from him.

1. Hence learn *the All-seeing Eye of God*, that is acquainted with all thy wants, and with all thy Desires. It was a mistaken use that was made of his being in Heaven, *Job 22. 14. Thick Clouds are a covering to him that he seeth not, and he walketh in the Circuit of Heaven.* No, but *Psalms 23. 13. The Lord looketh from Heaven, he be-holdeth all the Sons of Men, Psalm 11. 4. The distance of the place is no disadvantage to his sight or hearing. Again, Though Heaven be the Seat of his Glory, yet all places are filled with his presence; but especially he is nigh to them that call upon him, to all that call upon him in truth, Psalm 145. 18. is nigh to such as be of a broken heart, Psalm 34. 18. is round about his people, Psalm 125. 2. is nigh unto them in all they call upon him for, Deut. 4. 7. will bow down his ear to hear, Psalm 31. 2. will bow down the heavens, and come down for their good, Psalm 18. 9. So that thy Prayers have no great distance to go, for all places are Heaven where God is, and he is in all places, especially*

especially where two or three are gathered together in his Name to call upon him.

2. Hence learn the *All-sufficient and Almighty Power of God*, Psal. 115. 3. *Our God is in heaven, he hath done whatsoever he pleased.* As the relation of a Father carrieth with it a fulness of Love, to be willing to grant thy largest requests; so the Consideration that he is a Heavenly Father carrieth with it a fulness of Power to grant them. These considerations of the Love and Power of God, bear up the Heart in Prayer, as once *Aaron and Hur* did *Moses's Hands*, *Exod.* 17. 12. And therefore they are both placed in the *Porch of this Prayer*, like the *Pillars of Jachin and Boaz*, in *Solomon's Temple*, *1 Kings* 7. 21. To stablish and strengthen thy heart in thy Prayer to God.

3. As the consideration of Heavenly, or *which art in Heaven*, carries thy heart to confidence in his Power and All-sufficiency to grant thy Petitions; so it improves thy Faith in *his Infinite Tendernefs and Goodnefs*. When thou comest to the Father of thy flesh, thy Earthly Father, that relation imports and carries with it much Love and Compassion, as hath been observed; but though he be thy Father, yet he is an Earthly Father; and as his Power and Sufficiencies are narrow and weak, and not adequate to the Extent of thy wants and desires, so his Affections are limited, and mingled with the Passions and frowardness of his Temper or Age. A Woman may forget the Son of her Womb, *Isaiah* 49. 15. And the hands of the pitiful Woman may see the her own Children, *Lam.* 4. 10. And Fathers are apt to provoke their own Children, *Ephes.* 6. 4. But were there not mixtures of Distempers in the Affections of Parents, yet their Affections are finite; and such is our Condition, that in one day we should outsin all that stock of Patience to bear, and Mercy to forgive, that the most tender Earthly Father ever had or could be capable of. We stand in need every day of the infinite bowels of a Heavenly Father, to bear, and pardon, and receive us, as of infinite Power to supply and support us, *Isaiah* 55. 7. *Let the Wicked forsake his*

ways,

ways, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy; and to our God, for he will abundantly pardon: for my thoughts are not your thoughts, nor your ways my ways, saith the Lord: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts. Hos. 13. 9. Ob Israel, thou hast destroyed thy self, but in me is thy help. I will not return to destroy Ephraim, for I am God, and not Man, Hosea 11. 9. As if he should have said, Were all the Compassions, and Bowels, and Patience, and Tenderness in the World combined in one Man, yet thy Sins are grown to that height, and thy provocation to that perfection, that all that Patience were too weak to bear, and all that Compassion too small to pardon thee; thou hast outsin'd all the Compass and Extent of a Created Patience; but I am God, and not Man, I have patience enough for all this to bear with thee; and Mercy enough abundantly to pardon thee. *Jer. 3. 12. Return thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger for ever; only acknowledge thine iniquity that thou hast transgressed against the Lord thy God. The Omnipotence of God runneth through all his Attributes, and is no less seen in his Mercy to pardon, than in his Power to create. Numb. 14. 17, 18. And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering and of great Mercy.*

Now I come to the *Requests* themselves.

1. *Hallowed be thy Name.* Wherein shall be considered,
 1. What we are to understand by the *Name* of God.
 2. What we are to understand by *Hallowing* or *Sanctifying* his *Name*.

As to the First. The Ways of God and his Judgments are unsearchable, past finding out, *Rom. 11. 33.* and if his Ways are such, how infinitely unsearchable is his Essence and Nature? the Angels that are by God endued with

with an Understanding more receptive of this light than ours is, do behold his Face, *Matt.* 18. 10. But yet that light is too bright for their pure Eyes, *V. Isa.* 6. 2. and too wide for those perfect Intelligences to comprehend: but Mortal Man cannot behold his Face, *Exod.* 33. 20. *Thou canst not see my Face; for no Man can see me, and live.* But yet such is his Mercy and Condescension to his Creature, that he communicates so much of the knowledge of himself unto us, as is convenient for us, and sufficient to bring us to a more perfect Vision of him when our Souls shall be endued with an Angelical capacity to see him, *Matt.* 5. 8. *Blessed are the pure in heart: for they shall see God.* And the means whereby we know him, is the Manifestation of his Name unto us. *John* 17. 6. *I have manifested thy Name unto the men which thou gavest me.* The Name of the Lord therefore imports these two things.

1. That which he hath been pleased to manifest unto us in his Word concerning himself, his Essence and Attributes.

2. That Glory and Honour, which, as a beam from the Sun, doth arise from that manifestation.

1. Touching the First, God hath been pleased to reveal himself unto us by Names or Expressions, whereby we may have some conceptions concerning him; and though every Attribute given to God in the Scripture, is a part of his Name; yet he hath chosen some expressions which he hath in a special manner called his Name, as being of a more special use to us, and therefore are to have a greater impression upon us; sometime to signify his Absolute and Independent being. *Exod.* 3. 13. *And Moses said unto God, When I come to the Children of Israel, and shall say unto them, The God of your Father hath sent me unto you, and they shall say to me, What is his Name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. Thus shalt thou say unto them, I AM hath sent me.* Sometimes to signify the greatness of his Authority, *Isa.* 42. 8. *I am the Lord, that is my Name, and my Glory will I not give to another.* Sometimes to signify his

his Power, Jer. 10. 16. *The Lord of Hosts is his Name.* Sometimes to signify the Immenſity of his Majesty, Exod. 6. 3. *I appeared unto Abraham, Isaac, and Jacob, by the Name of God Almighty, but by my Name Jehovah was I not known unto them,* Pſal. 83. 18. *Thou whoſe Name is Jehovah.* Deut. 28. 58. *That thou mayeſt fear this Glorious and Fearful Name, The Lord thy God.* Sometimes to ſignifie his Purity, Exod. 34. 14. *whoſe name is Jealous.* Pſal. 93. 3. *whoſe Name is Holy.* But above all, when God himſelf was pleaſed, at the requeſts of his Creature, to make his Goodneſs to paſs before him, and to proclaim his Name, conſiſting of all the ingredients neceſſary for our knowledge and uſe, Exod. 34. 6, 7. *The Lord, the Lord God, Merciful and Gracious, Long-ſuffering and Abundant in Goodneſs and Truth, Keeping mercy for thouſands, Forgiving iniquity, tranſgreſſion and ſin, and that will by no means clear the guilty, &c.* And this was the Name that our Saviour came to comment upon, ſhewing his Mercy in pardoning us, and his Juſtice in puniſhing our Sins in his Son; his Truth in fulfilling the firſt Goſpel preached in Paradife, *The ſeed of the Woman ſhall break the Serpent's head.* And this Name of God he manifeſted to his Diſciples and to us.

2. The Name of the Lord is taken for that *Glory and Honour* that is due unto his Eſſence, Attributes and Works, the reflection of his own Perfection. He hath proclaimed himſelf Merciful and Gracious, and his works of Mercy reflect Glory upon this part of his Name: Iſaiah 48. 9, 11. *For my Name's ſake I will defer mine anger: for how ſhould my Name be polluted? and I will not give my Glory to another:* He proclaimeth his Strength and Power, and the works of his Power reflect Glory upon that part of his Name: Jer. 10. 6. *his Name is great in Power.* Jer. 32. 20. *which haſt ſet ſigns in Egypt, &c. And haſt made thee a Name as at this day.* He hath proclaimed that he is long-Suffering; and the works of his Patience towards our back-ſlidings and rebellions reflect Glory upon that part of his Name: Pſal. 106. 8. *Nevertheleſs he ſaved them for his Name's ſake, that he might make his mighty power known:*

known: the power of his Patience to forbear them, as well as of his strength to deliver them. And thus, Psal. 48. 10. *According to thy Name, so is thy praise in all the Earth*: that is, all the works of God, and his dispensations carry an impression of the Glory and Truth of some Attribute of his Name, Psalm 134. 2. *I will praise thy Name for thy loving-kindness and thy truth, for thou hast magnified thy Word above all thy Name*: that is, thy word hath proclaimed thy Name to be Merciful, Bountiful, &c. And all the course of thy Government in the World doth justify the truth of that word of thine, and doth attest it, every part of it bringing back to some Attribute of that Name of thine, Glory, and a just suffrage unto the truth of thy Word.

Hallowed, or Sanctified, be thy Name.

This Imports these things:

1. That *all the Works of God*, and the Actions and Occurrences of the World, may bear upon them, and in them, an impression of the Glory of God, of his Power, Majesty, Wisdom, Goodness, Justice. That they may have upon them that Beauty, Comeliness and Usefulness, that he originally did put upon them. God made all things for his Glory, and in conformity thereunto they were in their original full of Beauty and Order; and the Excellence of the Work did speak the Perfection of the Workman; but the Sin of Men and Angels brought upon some parts of his works a deformity and disorder, Gen. 3. 17. *I have cursed the ground for thy sake*. And though in that curse, and in all other the consequents of Sin, there is still a Glory of the Justice of God in punishing, and of his Wisdom in managing of them; yet much of the beauty of the works themselves is taken from them by that disorder that sin hath brought upon them. When we pray therefore that the Name of God may be hallowed, we desire that, as much as may stand with his will, all things may bear in them the impression of his Glory; that they may have a conformity, not only to his Will, but to his good pleasure; that in all things the Wisdom, and Goodness, and Power of God may

may be conspicuous; that he would in Christ take out that disorder and curse, that by Sin defaced the Creature; that all things may in the highest measure be restored to their primitive perfection; that all the occurrences of the World, and all the actions of Men and Angels, may carry in them the most eminent inscription of his Presence, Wisdom and Goodness, and may be directed with the best advantage to his Glory. Our love to God makes that which he wills, to be our wills; and as he wills his own Glory, so it makes us to desire his Glory; and though we are to leave the particular manifestation thereof to his Wisdom, yet it must be our chief desire that all things may, in the highest measure, move to his Honour, and bear the Inscription of it. And this is that praise that *David* calls for from all Creatures, *Psal.* 148. 150.

2. In as much as God hath indued *Reasonable Creatures* with Understanding and Capacity to discover the Wisdom and Goodness of God in his Creatures and Works, we are to desire that the Works of God may not only carry in them a native or secret impression of his Power, Wisdom and other Attributes, but that it may be made evident, and discovered and manifested to the understandings of Men and Angels, and that they may discern it, and be convinced of it, *Psal.* 9. 16. that the Lord may be known by the Judgment that he executes, *Psal.* 64. 9. *And all men shall fear, and declare the works of God, for they shall wisely consider his doings,* *Psal.* 58. 11: *So that a Man shall say, Verily he is a God that judgeth in the Earth,* *Psal.* 111. 2. That as his works are great, so they may be sought out, that as all the works of God contain an objective glory of God in them, so that the same may be seen and observed by those parts of his Creation, Men and Angels, that have a capacity to receive it; and for that purpose that objective Glory of God is put into all creatures, and this capacity or receptivity is placed in Intellectual Creatures, that they may observe and discern the Glory of his Wisdom, Goodness and Truth, and all other his Attributes in the Creatures.

3. And

3. And in as much as he hath magnified *his word* above all his Name, *Psalms* 138. 2. That is, he hath evinced the truth of his Word, and every part thereof in all the course of his Providence and Works, that Men and Angels may discern and understand the fulfilling and making good of his Word. The Sun shining upon a Glass doth cause a reflection of his beams, but many may not see it, either because they are blind and cannot see it, or they look another way, or stand in such a position that they do not see it; and so it is with the Works of God. When I pray that his Name be hallowed, I pray that God would be pleased to open the Eyes of Men by his Spirit; to put them in such a frame and position that they may discern the Power, and Wisdom, and Goodness, and Justice, and Truth of God, that reflects from his Word, that these impressions of his may not be lost unto us, nor the Glory of them lost unto him.

4. That the observations and discovery of the Truth and Goodness, &c. of God, may not only work a conviction thereof in our Understandings and Judgments (for thus it doth even to the Devils themselves) but that conviction may raise up *in the minds and affections* those *suitable consequences* that should arise from such a conviction, such as are these: 1. A *Subscription and setting to our seal*, That God is True, and Just, and Merciful. In the work of Conviction we are in a manner passive; but herein we are active, when in our hearts we do cheerfully and willingly subscribe and attest to all that Goodness and Truth, whereof we are thus convinced. 2. An *Inward Admiration* of the Power, Truth and Glory of God that is thus discovered unto us. The natural effect of great discoveries is Admiration, 2 *Thess.* 1. 10. *To be admired in all them that believe.* 3. *Blessing* of that Goodness of his, not only that is discovered unto us, but that so far condescends to his creature, as to shew us so much of his Glory, Truth and Greatness. 4. An *Attribution of Infinitely more* Glory, Majesty, Mercy, Goodness, and all perfection unto him, than possibly I can discover by any of these Manifestations; considering that all his Works put together

ther cannot speak his Fulness. If I could see all the Glory of God that all the Works of God in the whole World do bear upon them, yet I must needs conclude in reason, that they are infinitely short of that Perfection which he hath in him: for he must needs have a residue of Power and Wisdom, infinitely more than commensurate to all his Works put together: but alas! I see but a part of his Works, and so narrow is my capacity, that I find plainly I cannot reach to the bottom of any Work, nor search it out, nor his Power, Wisdom and Glory, that lies in a fly or worm, to the uttermost; and yet I see so much as doth astonish me, and confound me, even in the least of all his Workings; what measure then must his own Fulness amount unto? And this made *David* and the other Saints of God, whose Eyes he had opened, even to lose themselves in the Contemplations and Expressions of the Goodness and Greatness of God. 5. *A return of infinite Fear and Reverence, Love, Dependence, Submission, and Obedience*, and of all the choicest and sweetest motions of our Souls to him, as the just desert of his Goodness and Truth, and the just Tribute due to his Majesty and Glory. And this is the Sanctifying of the Lord of Hosts, *Isaiah* 8. 17. And thus he will be sanctified by all them that draw near unto him, *Lev.* 10. 3. The Sanctifying of the Lord in the heart, *1 Pet.* 3. 15.

4. And as these affections and motions are made in the heart, so by all *External Expressions* of the tongue, to evidence that inward conviction and affection of the Soul; and, as much as in us lies, to propagate and proclaim to all the World the Glory due to God, by acknowledging openly his Truth, *1 Kings* 18. 39. When the people saw the Miracle of the Fire devouring the Water, they fell on their faces, and said, *The Lord be is God, The Lord be is God.* By ascribing Greatness, *Deut.* 32. Strength, *Psalms* 68. 34. Glory, *Psalms* 96. 8. unto his Name; By publishing his Name, *Deut.* 32. 3. Singing forth his Honour, *Psalms* 66. 2. Exalting his Name, *Psalms* 34. 3. Cauting it to be had in remembrance, *Psalms* 45. 27. Magnifying his works, *Job* 36. 24. By inviting and exciting all the

the Creatures in the World, according to their uttermost activity, to praise his Name, *Psalms* 148. 5. Out of the abundance of the Heart, thus possessed with the sense of the Perfection of God, the Mouth will speak.

5. That from the same Principle in the Heart, *the lives of Men and Angels* may bring Glory and Honour to God, that is, by Conformity of their Natures and Lives to the Will of God concerning them. Other Creatures, by a passive Conformity unto the Will of God, bring Glory unto him, *viz.* by moving as they are moved by those Natural Instincts that are put in them; but to Men and Angels God hath given that Honour to have in them an Active Principle, not only to be conformed, but to conform to the Will of God, and to bring Glory to his Name: and when by our sin and contracted Corruption, Mankind hath disabled himself to exercise that Power which God once gave him to Glorify his Creator, Christ came to restore him again to such a condition, that he might actively bring Glory to God by an Active Conformity to the Mind and Will of God, *2 Cor.* 5. 15. For this Cause he died, *that they which live should not live to themselves, but unto him that died for them, Tit.* 2. 14. *ad idem.* And this was a principal part of that *Reconciliation* that he wrought, *viz.* as for the things that were past, reconciling God to Man by Forgiveness and Pardon, so for the time to come reconciling Man to God by Conformity to Him and his Will. Sin made an unlikeness of Man to God, and thereby destroyed the Image of God in Man; for an Image consists in the likeness of another thing. Christ came to restore that Image again, *Coloss.* 3. 10. And that not to rest merely in the Internal Dispositions of the Soul, but that, as he that hath called us is holy, we should be holy in all manner of conversation, *1 Pet.* 1. 13. which is impossible to be severed, so that the former should be without the latter; for, as *out of the abundance of the Heart the Mouth speaks*, so out of the same abundance the hand worketh; and the sanctification of the mind can as ill be contained within the

Heart without some expression in the Life, as any other Temper or Disposition of the Mind can be restrained from discovering it self. That Communion that *Moses* had with God in the Mount, imprinted a Glory on his Face; and that Image of God, the conformity of the Heart unto him, will shine through into the Life; and that out of a double Principle: 1. As a connatural Consequence of the inward disposition. 2. Out of the Love and Obedience to God, Matth. 5. 16. *That Men may see your good works, and Glorifie your Father which is in Heaven.* So that when I pray that the Name of God may be Sanctified; I do desire that God would in Christ reimprint his Image upon Man, that he would renew him in the Spirit of his Mind, and restore him to a Conformity to his Divine Will, which is our Sanctification; 1 *Theff.* 4. 3. And that the outward Conversation of Men may be suitable to this inward Conformity, in all Obedience to the good pleasure of God; that as they profess his Name, so they may appear to be his Workmanship, *created in Christ Jesus unto good works,* Ephes. 2. 10. *And walk worthy of God,* 2 *Theff.* 2. 12. *That others beholding their good works may glorifie God,* 1 *Pet.* 2. 12.

Now the Opposite to this Petition, is, Blasphemy; Cursing the Name of God (for to that height of villany the corruption of Nature hath risen, that that fearful and terrible Name, *Psalms* 99. 3. *Deut.* 28. 58. hath not escaped the blasphemous Tongues of Men, despising his Majesty, Job 21. 15. *What is the Almighty, that we should serve him?* *Exod.* 5. 2. *Who is the Lord that I should obey his voice?* Taking his Name in vain, using of it lightly or irreverently. It is a terrible Name, and not to be used without summoning up of all the awe and reverence of our hearts: Or falsely, either in solemn oaths, swearing falsely by his Name; or pretending messages from him that he never sent, *Jer.* 14. 14. Propheying Lyes in his Name, whereby a dishonour is brought upon his Truth. Pride, Arrogancy and Self-admiration, these intercept the Glory due unto God, and usurp that which is only due unto him,

and

and most dear unto him, *Isaiah 48. 11. My Glory will I not give to another.* Therefore God doth in a special manner hate, *Prov. 6. 17. Prov. 9. 13. and resist it, and them, Jam. 4. 6.* When *Herod* intercepted the Glory of the People, and entertained it, and gave not God the Glory, the Angel of the Lord smote him, *Acts 12. 23.* And when the great King was puffed up with the greatness of his Glory and Power, then the Message comes, that the Kingdom is departed from him, *Dan. 4. 13.* And commonly God takes that season to punish the whole stock of Sins that a man hath committed, when his heart is most lifted up: *Prov. 16. 18. Pride goeth before destruction.* Again, Presumptuous Sins, these bid defiance to the Name of God, to his Truth, his Justice, his Power, his Presence, *Deut. 29. 20.* The Jealousie of God will smoke against such a Man. Scandalous Sins in those that bear or profess the Name of God, *2 Sam. 12. 14.* by this, occasion is given to the Enemies of God to blaspheme. Inadvertence and want of Consideration of the Works of God; *Because they regard not the works of the Lord, nor the operations of his hands: therefore shall he destroy them, and not build them up, Psalm 28. 5.* God therefore doth dispence many of his Works of Providence, that Men should wisely consider of his doings, and declare his work, *Psalm 64. 9.* This Inadvertence partly disappointeth God of his End, and robbeth him of his Glory, Misapplication of Events either to false Causes, Idols, Fate, Fortune, or only to Second Causes, without the due attribution of all to the most Wise and Powerful Counsel of the Mighty Lord, *Deut. 8. 17, 18. And thou say in thy Heart, My power, and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God; for it is he that giveth thee power to get Wealth. So for promotion, Psalm 45. 6. Victory, Isaiah 10. 5. O Assyrian, the Rod of mine anger. V. 13. but, he saith by the strength of mine hand have I done this, and by my Wisdom.* And as in things concerning others, this observation is to be used, so principally in the Occurrences and Providences concerning thy self: to labour to know that all

things that befall thee, come from the most Wise and Just Hand of God ; in all thy Blessings acknowledge his Mercy, and labour to find him in them ; in all thy Afflictions acknowledge his Justice and his Wisdom ; Labour to find out the Cause, and give him the Glory.

Now concerning the *Order of this Petition* ; it fell not in the first place by Chance ; but he that was the Wisdom of the Father, placed it there upon most just Reasons.

1. *The Glory of God* is that which is first to be sought for ; because it is the chief End of God in all things, and that which he principally intended. He *Vide Isa. 43.* made all things for his Glory. The first and *7, 21.* highest Duty of Man is to Love God, and Love to God will carry the Heart to desire that first, which God first wills ; in so much as if the Glory of God must be lost, or the Soul that Loves him, the perfection of Love will choose the preservation of his Glory, rather than of it self, if it were possible. *Vide Exod. 32. 33. Rom. 9. 3.*

2. It is the Justest, and only Tribute that all Creatures can return to God for their Being and Blessing. Such is his Infinite Self-sufficiency, that it is impossible he can receive any good from them, that receive their Being from him, *Job 35. 7. If thou be righteous, what givest thou him ? Psalm 16. 2. My goodness extendeth not to thee.* But the return of the Honour or Glory, and acknowledging of his Goodness in all that the Creature can give, and that he is pleased to accept, *Psalm 50. 15. I will deliver thee, and thou shalt Glorify me. Psalm 116. 12. What shall I return unto the Lord for all his Benefits to me ? I will take the Cup of Salvation, and call upon the Name of the Lord. Revel. 4. 11. Thou art worthy, O Lord, to receive Glory, and Honour, and Power, for thou hast Created all Things, and for thy pleasure they are, and were Created.* And according to this Debt of Duty, which the Creatures owe to God for their being, so we find them, according to their several Capacities and Conditions, bringing in their Tribute, *Revel. 5. And every Creature which is in Heaven, and in Earth,*

Earth, and in the Sea, heard I, saying, Blessing, Honour, Glory, and Power be unto him that sitteth on the Throne, and unto the Lamb for Ever and Ever.

3. It is the best preparation for the Heart that approacheth to God in prayer to be first taken up withal: if in the ordinary Actions of our Nature the Glory of God should affect our Heart, and be the End at which we should aim, 1 Cor. 10. 31. *Whether ye Eat or Drink, or whatsoever ye do, do all to the Glory of God:* And if the Son of God in this pattern of Prayer begins his Petitions with the sanctifying of his Name, it is certainly most necessary that the Heart of him that sets upon this Duty, be taken up with the consideration of the Honour and Majesty of him, who will be sanctified by all that draw near unto him; and to carry that End through all our Prayers; lest while we repeat the Words of this Petition, we take the Name of God in vain, seemingly praying for the Glorifying of that Name, which we at the same time dishonour; either for want of a due consideration of his Majesty, or for want of making his Glory the Rule and End of our Prayers. This first Petition therefore requires that the Heart be duly affected with the Glory of that Name which it invokes, and duly acted and directed to that Glory; and that this Petition be drawn through all the rest of our Requests.

These ensuing *Considerations* therefore arise from the placing of this Petition first in this Prayer:

1. As thou prayest that his Name be *hallowed*, so in all thy Requests labour to Sanctifie the Lord in thy Heart; Sanctifie him in his Greatness and Majesty with Honourable and Reverent Thoughts of him in thy Heart, with an awful and humble carriage both of thy inward and outward Man, as in the presence of the Great and Glorious King of Heaven and Earth; Sanctifie him in his Authority and Sovereignty, by calling upon him in Obedience to his Command and Will, who hath Commanded it; by acknowledgment of thy dependance upon him: Sanctifie him in his Power, and All-sufficiency, by casting thy self upon him, who is mighty to Save, and

to fulfil thy most Extensive and Large Requests: Sanctifie him in his Goodness and Mercy, which is infinitely more large to pardon thy Sins, to supply thy Wants, and to fill thee with all good Things, than thy Necessities or the widest compass of thy Soul can be to ask: Sanctifie him in his Truth and Faithfulness, by a recumbence and a resting upon his promises, That no one thing shall fail of all the good things that he hath spoken, That no Man shall seek his Face in vain; That he that hath said, Whatsoever thou shalt ask in his Son's Name, he will give it; That hath granted us access unto him upon the purchase of his Son's Blood, will in no sort reject those Requests which he himself hath Commanded thee to make.

2. As thou prayest in the first place, that his Name may be sanctified; so let that be the End of all thy Requests. Be sure thou ask not any thing which may not be suitable to that End, much less contrary to it. And in what thou askest agreeable to that End, let it be likewise for that End. Ask not thy daily Bread for thy Lusts, but that thou mayest Glorifie him by it, and for it. Ask not pardon for thy Sin barely for thy ease from Punishment, much less to make room for new Offences, but that thereby his Mercy and Truth may be magnified, and his Creature restored to a Condition Actively to serve him, and Glorifie him. The End is first in intention, and is that which draws out all the Actions, and orders and directs them to that End: and every Action tastes and relisheth of that End: Since therefore the Sanctifying of the Name of God is, or should be thy chief End, and therefore is first in thy Requests, Let all thy Requests and Prayers be primarily and chiefly directed to this that is, or should be, thy chiefest End.

3. As the Glory of God should be the chief of thy desires, so consequently must it be the Measure of them. That which is the chiefest End must controul and overrule all other subordinate Ends, if they come in competition with it. For as it is of greatest value, so it is of greatest force. Whatsoever therefore thou askest, let it

it be still with subordination to the Glory of God; and be rather contented to be disappointed in thy other inferior Ends, than that this should in the least degree be disappointed: Only know, and rest assured of this Truth, That such is the great Goodness and Wisdom of God, that he hath placed all those Requests which are of absolute necessity to be granted thee, in such an order, and path, that the granting of them always consists with his Glory; and whilst thou seekest them, thou canst not miss of Glorifying him; and therefore thou mayest be sure the making of his Glory the measure of thy Requests, shall never disappoint thee in them: such as are the pardoning thy Sins, the delivering thee from being finally overcome with Spiritual Evils: But thy other requests, for Temporal Benefits or Deliverances, or the particular Circumstances of those other, as the Manifestation or assurance of Pardon, the degrees of Spiritual Blessings, or the seasons of granting them, these may not always lie in the Road-way of his Glory. Be content in these to wait upon him, and let them still be asked with subordination to this great End; but be assured that by preferring his Glory as thy chief End, and subjecting the fulfilling of thy Requests to the Glory of God, thou shalt be no loser in the End. Never any Man was a loser, nor ever shall be, that principally intends the Glory of God, though to the disappointment of his own particular Ends. Thou hast done thy duty in asking, and in asking with this restriction, if it tend most for the Glory of God. And thou hast done thy Duty in being contented, and rejoicing that thy very request is disappointed, if God receive Glory thereby: for thou hast that which thou didst in the first place desire; and had thy particular Request been granted, and the Glory of thy Maker suffered thereby, thou hadst been disappointed in the first and great Petition, *Sanctified be thy Name*; which thou hast carried along with thee as the qualification of all the rest of thy Requests, and as that which thou hast as it were prayed over again in every other Petition thou hast made. Assure thy self, if thou canst take
delight

delight in the Glory of God, though to thy own particular damage, God will more abundantly recompence thy seeking of his Glory, than that very Petition which is denied could have done, if granted. Thou servest a Bountiful Master, that will surely recompence thy Love of his Glory above thy own particular advantage. And thou servest a Wise Master, that will recompence thee in such a kind, or at such a Season, as shall be more suitable, and more Comfortable, than if thou had'st been thy own Carver. And this thou shalt clearly and sensibly find, that which thou did'st in the first place ask, is granted in kind, *viz.* the Honour of God; and that which thou didst as for thy self, though denied in kind, is the more granted in value, thy own particular benefit. Our Saviour prayed that that bitter Cup of Death might pass from him, yet with submission to the Will and Glory of God, *Matth.* 26. 39. yet his Soul must be made an Offering for Sin; and it was so. The Glory and the Truth of God required it: yet *he was heard in that he Feared*, *Heb.* 5. 7. he suffers him to die, but raiseth him from Death; and *he saw of the travail of his Soul, and was satisfied*, *Isaiah* 53. 11. Thou prayest for deliverance from any Affliction, from a Disease, from Poverty, for knowledge or Assurance in such a degree. It may be it will not be so much for the Glory of God to grant it, or to grant it yet, as for the present to deny it. First therefore pray, *Thy Name be ballowed*; and though I am for the present denied, it is enough; I am abundantly answered, if God be glorified, though I be denied. Thou shalt find that none that wait upon him shall be ashamed; if he grant thee not deliverance, he will give thee sufficient Grace; if he deny thy recovery, he will give thee patience; if he deny thee Riches, he will give thee Contentedness: If he deny thee that measure of Grace, he will grant thee Humility: If he deny thee that degree of Assurance, he will give thee Dependence. So that though thou walk in Darkness, for a while, and hast no Light, yet thou shalt trust in the Name of the Lord, and stay upon thy God, *Isaiah* 50. 10. such is
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the goodness of God, that while we seek his Glory in the first place, and other things with subordination to it, our other request shall be granted either in kind, or compensation.

Thy Kingdom Come.

The Kingdom of God hath *several* Acceptations.

1. His Universal Kingdom. The Kingdom of his *Providence*, which extendeth to all the Actions and Events of all his *Creatures*, even to the falling of a Sparrow. *Psalms* 103. 19. *The Lord hath prepared his Throne in Heaven; his Kingdom ruleth over all. Psalm* 66. 7. *He ruleth by his Power for ever, his Eyes behold the Nations.* And this he doth by planting originally in his *Creatures* their several **Laws** or **Rules**, by which they move; by a derivation of a continual influence whereby they are supported and preserved in their several **Motions**, **Operations**, and **Beings**, which if he should withdraw but one **Moment**, all things would return unto their **Nothing**; but correcting and over-ruling of all things, sometimes contrary to their **Nature**, to shew his **Freedom** and **Sovereignty**; but always by the mingling and interweaving of the **Actions** and **Motions** of one **Creature** with another; by which conjunctures, though unto us accidental, he brings about most **Wise** and **Variou**s Events according to his own **Counsel**: So that while **Natural Agents** move necessarily according to their **Natures**, **Voluntary Agents** move freely according to their **liberty**, **Contingent Agents** move and are moved contingently; yet every one of them apart, and all of them together, are guided and managed to the most infallible fulfilling of his most **Wise** and **Free Counsel**. And by this Kingdom all things in the **World**, though to us seemingly casual and confused, are led to **Ends**, and by **Means**, which they themselves neither see nor intend. But the same is most admirably **Evinced** and **Discovered** in the **Sacred History**; wherein we see how his determinate and positive **Counsels** are most infallibly, and yet most strangely brought about, through divers varieties of **Actions** and **Events** seemingly most casual,

Matth. 10 39.

Luke 12. 6.

casual, sometimes expressly contrary, but always besides the Minds, Intentions, or Designs of the Instruments and Means, as is evident among divers others, so especially in these, *viz.* that Counsel of God, *Gen.* 15. 13. and the strange conjunctures that were used to effect it, that happened from the dislike that grew between *Joseph* and his Brethren, till the going of *Jacob* into *Egypt*, and the Prophecy of *Gen.* 15. 16. And the strange varieties that were used to fulfil it, from the time that the *Egyptian* King grew jealous of them, till their coming into *Canaan*: That ever-to-be-admired Counsel and Promise of God of sending Christ, and his suffering for Mankind, first manifested in Paradise, *Gen.* 3. 15. And all the several particular Predictions of him and concerning him, and the most wonderful Connexion of Millions of Events, many of them seemingly inconsiderable, all of them seemingly casual, through the whole series of 4000 Years led on to the fulfilling of it, even from the sin of *Adam* till the Death of Christ; and the Revelation of that Mercy, for the sake of which the World was Created. To these may be added the Counsels and Prophecies of the Rejection of the *Jews*, the Desolations of the Temple, the Conversion of the *Gentiles*: for the most certain fulfilling whereof, it is most conspicuous, that all the Conjunctures of Natural, Voluntary, Casual Agents and Events, were most infallibly and certainly managed by the most powerful hand of God. And this Kingdom is not that which is principally intended in this Petition; for this Kingdom hath been, and is come, even since the Creation; only it should be our desire, that the true and wise knowledge and observation of this Kingdom may enter into the Hearts of all Men, that thereby we may admire and adore his Wisdom and Power in the governing and disposing of all things; that we may depend upon his All-sufficiency, submit unto the dispensations of his Government, attribute all the Successes, Events and Occurrences in the World, to his Justice, Power and Providence.

2. His Kingdom over his Reasonable Creatures; Men and Angels; which though they were under the general Kingdom of his Providence in the consideration above mentioned, yet they are under a more especial Kingdom than other Creatures. To these he hath given Understanding and Will, and so they are capable not only of a subjection to the Will of his Counsel, as they are Creatures; but of an Active Obedience to the Will of his Command [as they are reasonable Creatures], and so are subjects of his Justice in Rewards and Punishments, as well as of his Power. And in reference to this Kingdom it is said, Psalm 89. 14. *Justice and Judgment are the habitation of his Throne.* And Psalm 45. 6. *The Scepter of his Kingdom is a right Scepter.* Now the Administration of this Kingdom consisteth especially in these things: 1. In giving the Children of Men a Law to be their Rule. 2. In dispensing Rewards and Punishments according to the obedience and disobedience of this Law. 3. In Protection.

1. As touching the Law given to Man: In the first Creation of Man he did acquaint Man with his Will and Mind, and surely by some special Manifestation of it, did reveal that Law unto him which should be a Rule of Righteousness to him and all his posterity. And as he gave to all things propensions, inclinations, and motions suitable to the several degrees of their beings, so to Man he gave a Law or Rule suitable to his Nature, and by a Manifestation convenient for the condition of his Nature. And though Man by his Fall introduced that disorder and disconformity to that Law, whereby he cometh unable to keep it; yet many of those Principles of Righteousness which God had manifested unto him, he retained in his knowledge, and traduced to his posterity. And these as they grew corrupted by the corruptions of our Nature, and forgotten, so he did reprint them upon Men by the several Acts of his Providence: Sometimes by new publication of his Law unto some persons, which was by that means traduced over to divers others: thus the Law given to *Noah*, the Law given

to the *Jews*, was questionless propagated and derived over to others by tradition and relation: Sometimes by enlightning and exciting men of Eminence, as divers of the Heathen Lawgivers, who were Eminent in their Generations: but most ordinarily and universally sending down into the Consciences of Men some discoveries of his Will, and Inclinations to acknowledge them, and to obey them, *Rom. 2. 15.* A Law written in their Hearts, their Consciences also bearing witness. So that there can scarcely be found any Time or Person wherein God's Providence did not by some of these ways convey, at least some Directions of Righteousness, which should be the Rule by which they should live, and by which they should be judged. So that *they that have sinned without the Law, shall perish without the Law; and they that have sinned in the Law, should be judged by the Law*, *Romans 2. 12.* That is, Somewhat of the Will of God touching Righteousness is derived to all men, though to some more, to some less; to some by a more clear Dispensation; to some by a more obscure Dispensation: yet such is the Exact Justice of God, that though he might Judge all Mankind according to the Exactest Rule of his Law, given to Man even in his Innocency, yet, that every Mouth may be stopped, he will Judge them according to so much of his Law, as he hath communicated to them. He will not Judge the Heathen that never heard of the Law of God, so clearly published to the *Jews*, by that Law; but by that manifestation or conviction of Righteousness that he hath. Thus if he sin, he shall be condemned without the Law, that is, without calling in any other Law to Judge him by, than that Law which hath been in some measure declared unto him.

2. As the Administration of this Kingdom over men is by giving them a Law, so there is likewise an *Execution of that Law by Rewards of Obedience, and by Punishments of Disobedience.* And this God published in the infancy of the World. *Gen. 4. 7.* *If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lies at the door.* *Psalms 62. 12.* *Thou rendrest to every man according to his works.*

Disobe-

Disobedience to this Law of God obligeth to Punishment upon a double ground : 1. As a natural and a Just consequence of an unjust violation of a Just Duty, in as much as every Creature owes an Infinite subjection and obedience to the Sovereign Commands of him that gives it Being. 2. As a consequence of that Sanction that is expressly annexed to the Law so given : *In the day that thou eatest thereof thou shalt die the death.* Obedience on the other side is followed with a Reward, not out of a natural consequence, or a proportion between the Obedience and the Reward ; for every Creature owes obedience to God, though there were no reward at all ; we have therein done but our Duty, and God cannot be a debtor to the best of his Creatures for their best works, Job 35. 7. *If thou be righteous, what givest thou him ;* but out of the Free Goodness and Bounty of our Lawgiver, who is pleased to make himself a debtor to his Creatures obedience, by his Free Promise of a Reward, and annexing of it to the Obedience of this Law, Psal. 62. 12. *Also to thee, O Lord, belongeth Mercy, for thou rendrest to every man according to his works ;* As if he should have said ; O Lord, all thy Creatures owe an Universal Subjection and Obedience to thy Command, and when they have done what thou commandest, they pay but the just tribute unto Thee for their Being ; and therefore when they have done all that thou requirest, they must sit down and say, We are unprofitable servants, we have done but what was our Duty, and cannot challenge any Reward at thy hands. They owe thee more for their Being that thou hast already given them, than all their Service and Obedience can amount unto. It is thy Mercy, not thy Justice, that hath annexed any further Reward to that Duty which we owe unto thee. All the Challenge that thy Creature can make to any Reward of his choicest Obedience, is still founded upon thy Mercy, who (though we are in all this but unprofitable Servants) art pleased to be to us a Bountiful Master, in giving that Reward to the Obedience

“ of

“ of thy Creature, which only thine own Free Good-
 “ nefs did at first freely promise; Even so, Lord, because
 “ Mercy pleaseth thee.

3. In his most Wise and Special *Providing* for them, *Disposing* of them, and *Protecting* of them. The General Providence of God reacheth every Creature; but, if that Infinite Wisdom and Power can admit of any degrees in the way of its execution, it is more eminently, at least, acted in his Kingdom over his reasonable Creatures: Luke 12. 7. *Fear not, ye are of more value than many Sparrows.* Matth. 6. 30. *Shall he not much more cloath you?* And this Special Dispensation of this Kingdom is seen more especially in disposing and ordering of the ways and events of Particular men. 2 Pet. 1. 11. Prov. 24. 24. *Man's goings are of the Lord: How can a man then understand his own way?* of Societies or Companies of Men, Acts 17. 26. *hath determined the times before appointed, and the bounds of their habitations:* in protecting them against the power and malice of Evil Angels, restraining them from those Evils that their malice and natural power is able and willing to effect, Job 1. 12.

3. His Kingdom *over his Church*: and this in a more especial manner is the Kingdom of God. And herein we consider,

1. *The King* of this Kingdom: God by an Eternal Decree hath appointed his Son, our Lord Jesus Christ, the King of this Kingdom. Psalm 26. 7. *I have set my King upon my holy Hill.* Psalm 110. 2. *Rule thou in the midst of thine Enemies.* And thence it is called frequently the Kingdom of Christ: Coloss. 1. 13. *The Kingdom of his dear Son.* 1 Pet. 2. 11. *The Everlasting Kingdom of our Lord and Saviour Jesus Christ*; and sometimes *the Kingdom of Christ, and of God*, Ephes. 5. 5. *The Kingdom of Christ* in the immediate administration of it; and the Kingdom of God, who hath delegated and substituted him unto this administration; Angels, and Authorities, and Powers, being made subject unto him, 1 Pet. 3. 22. First, the Kingdom of Christ, till he shall have Judged all men; and then the Kingdom of the Father, when he shall deliver

up the Kingdom to his Father, that God may be all in all, *1 Cor.* 15. 24, 28. And *the Regal office of Christ* over his Church principally respecteth these two things: 1. In conquering to himself a people. The whole world was by Sin reduced under a Subjection to an Usurper, the Prince of the power of the air, the Spirit that worketh in the children of disobedience. And this Kingdom of his was a Kingdom of darkness, *Coloss.* 1. 13. *Who hath delivered us from the power of darkness.* And the Subjects of this Kingdom were a People of darkness: *Ephes.* 5. 8. *Ye were sometimes darkness.* And by the advantage of this darkness, this Prince of darkness governed the World as he pleased; for they knew not whither they went: and by and from this darkness, this Prince led them into another Continent, or rather condition of his Kingdom, a Kingdom of Sin; and Sin, as the Vice-Roy of this Prince of darkness, did reign in the World, and had dominion over it, *Rom.* 6. 12, 14. and by Sin he led his Subjects into another Region of his Kingdom, into the Kingdom of death: Sin reigned unto death, *Rom.* 5. 21. and then death reigned, *Rom.* 5. 14. Now as God was pleased, by a Mighty Hand, to go and take him a Nation from the mid'st of another Nation, *Deut.* 4. 34. So Christ redeems him a People out of every Tongue and Kindred, and People and Nation, *Revel.* 6. 9. out of the mid'st of his Enemies. He came to destroy the works of the Devil, *1 John* 3. 8. binds this strong man that kept the house, and rescues his prisoners from him.

1. He came a *Light* into the World, and dispelled and scattered that darkness, which was the principal Engine whereby the Prince of this World did rule. *John* 1. 5. *The light shined into darkness, and the darkness comprehended it not.* And at the very dawning of this Light into the World, the Prince of darkness falls from Heaven like Lightning, *Luk.* 10. 18. And this was that, whereby the Prince of this World was Judged; that is, all his de-cits, and methods, and wiles, and abuses of Mankind, were discovered and detected, *John* 18. 11. And by this

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Light

Light we are translated from the power of darkness into the Kingdom of his Son, *Coloss. 1. 13.* are become partakers of the inheritance of the Saints in light, *Coloss. 1. 12.* are become light, and children of the light, *Ephes. 5. 8.*

And as he came with Light to take away that *Egyptian* darkness which overspread the World, *Isa. 9. 1.* So 2. he came with a Treasury of *Merit* to expiate the guilt, and a Treasury of *Righteousness* to cover the Stain, and take away the power of sin, to re-imprint the Image of God that was defaced by sin, to rescue the heart from the love of sin, and consequently from the power of sin; to transmit into the Soul new Principles, new Affections, new Wills, *Psalms 110. 3. Thy people shall be willing in the day of thy power.* As he came with Light to rectify the Understanding, so he came with *Righteousness* to rectify the Will: The strength of a King rests in the Love and Will of his People: when Christ conquers the Will from the Love and Submission to sin, he conquers Man from the Dominion and Kingdom of Sin.

3. And as thus by Light he conquered the Kingdom of Darkness, and by Righteousness the Kingdom of Sin; so he comes with *Life* also, and conquers us from the Kingdom of Death. When our Saviour died, he entered into the Chambers of Death, and conquered this King of Terrors; took away the malignity and sting of it by taking away Sin, the sting of Death; healed these bitter waters by his own passing through them, and by his Resurrection triumphed over the power of Death for us, by the virtue of that Resurrection delivering our Souls from the second Death, and our Bodies from the first Death, and giving us a most infallible assurance of a final victory over Death, by an assured and blessed Resurrection. Thus Death is swallowed up in Victory, *1 Cor. 15. 54.*

2. And as Christ hath purchased him a People by Victory, so his Regal Office is considerable in the Government of this People that he hath so acquired. He hath given them a Law to live by, the Law of the Spirit of Life in Christ Jesus, which makes them free from the Law of Sin and of Death, *Rom. 8. 2.* The Law of God vindi-

vindicated from the false glosses which the corruption of Men had in succession of time put upon it; a Law sweetened and strengthened and actuated by the Love of God wrought in the Soul; a Law, though of the highest Perfection and Purity, yet, accompanied with the Grace and Assistance of Christ, to Enable us to perform it in some measure; and accompanied with the Merits of Christ to pardon, and the Righteousness of Christ to cover our defects in our performance of it. He hath given them a new heart, and this Law of his written in this heart: He hath given them of his own Spirit, a Spirit of Life to Quicken them, and of Power to Enable them to Obey. And because, notwithstanding this conquest of Christ of a People to himself, they are still beset with Enemies that would reduce them to their former bondage, he watcheth over them and in them by his Grace, waisting and weakning and resisting their corruptions by new supplies and influences from him; quickning their hearts by renewed derivations of Life and Spirit from him, which otherwise would sink and die under the weight of their own Earth; encountering Temptations, that like Fogs and Vapours, arise out of our own flesh; or, like storms or snares, raised or placed by the Devil against us; either by diverting them, or by giving sufficient Grace to oppose them. These and the like Administrations doth our Saviour use, which though they are secret and not easily discerned by us, and though they are ordered without any noise or appearance, yet they are works of greater Power, and of greater Concernment, and of equal reality, with all the visible administrations of things in this World which are more obvious to our sense, and are the effects of that invisible Government of Christ, and of that promise of his, *Behold I am with you alway, even unto the end of the World;* *Matth.* 28. 20. This is that Kingdom of God within them, *Luke* 17. 21. consisting in Righteousness, Peace, and Joy in the Holy Ghost, *Rom.* 14. 17. casting down Imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into Captivity every thought to the obedience of Christ, *2 Cor.* 10. 5.

3. As in his Government, so his Regal Office is Evidenced in *his Judgment*; and this Judgment of his, being one of the Acts and Administrations of this Kingdom, is oftentimes called the Kingdom of God. His Judgment of Absolution and Reward to his Subjects, and his Judgment of Condemnation and Destruction to the Rebels and Enemies of his Kingdom.

2. And as we have the consideration of the King of this Kingdom, and consequently of his Subjects, Revel. 15. 3. *Just and true are thy ways, thou King of Saints*: So the various Administrations of this Kingdom are frequently called the Kingdom of God, and the Mysteries of the Kingdom, *Matth. 13. 11, 24, 31, 44, 45, 47. Matth. 25. 1, 14, &c.* And as the Administrations of this Kingdom are often called the Kingdom, so are the *Instruments* of this Administration.

1. *The Word, or Gospel of the Kingdom*, which must be preached through the whole World, *Matth. 24. 14.* and is therefore committed to the Ministration of an Angel to dispence it to all Nations, *Revel. 14. 6.* That great Engine which though seemingly weak, and dispenced by weak and despicable Men, God hath chosen to confound the things that are mighty, *1 Cor. 1. 27.* To pull down strong holds, *2 Cor. 10. 4.* To gather his Elect, for the perfecting of the Body of Christ, the fulness of him that filleth all in all; and therefore this publication of the Gospel is oftentimes called the Kingdom of Heaven, *Matth. 3. 2. The Kingdom of Heaven is at hand. Luk. 10. 9. The Kingdom of God is come nigh unto you*; and if a Man consider the Mighty and Strange Effects that that everlasting Gospel hath had in the World for these many Hundred Years, notwithstanding the many disadvantages upon which it entred and hath continued in the World, we may well say that it is the Power of God, and the Wisdom of God, *1 Cor. 1. 24.* the Rod of his strength sent out of Sion, *Psalms 110. 2.* that the Message of a Crucified Christ, published by poor despised Men, to a World that never saw him, or if they did, saw no Beauty or comeliness in him, to a World full of prejudices against

against him, prepossessed with an opinion of their own Wisdom, with Religions extremely opposite, traduced to them from their Ancestors, of which Men are naturally tenacious: that this Message of Christ not with a promise of Glory or Riches in this World, but with a plain prediction of poverty, scorns, persecutions and Death to those that entertain it, and with a promise of future Life that they never saw, nor can till they see this no more, should conquer Millions of Souls to the profession and Love of Christ, and to an austere, self-denying, despised Life here; doth evidence and convince that there is the strength and Wisdom of God that is engaged in this wonderful, yet most positively predicted conquest of the World.

2. *The work of the Spirit of God*, preparing and predisposing the Heart to the receiving of the Gospel of the Kingdom; convincing the Heart of that Sin and that Death, which hath overspread the whole race of Mankind, and of the Truth and Efficacy and sufficiency of that Redemption which came by Christ, and is published in that Word; striving and contending with, and mastering and over-ruling the opposition of the will against it; Calming and quieting and rectifying the Distempers and disorders and misplacings of our Affections; opposing and subduing the Lusts of our sensual Appetite; enlightening and quickning and cleansing the Conscience, and bringing it about to take part with God and the actings of his Spirit upon our Souls; mingling the Word of the Gospel, conveyed into the Heart, with a secret and powerful Energy, whereby it becomes a *Seed of Life* in the Heart, growing unto Eternal Life. And thus, as at first the Motion of the Spirit of God upon the face of the waters, and the powerful word of Command, produced the several Creatures; so by the like Motion of the Spirit upon the Heart, and the powerful Call of the Word of Christ by the publication of the Gospel, is wrought the *Second Creation* of the new Creature, *Ephes. 5. 14. Awake thou that Sleepest, stand up from the Dead, and Christ shall give thee Life.*

And these two great Instruments produce in the Heart two active or operative Principles, which, after they are produced, are not only an Effect of the work of God, but also become instrumental for the increase of it; *viz.* Faith and Love: *Faith*, whereby we receive this Message of Salvation, and entertain it, and rest upon it: and *Love*, whereby, out of the apprehension of this great Love of God to us, we Love him again; we Love him because he Loved us first. And this Love of God ingageth the Soul to a Sincere Obedience to the Will of God. The Misery from which we are Redeemed is so great, the Price by which we are Redeemed so invaluable, the Glory and Blessedness to which we are Redeemed so full, and all these appearing so to the Soul by Faith, that the Soul can think nothing too much to return to that God that hath so freely done so much for it. Thus Faith worketh by Love. And this is that *Kingdom of God* that is *within us*, Luk. 17. 20. the subjection of the whole Soul to the Scepter and Rule of Christ. If he command Purity of Life, forsaking of all things, denying ourselves, Crucifying our Lusts, laying down our Lives, the Soul is tutored to that subjection unto the Will of Christ, that it chearfully obeys him in this, and whatever he Commands. This is that Kingdom of God, *Romans* 14. 17. consisting in Righteousness, a full Conformity of the Soul to the Will of God, the only and absolute Rule of Righteousness; Peace, upon the sense and belief of reconciliation with God, through him that is our Peace, and Joy in the Holy Ghost upon the apprehension of the Protection and Love of Christ, our King, and that Glory which he hath most assuredly prepared for all his Subjects.

3. We have *the Degrees of the Manifestation of this Kingdom* Here and Hereafter: the Kingdom of Grace, and the Kingdom of Glory; both making but one Kingdom of God under different degrees of Manifestation. God by his Word and Spirit casts into the Soul a *Seed of Life*, like that grain of Mustard-seed whereunto the Kingdom of Heaven is resembled, *Matth.* 13. And this seed of Life

Life abideth in the Heart, 1 John 3. 9. And there it quickens, and fashions, and moulds the Heart to the Image of God: it opposeth and struggleth against Lusts and Temptations, which labour to stifle and to kill this seed of Life; and, like the leaven that was hid in the three measures of Meal, *Matth. 13. 33.* it doth, by degrees, assimilate the whole inward Man to this living Principle, and conforms the Life unto it. Now though this principle of Life is thus operative, yet in respect of the outward view, it is a hidden Life. The External appearance of this Life, is reserved till Christ who is our Life shall appear; and then shall that hidden Life be revealed, *Coloss. 3. 4.* *Behold, now we are the Sons of God, 1 John 3. 2. but it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him.* By the seed of Grace sown in our Hearts, we become the Sons of God; and of this Sonship we have a secret Evidence in our own Souls; but there shall be a fuller Manifestation of it, when Christ, who is our Life, shall appear. So then, the Kingdom of Grace and of Glory are the same Kingdom, but under a different Manifestation: that, a concealed Kingdom, a seed in the ground; this, the Manifestation of that Kingdom, a seed in the Tree.

To conclude; When thou prayest, *Thy Kingdom come,* let thy Soul enlarge it self in these, or the like desires.

O Lord, I know thou art King of Heaven and Earth; and the least of all thy Creatures, in their most seemingly casual and inconsiderable events and motions, are under thy most certain and powerful Providence. Yet such is our blindness, and so mysterious are the ways of thy Providence, that sometimes we are at a loss, and desire with thy Prophet Jeremiah 12. 1. to expostulate with thee touching thy Judgments. If it stand with thy Glory and Will, I beseech thee, let all the events and occurrences of the World appear to be under thy Administration and Government; that all may see thy Wisdom, and thy Power, and thy Justice, and thy Goodness in all the passages of it; and that all Men may be convinced, that thou, the most High, rulest in the Kingdoms of Men, and that all thy Works

are Truth, and thy ways are Judgment, and those that walk in Pride thou art able to abase, Daniel 4. 32, 37. That they may all acknowledge he is a God that judgeth in the Earth, Psal. 58. 11. And because thou hast a more peculiar Kingdom, even those that thou hast given unto thy Son, let that Kingdom of thine come; do thou send out thy Spirit and thy Word into the World, and subdue the Hearts of all People to the Belief and Obedience of the Gospel of Christ, that all the Kingdoms of the World may be the Kingdoms of God and of Christ. Bring in the Jews, and the fulness of the Gentiles, that there may be one Fold and one Shepherd; and let thy Son ride on victoriously, conquering and to conquer; and preserve thy Flock from the Mischiefs that are from without, Oppression and Persecution; and from those that are from within, Divisions and Heresies. Let them walk as becomes the subjects of the Prince of Peace, Purity and Truth, in Unity, Holiness and Truth, that they may appear to be the People of thy Holiness. Rule every Member thereof by thy Grace; preserve them from their Enemies within them, Lusts and Defections; from their Enemies without them, the IncurSIONS of Satan. Make haste to fulfil the Number of thine Elect; and when thy Kingdom of Grace is consummate, then let thy Kingdom of Glory come, the day of the Manifestation of thy Righteous Judgment, when the Subjects of thy Kingdom shall be delivered from all Death and Sorrow, and shall Inherit that Kingdom which thou hast prepared for them from all Eternity. And keep all our Hearts looking for, and hastening unto thy coming, passing our time here in all Holy Conversation and Godliness, 2 Pet. 3. 11. that so, when our Lord cometh, he may find us so doing; and then come Lord Jesus, come quickly.

Thy Will be done in Earth as it is in Heaven.

Though the Will of God be one invisible Act, yet in regard of the Manifestation of it to us, it comes under a double apprehension: 1. The Will of his Counsel. 2. The Will of his Commands. This is that which he wills to be done by his Creature: The other is that he wills shall be done upon his Creature.

1. *The Will of his Counsel*; whereby he hath from all Eternity appointed and ordered most Wisely, and Infal-
libly, and Irresistibly, all the Acts and Events of all his
Creatures; so that those things that seem to us most na-
tural or most freely to remove, are subservient in all their
actings to this most free and Eternal Counsel of his;
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siderable or contingent, are preordained by the same most
Infallible Counsel, and made the Instruments of bring-
ing about the greatest Concernments in the World, *Isaiah*
43. 14. *I will work, and who shall let it?* *Isaiah* 14. 24.
The Lord of hosts hath sworn, saying, Surely as I have thought,
so shall it come to pass; and as I have purposed, it shall stand.
Isaiah 14. 27. *For the Lord of hosts hath purposed, and who*
shall disannul it? and his Hand is stretched out, and who shall
turn it back? *Isaiah* 46. 9, 10. *I am God, and there is none*
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Government but of himſelf, are moſt exactly ordered to
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There are many devices in the heart of man, nevertheless
the Counsel of the Lord that ſhall ſtand. *Prov.* 20. 24. *Man's*
goings are of the Lord, how can a man then underſtand his
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ful Monarchs; the *Assyrian*, *Isaiah* 10. 5, 6, 7. *O Assyrian, the Rod of mine anger, and the Staff in their hand is my indignation. I will send him against an Hypocritical Nation, &c. Howbeit he meaneth not so.* The *Assyrian King* did what he did most freely, most presumptuously, and proudly, and arrogantly, attributing his Successes to his own Power; had no Thought of Justice to punish the defections of *Judah*, or vindicating the breach of their Covenant with God, but to satisfy his own Covetousness and Ambition, Verse 13. *For he saith, By the strength of mine hand have I done this, and by my Wisdom, &c.* Little thinking that the Wrath and Justice of God was the Staff in his Hand, the Strength of his Power. But in all this God doth most wisely and justly manage the Distempers of a proud, ambitious, injurious, and covetous King, to the fulfilling of the most Wise and Just Counsels of his own Will, without staining any part thereof with the Vices of that person by which they were Acted; but punishing those Vices in the Instrument which were instrumental in the fulfilling of his Counsel. Verse 12. *Wherefore when I have performed my whole Will upon Sion, and upon Jerusalem, I will punish the Fruit of the stout Heart of the King of Assyria, and the Glory of his high looks.* And as thus in the *Assyrian*, so after in the *Persian Monarch*, *Isaiah* 45. 1. *Thus saith the Lord to his Anointed, to Cyrus, whose right Hand I have bolden to subdue Nations before him.* Now this Will of God's Counsel is for the most part a secret Will till it be fulfilled. *Psalms* 77. 19. *Thy way, O Lord, is in the Sea, and thy footsteps are not known.* Though sometimes, for the vindicating of his own Power, and convincing Men that he governeth all things according to the Counsel of his Will, he is pleased to proclaim it in Prophecies and Predictions, the great and undeniable Evidences of his Eternal Counsel and Government. *Isaiah* 41. 23. *Shew the things that are to come, that we may know ye are Gods.* *Isaiah* 48. 3, 5. *Isaiah* 42. 9. *Isaiah* 45. 21. *Who hath declared this from ancient time? Who hath told it from that time? have not I the Lord?*

2. *The Will of his Commands.* This is the Rule of our Actions, Isa. 59. 21. *My words, which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, &c.* Deut. 30. 14. *The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.* Micah. 6. 9. *He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do Justice, and to love Mercy, and to walk humbly with thy God?* The Will of God's Counsel is Secret, but the Will of his Command is Revealed unto us in these three great directions of our Lives.

1. *The Word of Conscience,* the Law written in the heart, or natural Conscience, Rom. 2. 14, 15. So much of his Will is by some means of Providence discovered even to a Natural Conscience, as leaves a man inexcusable.

2. *The Word of the Spirit of God* speaking either secretly in the heart, or by some occurrence or dispensation of Providence; *Thou shalt hear a Voice behind thee, saying, This is the way, walk in it,* Isa. 30. 21.

3. *The Word of both Testaments.* The Natural Conscience is corrupted, and many times doth not its Duty; the Word of the Spirit of God is not so easily discerned by our fleshly Nature, and many times we mistake the voice of our own spirit for the Spirit of God: he hath therefore in his infinite Wisdom and Mercy given us a standing Rule, the Rule of his written Word, obvious to our sense; and whatever other dictates there shall be, we are sure not to err in following it: Isaiah 8. 20. *To the Law, and to the Testimony: for if they walk not according to that rule, it is because there is no Light in them.* This is to be a Light to our Steps, and the Lanthorn to our Feet, Psalm 119. 150. 2 Pet. 1. 19. *A more sure Word of Prophecy, whereunto we are to take heed, as to a light that shineth in a dark place.*

In this Petition therefore we desire two things: 1. That his Will may be done. 2. That it may be done here as it is done in Heaven. 1. In respect of the *Will of his Counsel:* What thou hast willed in Heaven, Let it be done on Earth.

“ 1. Let

“ 1. Let the will of thy Counsel be done. It is true, thy Counsels are secret and unknown to me, but they are the Counsels of the most Wise and Just God, and therefore certainly they are most Wise and Just Counsels; and therefore I will be content therein to pray with an Implicit Faith, *Righteous art thou, O Lord, in all thy ways, and Holy in all thy works.* It is true, thy Counsels shall stand, yet are not my Prayers impertinent; it is the Duty of thy Creature to will what thou willest, and to pray thee to do what thou intendest to do; that my will may not only Passively submit unto thy Will, but Actively run along with it.

“ 2. Let me with all contentedness and cheerfulness resign up my will, and my self, and my desires, unto thy Will, and bear a spirit conformable to my Saviour, who, when he deprecated the worst of Evils, a bitter and a cursed Death, yet he subscribed to thy will contrary to his own, *Mat. 26. 39. If it be possible let this Cup pass from me, yet not as I will, but as thou wilt.* I am compassed about with Dangers, with Diseases, with Wants, with Reproaches, with Persecutions, and I come to thee, from whose Hand they come, to beg the Removal of them, and I am sure I am taking the fittest Course to have them removed, by suing to him from whose hand they came; yet thy will be done; I have done my duty in calling upon thy Name, but I will not offend thy Sovereignty in prescribing unto thy Will: Thou art the God that hast made me, and therefore I owe an Universal Subjection unto thy Will: thou art a God of Infinite Wisdom, and knowest best what is fittest to be done; and then thou art a God of Infinite Mercy and Tenderness and Love unto all thy Creatures, especially to those that seek unto thee in Christ, and dost with as much Love deny some of my Requests, as thou grantest others; I will with all Patience and Cheerfulness wait upon thee, and submit unto thy Will, both in what thou inflicteth, and in what thou deniest; *1 Sam. 3. 18. It is the Lord, let him do what seemeth him good. Job 1. 21. The Lord gave, and the Lord taketh away, blessed be the Name of the Lord.*

" *Lord.* Thus I will hope, and quietly wait for the Sal-
 " vation of the Lord, putting my Mouth in the dust, if
 " so be there may be hope, *Lam.* 3. 26.

" 3. Let me, with all expectation and longing-desire,
 " wait for *the fulfilling of the Prophecies* and Predictions.
 " This part of thy Secret Counsel thou hast revealed, that
 " thy Truth and Wisdom may receive the Glory in its ac-
 " complishment; and that we thy Creatures look after it
 " and expect it. Thou hast declared that thy everlasting
 " Gospel shall be preached to all Nations; that the King-
 " doms of the World shall be the Kingdoms of thy Son;
 " that thou wilt bring in the *Jews*, and the fulness of the
 " *Gentiles*; that thou wilt discover and confound the Man
 " of Sin; that thou wilt send thy Son in the Clouds to
 " Judge the World. These and the like parts of thy
 " Counsels thou hast published to the World, be thou
 " Glorified in the fulfilling of them. Thy Secret Coun-
 " sels are deep and mysterious; and when we see them
 " in their fulfillings, yet they make us to wonder, and
 " stagger, so that, though our Duty teach us to acknow-
 " ledge that thou art righteous when we plead with thee,
 " yet we are apt with the Prophet to Expostulate with
 " thee touching thy Judgment, *Jer.* 12. 1. as if things
 " fell out besides thy Will, and in disappointment of thy
 " Counsel. But in these Manifestations of thy Counsels
 " before they are fulfilled, we see and must conclude,
 " *Dan.* 4. 17. *That the Most High ruleth in the Kingdom of*
 " *Men, and giveth it to whomsoever he will, and setteth up over*
 " *it the basest of Men.* Let therefore this Will of thy
 " Counsels revealed in the Prophecies and Predictions
 " of thy Word, be fulfilled, that thou may'st receive the
 " Glory of thy Power, and of thy Wisdom, and of thy
 " Truth in the fulfilling of them, and that every Man
 " may see and conclude that thou, whose Name is *Jeho-*
 " *vah*, art the Most High over all the Earth, *Psalms* 83.
 " 18. And while I thus pray, my Prayers are not Idle,
 " God having often appointed that Prayers shall be the
 " means to fulfil that which he hath certainly promised,
 " *Ezek.* 36. 37. *Yet I will for this be inquired of, by the House*
 " *of Israel.* " 4. Thou

“ 4. Thou hast another part of thy Counsel more precious and of greater concernment to me than the former, which thou hast also revealed, the Counsel of *thy Promises*. When thou sentest thy Son out of thine own Bosom into the World, thou didst impart unto him this great and concerning-part of thy Counsel, and this he hath imparted unto us ; The Promise of Pardon of our Sins through his Blood ; of Justification through his Righteousness ; of thy Spirit that should lead us into all truth ; of his abiding with us unto the End of the World ; of conquering and subduing our Lusts and Temptations ; of raising us up at the last day, and giving us an Everlasting Kingdom that cannot be shaken. These Promises, as thou hast given to be the objects of our Faith, Hope, and certain Expectation, *Tit. 2. 13. 2 Pet. 3. 12.* so are they the objects of our desires, and consequently the subject of our Prayers, and therefore I will pray with *David, 1 Chron. 17. 23. Therefore now, Lord, Let the thing that thou hast spoken concerning thy Servants, be established for Ever, and do as thou hast said.*

And as thus the Will of God's Counsel is the Subject of this Petition, so is likewise the *Will of his Command.* And this falls under these *Considerations.*

“ 1. As thou Willest in Heaven, so let it be done by us on Earth ; and to that purpose,
 “ 1. Let thy Will be discovered and made known unto us, and to all Creatures: and in as much as none teacheth like God, Let us be all taught of thee. Let thy revealed Will in thy Word come unto us as light into darkness ; and because our Understandings are blind and sealed up, that they cannot receive this Light, and our Hearts are perverse and will resist it, send down thy Spirit of Life and Power to open our Understandings to receive it, to discern the Truth, and Purity, and Perfection of it ; open our Hearts to receive it in the Love of it ; and conquer that Cell of corruption and opposition that lies there ready to stifle it ; mingle thy Word in our Hearts with Faith, that may purifie our Hearts, and make thy Word powerful

ful to the subduing of all those strong holds and positions that stand out against it: thy Will in Heaven is a Perfect, Pure, and Holy Will; send out such discoveries of thy Will, that we may know it in the Spiritualness and Truth of it, vindicated from the false Glosses that the Corruptions and Degenerations of the times, or our deceitful and false Hearts are apt to put upon it: and that thy Will may be done on Earth as it is in Heaven, let it be known on Earth as it is in Heaven.

“ 2. Because the only true principle of Obedience is Love; shed abroad thy Love in our Hearts: and because the sense of thy Love to us is the cause and ground of our Love to thee, shew us the greatness and fulness of thy Love to us in Christ, and that will reflect acts of Love to thee again, and make us ready and willing to obey thy Will, and exceeding thankful to thee that thou art pleased to accept the sincere, though imperfect Obedience of thy Creature.

“ 3. And because the end of the manifestation of thy Love to Mankind in Christ, was to redeem us from all Iniquity, and to purifie unto thy self a peculiar People, zealous of good Works, *Tit. 2. 14.* And in as much as our conformity to thy Will, as it is our Perfection, so it is the Great and Just Tribute that we owe unto thee for our Being, as Creatures, and much more for our Redemption as redeemed and purchased Creatures; Let all our Thoughts, Words and Works, be universally subject and obedient to thy Will revealed in thy Son, that we may be Holy as thou art Holy, in all manner of Conversation: purge our Hearts from vain and unprofitable *Thoughts*, from sinful and polluted thoughts, from Devilish and Atheistical thoughts; and let our thoughts be such as becomes the presence of God, before whom they are naked and legible, such as becomes that Heart where Christ is pleased to make his residence, Pious, Charitable, Pure, Chast, Clean, Sober, Humble Thoughts, fit to be attendants upon so Heavenly a Guest: wash my *Tongue* from that fire of Hell that is naturally in it, *James 3. 6.* deliver it from Blasphemous,

" mous, Atheistical, Calumniating, Uncharitable, False;
 " Vain, and Unprofitable *Words*; and let me use my
 " Tongue as one whose Words are all Registred, and
 " that must give an Account for every Idle Word: Let
 " my *Speeches* be seasoned with Salt, glorifying thy Name,
 " Edifying others; true, profitable, seasonable, serious,
 " charitable, discreet; for by *my Words* I shall be justi-
 " fied, and by my Words I shall be condemned. De-
 " liver me from all sinful, impure, unseemly, unjust
 " *Actions*: in the first life of any *Action* or Intention, let
 " me bring them to the Rule of thy Word, to the Rule
 " of my Conscience, to the Rule of thy Presence, and
 " impartially measure them thereby, and if they will not
 " abide that Examination, or upon that Examination
 " want their due Conformity, let me reject them with-
 " out any more Reasonings or Disputings. In all my
 " *Actions relating immediately to thy Majesty*, let them be
 " Warrantable, Pious, Sincere, Reverent, Humble: in
 " all my *Actions relating to others*, let them be full of
 " Justice, Charity, free from Revenge, Disdain, Sullen-
 " ness, Measuring out Impartially, as in the Presence of
 " God, the same Measure which I would desire to be
 " done unto my self: in all my *Actions relating to my self*,
 " let there be Sobriety, Temperance, Moderation, Sea-
 " sonableness. And let all this be done out of that only
 " true Principle of Obedience, Love to God, presented
 " unto him upon that only ground of acceptation, Jesus
 " Christ; and seasoned with that acceptable Grace of
 " Humility. If when I have done all that is enjoined,
 " I am but an unprofitable Servant, how unprofita-
 " ble am I when I infinitely fail of what I am Com-
 " manded?

" And as I pray that the things that thou willest to be
 " done in Heaven may be done by us on Earth, so I desire
 " that that Heavenly Will of thine may be done on Earth,
 " *as thy Will is done in Heaven by those Glorious and Pure*
 " *Creatures* that always behold thy Face, Perfectly, U-
 " niversally, Speedily, Cheerfully, Humbly.

i. Perfectly:

1. *Perfectly.* The *Angels* do clearly discern and *Know* the Will of God by a double act: 1. On God's part, a Clear Emanation or Beam of the Mind of God shining into their clear intellectual Nature, and conveying into them a perfect discovery of the Mind and Will of God concerning them. 2. On their part, by a clear Intuition of God, and beholding his Mind and Will in him concerning them; the Wise God having fitted their Natures with such a Measure of intuition of him, whereby, though they cannot see all his Perfections, yet they are fitted and inabled to see so much as is suitable to their Nature, conducive to the fulness of that Perfection which they are capable of, and to the performance of that active service which he requires of them. And as thus they perfectly know his Will, so *Their Wills* are most purely inclined and moved to the obedience of it; there is no mixture of impurity or resistance of their Will against the Will of God; no mixture of Hypocrisy or base Self-ends: for their Pure Natures are taken up with a fulness of the Love of God, large and comprehensive as their Natures, and upon that principle they move in all their Acts of Obedience; and they clearly see that their highest perfection consists in the most even and unbyassed Conformity to the Command of God; so the more perfect their Obedience is, the more absolute is their perfection; they need no other Motive to Obey him but this, That it is the most Perfect Command of the most Perfect, and Wise, and Holy God. And as thus their Minds and Wills are fashioned and fitted to a most perfect Obedience, so they are indued with a Power from God exactly commensurate to an exact performance of his Will; whether it be in their reflected Actions unto God, or whether it be in their instrumental Actions unto others. If God Command an Angel to destroy an Host of the *Assyrians*, he can dispatch 185000 of them in one Night; if he Command an Angel to deliver *Daniel* out of the Lions Den. he can shut the Lions Mouth, that they shall be rather his Guard, than his Executioners; *Daniel* 6. 22. If he Commands an Angel

to deliver *Peter* out of the Prison, he can make his Chains fall off from him, like the Tow when it feeleth the Fire, *Acts* 12. 7. When he Commands an Angel to Comfort his Son, though under a pressure and weight more heavy to his Soul than the Weight of the Earth, he can dart into the tender and vital parts of the Soul such Comforts and Cordials, that can enable his Humanity to bear that burden, *Luke* 22. 43. When he Commands an Angel to attend the Resurrection of his Son, he can at the same instant shake terror and amazement and dissolution into the Spirits of the Soldiers, and Comfort and Satisfaction into the Souls of those that expected his Resurrection, and cause that stone, which the Pharisees laid upon the Sepulchre as a seal unto his Mortality, to start aside and give way to our Saviour's Resurrection, *Luke* 28. 34. And little do we know those wonderful services that these invisible Powers do in the World, even for poor and weak Men, at the Command of their great Lord and Sovereign every hour in the day. "And now, O Lord, it is true, "that thy Will is done in Heaven by those thy "Glorious Creatures perfectly and exactly; but I "and all thy Creatures upon Earth have in us a "mixture of Darkness that we cannot know thy "Will; and a mixture of corruption, that resists "the Obedience of thy Will; and a mixture of impotence, that we cannot perform that part of thy "Will that we know and desire to obey; so that when "we can at any time say with the Apostle, *To will is present with me*; yet we must, with the same Apostle say, That how to perform that good, we find not, "*Romans* 7. 18. Therefore I cannot in this House of "Clay hope to aspire to the full perfection of an Angelical Obedience, nor to do thy Will on Earth as it "is done in Heaven; yet there is an Imperfect Perfection which in Christ thou art pleased to accept of, an "Evangelical, though not an Angelical, Perfection in "our Obedience; a Perfection of Integrity and Sincerity, free from Guile, base Ends, or Hypocrisie; a
 "I Heart

"Heart truly endeavouring to obey the Voice of God
 "in his Word, and truly sorrowful for his defects and
 "failings in that Obedience: thus the Heart of *David*,
 "1 *Kings* 15. 3. of *Hezekiah*, 2 *Kings* 20. 3. were perfect
 "Hearts; the Obedience enjoined by *David* to *Solomon*,
 "1 *Chron.* 28. 9. *Serve him with a perfect Heart, and will-*
 "*ing Mind*: and this perfection of Obedience give unto
 "thy servants, that thy will may be done on Earth as it
 "is in Heaven, sincerely and singly.

2. Which is a consequent of the former, Angelical Obedience is an *Universal* Obedience: there is not any Command of God, not the meanest, but they perform it, Psalm. 103. 20. *Bless the Lord ye his Angels that excel in strength, that do his Commandments, hearkning unto the voice of his word.* For the same Principle of perfect Love of God, moves them to a willing Obedience to every Command, as well as any; and they find as much beauty in their Obedience unto the Command of God, when sent out to Minister for the poor Members of the Son of God; *Heb.* 1. 14. as when sent upon an Employment, for the matter, more glorious. "And, O Lord, Let thy Will
 "be thus done on Earth as it is in Heaven: let me have
 "respect to all thy Commandments; and let no sin be so
 "much mine, so dear, so natural, so suitable to my Nature
 "or Condition, but that I may forsake it at thy Com-
 "mand, and keep my self from my Transgression, since it
 "is the same God that equally Commands and Forbids
 "in all, and the same Love to God which is or should
 "be the Principle and Ground of all my Obedience,
 "James 2. 10. *Whosoever shall keep the whole Law, and yet*
 "*offend in one point, is guilty of all.* A heart that can
 "observe some Commands, and yet dispense with it self
 "in the violation of others, obeys not for love of God;
 "but of himself.

3. Angelical Obedience is a *Willing and Cheerful* Obedience. Which still runs upon the former reason: the Principle of their Obedience is perfect Love of God; and Love is an active Affection, as strong as Death; so that they are glad of any Opportunity to return the Expressions

sions of that Love in a most hearty and willing Obedience. Christ, speaking of the Angels, saith, *They always behold the Face of my Father*; they Watch and are attentive, and with Cheerfulness expect every Command of God. "And thus also let thy Will be done on Earth as it is in Heaven, that we may Willingly and "Cheerfully perform thy Will; glad that we thy poor "creatures have any opportunity to do any service "to thee, though thou needest it not; and thankful "that thou art pleased to accept of the Obedience of "thy Creature.

4. Consequently, An Angelical Obedience is *Speedy, Swift, Ready*. They dispute not the reason of the Command, nor delay the performance of it: Like the Centurion's Servants, he saith to one, Go, and he goeth: *Luke 7. 8.* "And, Lord, as thus thy Will is done in "Heaven, so let it be done on Earth: when thou com- "mandest things that our flesh and blood have much ado "to digest, would fain be reasoning against, or at least "angry in the observance, give us this grace not to con- "fer with flesh and blood, *Gal. 1. 16.* but resolvedly "and speedily to obey thy Will. When *Abraham* was called to leave his own Country, he obeyed, and went out, not knowing whither he went, *Heb. 11. 8.* when commanded to sacrifice his Son, he rose early in the Morning, and goes about this hard Employ; *Gen. 12. 3.* *Lingrings and Reasonings upon the Commands of God*, as they carry in them a want of Duty, so they always bring with them much disadvantage, either wholly intercepting our Obedience, or mingling with it much unwillingness and averfeness to it.

5. A Heavenly, Angelical Obedience, though it be full of Perfection, yet it is *full of Humility*. They know that they owe an infinite Obedience to him from whom they receive their Being; and that their Obedience to God is but the payment of that Debt they owe to him, and cannot make him a Debtor to them: They know that infinite distance between the infinite God and themselves, though glorious yet finite Creatures; and there-fore

fore they do not only pay their Obedience, as a just Tribute to God, without arrogance of Merit; but they do it with all the Reverence and Acknowledgment that is imaginable. Both these we find in the Adoration of the 24 Elders, *Rev. 4. 10, 11.* they fall down before him, and cast their Crowns before the Throne, saying, *Thou art worthy, O Lord, to receive Glory, and Honour and Power.* The distance between God and Man is infinite; and though the Angels are nearest unto God in perfection of Nature than Men, yet still the distance between them is infinite: here is the odds, the Angels see their distance and see more of the Perfection of God; and the more they see of him, the more they Adore and Reverence him, and the Humbler they are in their Services, because they see the greatness of their distance. And if Angelical Obedience, that is so perfect, shall be mingled with so much Reverence, with so much Humility, should our services, that are so imperfect, be allayed? "O Lord, Let thy Will be thus also done in Earth as it is in Heaven: Give us a sense of thy infinite Glory and Majesty, of that infinite distance between Thee and Thy Creature; that with all Reverence to Thy Majesty, and all Lowliness in our selves, we may appear before Thee in all we do for Thee: Give us a sense of that infinite Debt of Obedience that we owe unto Thee for our Being, that product of an infinite Power, and an infinite Motion; for our well-beings, our restitution in Christ, without whom our very Being would have been our burden: Give us a sense of the great imperfections of all our best performances, that need no less a Sacrifice than the Blood and Intercession of Christ to wash them from that guilt that would damn us, if we had nothing else to answer for: Give us a sense of Thy Great Condescension to Thy weak and sinful Creatures, that are pleased to deliver unto us the knowledge of Thy Will; and when we by Nature are unable to conceive it, or to believe it, dost give us Light to understand it, and Faith to assent unto it, that Thy Law is Holy, Just and Good; and when for all these con-

"visions of Thy Truth, our hearts, the seats of Rebellion,
 "do oppose it in the Love and Practice of it, Thou art
 "pleased to send down a powerful working of Thy Spi-
 "rit to chase out of us those oppositions of our corrupt-
 "ed Nature, and to make us willing in the day of Thy
 "power, and to strive with and subdue our hearts to
 "any measure of the Love of thy Will; and when not-
 "withstanding all this, our poor and lean performances
 "are mingled with much of our own deadness, con-
 "trary motions, and pollutions; yet Thou art pleased to
 "sprinkle our Obedience with his perfect Righteousness;
 "to forgive the defects, to cover the imperfections, to
 "rectifie the deformities of all our Obedience; to par-
 "don what is ours, our sins and defects, and to accept
 "and reward what is Thine own, as if it were ours, when
 "Thou workest all our works in us, and yet rewardest
 "us, as if we had wrought them.

And as in the distinct considerations of the Will, of
 the Counsels and Commands of God, we are to desire
 that his Will may be done on Earth as it is Heaven; so
 in the *conjunct consideration of both these Wills*. There is not
 an Action or Event in the World, but it falls out by the
 determinate Counsel and Fore-appointment of God;
 and yet to the production of these Events we find a mix-
 ture of Actions that expressly thwart the Command of
 God. The greatest Event, and of the greatest concern-
 ment that the World ever knew, or shall know, was the
 Death of Jesus Christ; and though he was thus deliver-
 ed by the determinate Counsel and Foreknowledge of
 God, yet the *Jews* took, and by wicked hands, Cruci-
 fied and slew him, *Acts 2. 33*. The Counsel of God
 was a most Wise and Merciful Counsel; the action
 of the *Jews* that fulfilled this Counsel, was a most
 cruel and unjust action; yet the injustice of the
 instrument did no way affect the Counsel of God,
 nor the Counsel of God no way justify the action
 of the *Jews*; witness that heavy Curse that upon their
 own imprecation lies upon the actors and their po-
 sterity unto this day, *his Blood be upon us, and upon our*

Children, Matth. 27. 25. The man sins most willingly, and though the Wise God intermingle occurrences that make the sinful actions of men instrumental to his Counsels, yet their Guilt is no less, and no less their own, by being subservient to his Counsel. God hath given thee a word of Command, *be hath shewed thee, O man, what is good; and what doth the Lord require at thy hands?* Micah 6. 8. Thou needest not, nor mayest seek out for a Rule of thy Actions in the Secret Counsel of God, nor endeavour to justify thy Actions, because in order to the fulfilling of those Counsels, but keep to that Rule which he hath given, *To the Law, and to the Testimony*, Deut. 29. 29. *The secret things belong unto the Lord our God, but those things that are revealed, belong to us and to our children for ever.*

“ Therefore, O Lord, teach me to wait upon the
 “ Will of thy Counsels, and to be instrumental in them;
 “ that I may nevertheless ever obey the Will of thy
 “ Command; that while I act thy Will as a Creature,
 “ I may never neglect is as a Man or a Christian. Thy
 “ Wisdom, it is true, can bring about thy Counsels by
 “ the sinful actions of men; and as thou turnest the
 “ Hearts of Men as Rivers of Waters, so thou turnest the
 “ sinful motions of the Heart, as a skilful Workman can
 “ turn the streams of water, so that whilst it moves na-
 “ turally, it shall bring about Ends that are of a higher
 “ constitution: But surely if thou canst make those works
 “ of disobedience serve thy Providence, much more
 “ canst thou use such actions to the fulfilling of thy
 “ Counsels that are suitable to thy Commands; there-
 “ fore as the Will of thy Counsels is done in Heaven
 “ by the Angels and blessed Spirits, in such a way as is
 “ suitable to thy Commands; so let thy Will be done
 “ on Earth; that while we serve thy Providence, we
 “ may nevertheless obey thy Will; and whiles we
 “ closely observe what thou requirest, that we may
 “ Contentedly, Patiently, Cheerfully and Thankfully
 “ submit unto, and receive what thou in thy most Wise
 “ Counsel dispensest.

Give us this day our daily bread.

Our Saviour directs us, *Matth. 6. 33.* to seek first the Kingdom of God and his Righteousness, and then promisseth that the things of this life shall be added to us. And according to the Method of this Doctrine and Promise, so is the Method of this Prayer; first to seek the Glory, Kingdom and Will of God, and then for those things that are necessary for our selves. And though he hath promised that they shall be added to us, yet he directs us to pray for what he hath thus promised to add. And this is the course of God's Will and our Duty, that we should beg of God what he hath certainly promised to give. The Promises of God, as they are the warrants of our Prayer; so our Prayers are required, though not as causes, yet as means of fulfilling his Promises. And then a Promise is most suitably and fitly performed, when it is sued out by our Prayers. When God had promised to build the ruined places, and plant that which was desolate, and had engaged his own Name and Truth to perform it, *I the Lord have spoken it, and I will do it, Ezek. 36. 36.* yet requires their Prayers to precede the performance of it; *I will yet for this be inquired of by the house of Israel, to do it for them;* and that, amongst others, upon these Considerations.

1. To shew our Dependance upon him: All Creatures, as they are essentially depending upon God in their Being and Preservation, so according to the measure of their power they testify that Dependance, *Psalms 104. 21. The Young Lyons seek their meat from God. Psalm 147. 9. He giveth the Beasts their food, and to the Young Ravens which cry. Psalm 145. 15. The Eyes of all wait upon thee, and thou givest them their meat in due season.* There is a secret and unknown testification, even in the sensible Creatures, of their dependance upon God for their livelihood; and much more is required, and that most justly, from Man: It is an act of Mercy and Bounty for God to promise and to give; and an act of Duty and Recognition for Man to seek.

2. It brings the Soul more to see and to acknowledge and magnifie that *Mercy* that is given, when it is first sued out from God by Prayer. A Blessing obtained upon Prayer, carries a more immediate impressi^on of the Liberality of God, than when it is given unsought for.

3. It makes a Blessing the more acceptable, when obtained; and the more comfortable and contenting in the enjoyment; when a man, together with the Mercy he receives, receives also a sense of the Mercy and Goodness of God coming with it: and as in respect of this concomitance, so it most times falls out, that such Blessings so obtained are more suitable, and seasonable, and ample, and useful, than such as come in an ordinary way of Providence.

4. It fits a man with a better mind to use them with Thankfulness unto God, with Sobriety, and yet with Cheerfulness; when a man shall consider that this Blessing I had from the hands of the Almighty God, derived to me by that means that he hath enjoined, Prayer, bottomed upon his Promise. The disturbance that grows to any man, in any condition, is either out of a disproportion of his condition to a right mind or desire, or a disproportion of his mind to a right fruition: A Blessing obtained by Prayer avoids both; it brings a proportionable good to his mind and desire; and it suits the Mind with a proportionable temper to the Blessing. *Eccles. 6. 2. Solomon* tells us of a man to whom God had given Riches, and Wealth, and Honour, so that he wanted nothing that his heart could desire; yet God gave him not power to eat thereof: the discomposure of his Mind robbed him of fruition as equally as if he had not had the possession. But the blessing of Wealth gotten by Prayer, is accompanied with a Mind to use it comfortably and cheerfully, yet soberly and humbly. Sin hath put a curse in the Creatures, that they prove unuseful; and it hath put a Curse in the Soul, that it corrupts the Creature, as an ill stomach doth good nourishment; so that oftentimes they are occasions of Excess and Intemperance, of Pride and Haughti-

Haughtiness, of Carnal Confidence and forgetting of God; Prov. 30. 9. *lest I be full and deny thee, and say, Who is the Lord?* Prayer is by the free Goodness of God made a means to take out the Curse from both; it sanctifies the Creature, 1 Tim. 4. 5. *Every Creature of God is sanctified by the Word and Prayer:* by the Word of Command given to the Creature to make it serviceable; and by the Word of Promise given to the user, and by Prayer laying hold upon that Promise, and suing out that Blessing that is contained in it; and it sanctifies the heart, keeps it in dependance upon God, in confidence in him, and Sobriety before him; it teacheth him, that the blessings of this Life come from him, are his blessings; *my Corn, and my Wine, and my Oyl.* And accordingly the Heart is tutored to use them with all Moderation, Thankfulness, and Contentedness.

1. *Give us, &c. Give us our Bread,* not pay it us as a Duty. The best Title we have to all our Blessings, is Free Gift. God did not, nor could at first owe to any thing its Being; and having given a Being to any thing, he owes it not Preservation, nor the means of it; but the gift of the latter is as free as the former. When God said to Man, *In the sweat of thy brows thou shalt eat thy Bread,* Gen. 3. 19. he gave him not his Bread as the Wages of his Labour, but annexed his Toil and Labour as the Curse of his Life; and yet such is his Mercy, that he gives us our Bread for asking for it. *Matth. 7. 11. How much more shall your Father which is in Heaven, give good things to them that ask him?* O Lord, I have no Title to the Necessaries of my Life, but thy free Gift and Bounty; and had I any, yet my continual Sins do every moment forfeit that Title. The Beggar that begs Bread at my Door, hath a better right to the Bread he begs, as against me, than I have to the Bread I eat, as from thee. I come therefore before thee for the Necessaries of my Life, with all abhorrence and detestation of any Merit in my self to deserve them: they are thine before thou givest them; and they are not mine unless thou givest them; and when thou hast given them they are still
thine,

thine, and blessed be thy Name that thou art pleased to give them me for the asking. Nor doth my asking of my Bread at thy hands deserve the Gift of it to me, but it is the means which thou hast sanctified by thy free promise to procure them for me.

2. *Give us our Bread.* We cannot give it our selves; our Good is not in our own hands nor power; it is he that giveth thee power to get Wealth, *Dent.* 8. 16, 19. without his Blessings my Labours and Projections will prove fruitless; it is in vain to rise early, and to go to bed late, *Psalms* 127. 2. or if they arrive to acquire the Bread I want, yet he can blow upon it, and make holes in my Bag, *Hagg.* 1. 6, 9. can send Worms into my Manna, *Exodus* 16. 20. or if my Store become not unserviceable for me, yet it must be his Blessing that must enable me to eat of it, *Eccles.* 5. 19. and 6. 2. I will therefore be honestly industrious to get my Bread; for it is my Duty, *Gen.* 3. 19. *In the sweat of thy Brows thou shalt eat thy Bread.* But I will not be solicitous touching the Event; for he hath said, *I wil not leave thee, nor forsake thee,* *Heb.* 13. 5. And if the Providence of God second my Endeavours, yet I will not sacrifice to my Net, *Hab.* 1. 16. but with acknowledgment bless the Hand of God that gives me the Bread, and labour and pray to make it Bread to me; for Man cannot live by Bread alone, *Matth.* 4. 4. but by that Word of Blessing whereby he makes it my daily Bread.

3. *Give us our Bread;* yet if thou give it not, give us Contentedness; for what cause have we to murmur at the denial of that which thou art not bound to give? or if thou turn our daily Bread to Bread of Carefulness, or of Affliction, yet give us Patience, and we shall be able to live upon this Bread. Our daily Bread is thy free gift, and therefore if thou give it not, it is no injury, nor cause of repining.

This Day, or Day by Day.

And why not Bread for to morrow, as well as for to day? the reason of the Prayer is contained in our Saviour's Command, *Matth.* 6. 32. *Take no thought for to morrow.* And the reasons of that Command are these.

1. To keep us in a continual Dependence upon God. And this our Saviour enforceth upon the consideration of the very Fowls, *Matth. 6. 26. they Sow not, neither do they Reap, nor gather into Barns, yet your Heavenly Father feedeth them; and that in due Season, Psalm 145. And are ye not much better than they?* When *Elias* was at God's immediate finding, the Ravens brought him Meat in the Wilderness at seasonable times. Supplies beyond necessity of the present, are apt to make us either vainly profuse, or vainly confident. An Example of the first we have in the Prodigal, *Luke 15. 12.* that would have all his Portion at once that belonged to him: he wasted it in riotous Living, which he did not before, when his Father's Care measured out his Supplies according to his Exigencies and Occasions. An instance of the latter we have in the Rich Man, *Luke 12.* When his Store outgrew his Receipt, so that he projecteth the building of greater Barns, he then sets up his rest; *Thou hast much laid up for many Years; Eat, Drink and be merry.* *Israel* was in less danger when he fed as it were from Hand to Mouth in the Wilderness, than when he had Eaten and was full; when his Herds, and Flocks, and Silver and Gold were multiplied, then his Heart was in danger to be lifted up, and to forget God, *Deut. 8. 3, 13, 14.* And accordingly it proved when *Jesurun* waxed fat, he kicked, and forsook the Lord which made him, and lightly esteemed the Rock of his Salvation, *Deut. 32. 15.* And such is the baseness, and falseness, and pride of our Hearts, that could we have our turns served by any other means than from the hand of God we would never seek unto him: and when we have any thing beyond the exigence of our present Condition, we presently make that our confidence. We had rather be beholden to any thing than to him, and rather trust in any thing than in him. Therefore in great condescension to the waywardness of our Natures, he is often pleased to keep the Treasury of outward Blessings in his own hands, deliver them out by little and little according to our present Exigencies, that so though the baseness of our Natures will not, yet the necessities

necessities of our Nature and his wise Dispensation enforceth us to make our often Addresses to him, to beg our Bread of him, as often as we have necessity to Eat, that thereby we may learn to depend upon him.

2. Though our foolish hearts cannot think so, yet certain it is, that God is the best Treasurer of his own Blessings for us. He husbands them better for us than we can our selves; dispenseth them with more Prudence, Seasonableness, Convenience; than if they were at our taking. He knows what proportion is fittest, what time Seasonablest: and therefore we are taught by this part of this Petition to trust God with his own Blessings, and with the dispensing of them. Our Father is a Wise and Merciful Father, and we are foolish and inconsiderate Children. Let us trust him with our Portion, it shall certainly be better managed in his Hands than in ours. Though he gives not out to day what is fit for to morrow, yet he hath the same Store of Mercy and Wisdom to morrow that he hath to day, or had yesterday. And if he gives me enough for this day upon my Petition, what need I trouble my self about to morrow? when to morrow comes, I will beg it, as I did to day; and I doubt not but he will deal as bountifully to morrow as he hath done this day. Therefore I will beg to day for the Bread of this day, and beg to morrow Bread for to morrow; and not anticipate my Duty by begging to day Bread for to morrow.

3. To put us in mind of our Mortality. Why shall I be solicitous for to morrow, when I know not how God will dispose of me before to morrow comes? Who can tell what a day may bring forth; *I will wait therefore all my appointed time till my change cometh*, Job 14. 14. and if God spare me my life till to morrow, it will be then seasonable to beg Bread for that life, as I have done for this Day.

Our daily Bread.

Bread. We have herein these Two Considerations.

1. *The Extent* of it: Bread is the Staff of Life, the strength of Life, Psalm 104. 15. *Bread which strengtheneth*

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man's heart. If this be wanting, it makes a Famine, though there be a supply of other things; and if this be had, the want of other things may be born: and therefore it comprehends all the conveniences for the support of our Natures; *Isaiah 55. 2. Wherefore do ye spend your money for that which is not bread? Pſal. 132. 15. I will abundantly bleſs her proviſion, and ſatiffie her poor with bread.* So that when I beg my daily Bread, I beg for all the conveniences for the support of my life.

2. *The Reſtriction of it:* Our Saviour teacheth us to pray for Food for our neceſſity and conveniency, not for our curioſity or ſuperfluity; and, with *Agur*, to deſire food convenient for us, *Prov. 30. 8.* The *Iſraelites* had their daily ſupply of Bread from Heaven, and they were not contented, but tempted God, and asked Meat for their Luſts, *Pſalm 78. 18. And they were not eſtranged from their Luſts; but while the meat was yet in their mouths, the wrath of God fell upon them.* A Petition for Supplies to be conſumed upon our Luſts, is with more mercy denied than granted, *James 4. 3.* When we are to ask for Temporal Supplies, our Saviour teacheth us in this Petition, Modeſty, Moderation, and Contentation; if we have Food and Raiment, therewith to be content: not but that Abundance is a Bleſſing, and ſuch as wherein God not only allows, but requires a cheerful and thankful uſe, *Deut. 28. 47. Becauſe thou ſerveſt not the Lord thy God with joyſulneſs and gladneſs of heart for the abundance of all things, therefore ſhalt thou ſerve thine Enemies, &c.* Wealth and Abundance are Bleſſings of God, ſuch as we muſt receive with Thankfulneſs, and uſe with Cheerfulneſs, Sobriety, and Liberality: But we have no promiſe to be Rich, or to have Abundance; if God gives it, he is better than his Promiſe, and we have great cauſe therein to bleſs his Name: but we have a Promiſe of ſupply of our neceſſities of Nature, and the Promiſe of God is the foundation of our Prayer. We have commiſſion to pray for Bread, not for Delicacies or Superfluities. Theſe, if given, may be lawfully, and muſt be thankfully uſed; but if not given, we muſt live contentedly

tedly and thankfully without them. God knows what proportion best fitteth us, and if he gives us our daily Bread, he gives us as much as we have a commission to ask; and yet by asking only for daily Bread, we are not bound to ask merely for the necessity of the support of Life, but for a comfortable and convenient support, according to that condition wherein God's Providence hath placed us. That may be Bread to ones Meal for his Convenience, which may be Quails to anothers Meal for his Lusts. And this variety may arise by the difference of stations, or degrees (that may be but Bread for *Solomon's Table*, which may be Quails for a meaner person :) the difference of relations and dependences, the difference of tempers and constitutions of body, the difference of seasons and occurrences. There may be a Season when our Lord gives us a commission to eat whatsoever our Soul desireth, so it be done before the Lord, and as in his presence, *Deut. 14. 26.* And there is a Season when slaying of Oxen, and killing Sheep, and eating Flesh, is an iniquity not to be purged, *Isa. 22. 12, 13, 14.* The Wise God, that ordereth and disposeth all times, and persons, and circumstances, doth with the same Wisdom fit them with suitable Concomitants and Adjuncts. He hath made every thing beautiful in its time, *Eccles. 3. 11.*

But beside this Bread for our Bodies, there is *Bread for our Souls*, which comes under this Petition, *The Bread of Life*, and the *Water of Life*, *Joh 6. 33.* this is the Life of our Souls. And as much as the Good and Support and Life of our Souls is of more concernment to us than the Life of our Bodies, so is the Bread of our Souls of more concernment for us to ask, than the Bread of our Bodies: this is *Christ*, *John 6. 34. I am the Bread of Life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst*; Bread, like the Widow's Barrel of Meal, that shall never diminish unto all Eternity. This Bread our Lord hath been pleased already to give us, *Christ* and his fulness; and nothing is wanting if we have but a hand to receive it. And this Bread we eat when we believe the Truth of God concerning him; when we often

often contemplate upon the Mercy of God in giving him, and upon that mighty Salvation which in him he hath given us; when we have often recourse unto him for Grace and Mercy; when we carry unto him all our stock of Love, and Admiration, and Dependence, and Recumbence, and Resolution of Spirit. And here we find Bread for our Souls in the most comprehensive latitude, accommodate to every condition of the Soul: Here is Bread to feed and to strengthen it, the Grace and Spirit of Christ; Physick to cure and recover it, the Satisfaction and Merit of Christ; Varieties to feast and to refresh it; the Promises of God, Joy in believing, unspeakable and full of Glory; Bread that will satisfy, yet never satiate; but the more we feed upon him, the greater is our plenty, and the better our stomach.

To conclude then, the whole consideration of this Petition; when I pray for my *daily Bread*, my Soul doth or should run into such thoughts as these: "O Lord, thou
 " did'st at first freely give me my Being. I could not
 " deserve it when I was not: The same Title that I have
 " to my Being, I have to my Preservation and Support
 " of my Being; it is still free gift, and therefore I come
 " to thee for my Bread upon no other terms than as a
 " poor Beggar to a most Bountiful Lord. And because
 " thou hast commanded me to cast my care upon thee,
 " therefore I seek my Bread of thee for this day, which
 " thou hast hitherto lent me. I desire to trust thee with my
 " Portion, and it is my happiness that my Portion is not in
 " my own hands, but in thine. Give therefore, I pray thee,
 " Bread for this day, and when to morrow comes, I will
 " beg Bread of thee for to morrow; and if thou givest
 " me this day supplies beyond the expence of this day,
 " I will use it thankfully, and nevertheless dependingly;
 " for I will renew my Petition for my daily Bread, still.
 " It is thy Blessing that gives my Bread power to nourish
 " me. And that which is Bread to day, and sufficient
 " for to morrow, may without thy Blessing upon it,
 " like the *Israelites* Manna, kept beyond thy Command,
 " be Worms to morrow: And because thou hast promised,

"mised, that verily I shall be fed, *Psalms* 37. 3. Upon
 "that promise of thine I beg food and cloathing conveni-
 "ent for me. If thou givest me no more, or not so much,
 "give me Contentedness, and Thankfulness and if thou
 "givest me more, give me Thankfulness; for it, Sobriety
 "in the use of it, and Liberality in the dispensing of it. In
 "giving me but enough; I am Steward for my self; and
 "in giving me more than Enough, I am but a Steward
 "of that abundance for others. But above all, Ever
 "give me of the bread of Life; that whilst my Body is
 "fed, my Soul may not be starved, either for want of
 "that Everlasting Bread, or for want of an appetite to it.

And forgive us our Debts, Matth. 6.

Our Sins, Luk. 11.

Sins. We are all under the guilt of Sin. *No man lives
 and sins not, Eccles. 7. 20. If we say we have no sin, we
 deceive our selves, 1 John 1. 8. God made man Righteous
 at first, and gave him a Righteous Law; and in as much as
 Man owed an infinite subjection to the Author of his Being,
 he owed an Exact Obedience to the Law of his Maker:
 yet God was pleased to give him this Law, not only as
 the Rule of his Obedience, but as a Covenant of Life and
 of Death; viz. that so long as he and his Seed should ob-
 serve that Law, so long they should enjoy blessedness
 and Immortality; and if they should break any part of
 that Law, they should die the death. The first man made
 a stipulation for himself and his Posterity, and this was but
 just, for he had in himself the Race of all Mankind:
 all succeeding Generations are but pieces of Adam, who
 had not, nor could have their Being but from him; and
 so it was but Reasonable and Just for him to contract for
 all his Posterity. And as it was just in respect of the
 Person contracting, so it was just in respect of the Man-
 ner of the Contract: the Law, that was his Covenant, was
 a just and righteous Law, a Law suitable to the endow-
 ments and power of his Nature: Again, the Blessedness,
 which by his Obedience he was to hold, was not of his
 own creating nor obtaining; it was the free gift of God;
 and it is but reasonable that the Lord of this gift might*

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give

give it in what manner he pleased; and it could not be unjust that the Lord that gave him this Blessedness, should give it him under what Conditions he pleased; but he gave it him under most reasonable and just Conditions, *viz.* an Obedience to a most just and reasonable Law, which suited with the ability and perfection of his Nature; and therefore when, upon the breach of Covenant by Man, he withdrew that blessedness from him and his posterity, he did no more than what was most just for him to do. And thus we stand Guilty of that Sin which our first Father committed, and are deprived of that Blessedness and Life which our first Father had; and the Privation of that Blessedness and Immortality is Death; Rom. 5. 12. *By one Man sin entred into the World, and death by Sin; and* Vers. 19. *By one Man's disobedience many were made Sinners.* 1 Cor. 15. 22. *In Adam all die.* And by this Sin of Adam all were made Sinners, by these two ways:

1. *By actual participation* of this disobedience; for we were then in him: but that is not all, for upon that reason every Man should stand guilty of all the Sins committed by any of his Progenitors since Adam, which seems not to agree with the Profession of Almighty God, Ezek. 18. 20. *The Son shall not bear the Iniquity of the Father.* But the case is not alike; for Adam was created in integrity and perfection, in an ability to perform the Law, and so was a fit person to stipulate for his posterity. 2. And as he was a person so qualified, so the Covenant was made between God and him, both for him, and his Posterity; And, 3. As we suffer in the penalty of his Disobedience, so we had enjoyed the benefit of his Obedience; we had come into the World with the same Liberty of Will, and Integrity, and Perfection of Nature that he had: But all these are wanting in any other Person in the World: 1. A defect of Nature is gone over all, that none is fit to stipulate for himself and his Posterity: 2. No such contract hath been at any time made between God and any other Man.

2. *By a necessary Consequence*; for God having Justly withdrawn from Man his Blessedness and Perfection; and Sin

Sin having corrupted and imbas'd his Nature, we by propagation from him derive a corrupted, depraved Nature, full of impotence, and rebellion, and disorder; Job 14. 4. *Who can bring a clean thing out of an unclean?* God was pleas'd to communicate to Man a Being in the the Essence of a Man; and to communicate unto him a degree of Purity, Immortality, Wisdom, and Perfection, beyond the compass of his Natural Subsistence: but this latter was communicated to him under a Covenant, which when he broke he lost, and not only lost that, but even stained, and corrupted, and imbas'd that very Being that after he had sinned he retained, And this is *the old Man corrupt*, according to *the deceiverable Lusts*, *Ephes. 4. 22.* *A body of death*, *Rom. 7. 24.* And this Depravation of our Nature was followed with the continual Corruption, and at last with the Dissolution of Nature: and that not only in those who had sinned after the similitude of *Adam's* transgression, by an actual breach of an express Law, *Rom. 5. 14.* but in all that were partakers of *Adam's* corrupted Nature, even Infants; and so Death pass'd over all.

And as thus we partake of *Original Sin*, as well by being virtually actors in it, as also by derivation of a corrupted Nature; so this corruption of our Nature produced in all our Lives continued and renewed *Actual Sins*, the conceptions of Lusts, *James 1. 15.* And these *Actual Sins*, according to the difference of those Commands of God which are violated, are either Sins of Omission, or of Commission: and both come under the extent of this Petition, by the name of Sins or *Trespases*, *Luk. 11.* by the Name of *Debts*, *Matth. 6.* For we owe unto God Duty and Obedience, and every Violation of that Duty leaves us so much indebted unto God; the least of which is impossible to be paid when once incurred; because it is impossible for us to make that not to have been, which hath already been, and impossible for us by all our future Obedience, (were it as exact as the will of God requires) to expiate a Sin past; for still that perfect Obedience is no more than we owe; we have therein

but done our duty, and are but unprofitable Servants ; but if it were possible to think that one act of perfect Obedience to God would expiate for any Sin past, yet such is the Corruption of our Nature, that not one such act can be found : there is in our best actions a mixture and adherence of some defects or other , that makes it become the subject still of this Petition, that which needs Mercy, Pardon, and therefore cannot contain Merit to deserve.

So then all are concluded under Sin, *Gal. 3. 22.* and consequently under guilt, the effect of Sin ; consequently under death, and a curse, the wages of Sin. And this Sin, Guilt, and Curse, is so closely bound to every one of *Adam's* posterity, that there is no possibility in the best of them to deliver themselves from it ; therefore, O Lord, teach us to pray.

Forgive us.

Forgiveness is an act of Free Grace, whereby our offended God freely, and without any Merit of ours, remits the Sin, the Guilt and Punishment ; the Person offended is he only that can forgive ; the rule was true, though misapplied, *Mark 2. 7. Who can forgive sins but God only?* and Forgiveness is an act of most free Mercy, and nothing of Merit in the Person forgiven ; *Isaiah 43. 25. I, even I, am he, that blotteth out thy transgressions for my own sake, and will not remember thy Sins.* Misery, which is the effect of Sin, is the Object of Mercy, but it is not the Desert of it, especially when that very Misery under which we are brought by Sin, is a Misery wilfully contracted by our selves, and not only so, but is still sinning Misery, a Misery accompanied with stupidity and senselessness, with aversion and opposition against that God, and that very Mercy, that should deliver us. God commends the freeness and fulness of his Goodness to us, by taking that season to be Merciful when our condition is most Miserable, not because our Misery deserves his pity : *Ezekiel 16. 6. I said unto thee, when thou wast in thy Blood, Live : Yea, I said unto thee when thou wast in thy Blood, Live.* This Forgiveness is thus wrought : Man, that

was infinitely bound to Love and Obey the Author of his Being, most ungratefully and unnecessarily Sinned against him, and thereby deservedly incurred the Everlasting Curse of the most Just and True God, and forfeited his Being: yet, though Man had destroyed himself, Almighty God, of his own free Will, and without any other Motive, and by his own Infinite Wisdom, contrived a way whereby his most exact Truth and Justice might be satisfied, and yet his Creature saved, and his Mercy and Goodness might be infinitely evidenced unto Men and Angels: By an Everlasting Covenant between the Father, and the Son, the Son he must assume our Nature, and offer it up as One Sacrifice for Sin for ever, *Heb.* 10. 12. This was that Mystery hid from Ages and Generations; the Mystery that the Angels desire to look into, *1 Pet.* 1. 12. The Great Mystery of Godliness, God manifested in the Flesh, *1 Tim.* 3. 16. The great End of the Creation of Man. And by this Sacrifice thus freely given by our offended Lord, we have Redemption, even the Remission of our Sins, *Ephe.* 1. 7. *Coloss.* 1. 14. And Pardon thus freely given by the Father, and yet thus dearly bought by the Son, is with abundance of Love and Grace proclaimed and tendred unto all, in all the World, that will but come in, and enter into Covenant with God in Christ, *Jerem.* 31. 34. *I will forgive their Iniquity, and will remember their Sin no more.* And although this one Sacrifice of Christ, offered up once for all, is a full satisfaction for all the Sins of his Elect, to the end of the World; yet the same eternal Contract that made it so, did likewise appoint certain *Means actually to apply it*, and make it effectual to us, of Faith to lay hold upon it. And in as much as, notwithstanding our giving up our Names to Christ, many renewed daily sins are committed by us, our Lord teacheth to resort daily to this Sacrifice, this Magazine of Mercy, this Fountain opened to wash for Sin and for Uncleaness, thence to fetch new applications of this one Sacrifice of our renewed Offence, and to beg our Pardon as often as we beg our Bread.

So then,

1. We have the true *Original of Forgiveness*, the Free Love of God, which gave Christ as the Sacrifice for Sin, and accepted that Sacrifice as the price of our Pardon: So God loved the World, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting Life; John 3. 16.

2. We have the *Meritorious cause* of it, that Sacrifice of Christ, whereby Pardon is impetrated for as many as lay hold upon it.

3. The Act, which that Eternal Counsel appointed to be the *Means of the actual Application* of it to the Soul, receiving of the Pardon thus offered. To as many as received him, to them, &c. John 1. 12. For as we live, and move, and have our Being by God, and his Will, and Providence; yet the same Will of his hath appointed the means whereby that Will of his is accomplished, our daily Bread; and the use of it: So, although from God we have our Pardon, yet the same Will of his hath appointed Faith in Christ to be the instrument of an Actual or Effectual Application of it; and the Efficacy of Faith, as an instrument for that purpose, depends likewise upon the same Will of God which hath so appointed. When the *Israelites* were bitten with fiery Serpents in the Wilderness, God commanded *Moses* to erect a brazen Serpent for their Cure, Numbers 21. 8. But although the Divine Will had annexed a power of healing unto that Serpent instrumentally, yet the same Will appointed the actual application of that Power, to the looking upon that Serpent: Every one that is bitten, when he looketh upon it shall live: So though by the Eternal Will of God a Pardon is obtained by the Death of Christ, yet the same Will of his hath appointed Faith in Christ the means of receiving of that Pardon; and yet this very means is not in our own power, but it is the Gift of God: John 6. 44. No man can come unto me, except the Father draw him.

4. The renewed Exercise of that Act, upon occasions of Sin committed or renewed. Prayer for Pardon, which

as it doth most naturally flow from the sense of Sin, and of a Pardon impetrated by Christ, so by the Divine Institution it is required to apply that Pardon actually to the Soul; and it is a high Mercy of God to grant it for the asking; and an Argument of a Proud unbelieving Heart to think to have it without: and whensoever the Spirit and the Word of God hath wrought in a Man a belief of and in the Sacrifice of Christ, the same Spirit doth work in the Heart a desire of it, which is nothing else but the Prayer of the Mind; for it maketh intercession according to the Will of God, *Rom. 8, 27.* And herein we therefore see *two things*:

1. *Our Duty.* Our Sins are many, and daily, even after we have given up our Names to Christ. *If we say we have no Sin, we deceive our selves,* 1 John 1. 8. And though meritoriously Christ hath satisfied for those very Sins, yet we are to have often recourse to this Sacrifice, fetch our cure and our cleansing in the actual application of this Sacrifice unto us. Had a Man been bitten by a fiery Serpent he might look upon the brazen Serpent and live; and had he been bitten again, he must have looked again, or else he had died: it is so with us, only here is the odds; the Man that had been once cured, if bitten again, might perchance not have looked again upon the Serpent, and so have died: but it is otherwise here; the same Principle of Life, that abiding Seed, 1 John 3. 8. that did at first make him to seek and sue to Christ for his first actual Pardon, will after a fall, a renewed Sin, send the Soul to this Fountain for a new act of application of that cleansing and pardoning: *he cannot commit Sin*, that is, lye in it, without recourse to God for Pardon, *because his Seed abideth in him,* 1 John 2. 8.

2. *Our Privilege.* *If any Man Sin, we have an Advocate,* 1 John 2. 1. an Advocate that knows the mind of our Judge, and out of that knowledge hath taught us, as often as we beg our Bread, to beg our Pardon, and that with assurance that we shall be heard, if we do it in Faith and Sincerity; 1 John 1. 9. *He is Faithful and*

Just to forgive. It is the Proclamation of his Name, *Exod. 34. 7. Forgiving Iniquity, Transgression, and Sin.* It is his Promise, *Jer 31. 34. Jer. 33. 8. I will forgive their Iniquity, and remember their Sin no more:* Even to a revolting and backsliding Creature, upon true Repentance: *Isaiah 56. 7. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Jer. 3. 12. Return thou backsliding Israel, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and will not keep Anger for ever; only acknowledge thine Iniquity.* Christ came into the World to restore in Man the lost Image of God. And when Peter asked him, *Matth. 18. 21. How oft shall my Brother sin against me, and I forgive him? till seven times?* Jesus said unto him, *I say not unto thee, till seven times, but till seventy times seven times.* And surely that Mercy that Christ required in a poor mortal Man, is infinitely fuller in the merciful God, who delights in Mercy and Forgiveness: Only remember,

1. To take heed of Presumptuous Sins, Premeditated Sins, Sins against knowledge, and against convictions, Sins with a presupposition of Pardon, *Deut. 29. 19. That shall bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart. The Lord will not spare him.* These, though they cannot exceed the Mercy of God to Pardon them, they many times shut and seal up the Soul against Pardon, hard'ning the heart to a great difficulty, if not a final impossibility of Repentance; and by that means the Soul is disabled with any comfortable ground or assurance to beg Pardon, without the great Mercy of God to soften that heart again.

2. Make a frequent and serious Examination of thy past Actions; measure them by the Rule of the Word of God; and find out that accursed thing, whatsoever it be, that is displeasing to him: so that, as much as may be, thou may'st distinctly, and with reference to particular sins, or faults, or failings, pray over this Petition. There is not a day, but by a wary observation thou wilt not only

find

find a general indistinct distemper, which is to be the subject of this request ; but particular, special, eminent Evils, that deserve a particular reflection upon them, in the repetition of this Petition. *Let us search and try our ways, and turn to the Lord our God :* And to this end,

3. Endeavour to keep thy *Conscience* always Wakeful, Vigilant, Tender ; be content to listen to her Chidings ; she seldom quarrels without a cause : but suppressing, checking, and stifling the language of Conscience, makes her at last either sullen, or senseless, or outrageous. A vigilant Conscience will prevent thee from many sins ; but if it do not, it will tell thee of them, and bring thee upon thy knees, and make this Petition seasonable, and a Pardon gotten thereupon acceptable and comfortable. For how can that Man, with any sense beg Pardon for a sin, when he scarce finds himself sensibly guilty of any ? This Petition is delivered up but carelessly, and coldly, and fruitlessly, by such a person.

4. Give God the Honour of his Justice, even when thou suest for the benefit of his Mercy, in *aggravations to thy sins* to the due height ; in owning damnation and utter rejection as the just reward of every sin, humble thy Soul truly and deeply for it. This will make thy Prayer earnest, and thy Pardon dear ; it gives to God the Honour of his Justice, and the Glory of his Mercy, which is all the Tribute thou canst pay unto him for his free Goodness, in giving thee that Pardon, without which thou wert eternally lost.

5. Give thy Mediator the Honour and End of thy Redemption. Thy Saviour died, it is true, to obtain thy Pardon ; But wilt thou continue in sin, that Grace may abound ? sin, that thou mayest be pardoned ? and renew thy sins, that God may renew his Pardon ? God forbid. Thou dost, as much as in thee lyeth, disappoint the End of Christ's Death, who therefore died, that he might redeem unto himself a Peculiar People, zealous of Good Works. Let the Begging of thy Pardon be ever accompanied with a resolution not to offend again ; otherwise God, that sees thy heart, looks upon thy asking of Pardon,

Pardon, as a higher, and more impudent, and presumptuous sin, than that which thou seemest to beg the forgiveness of.

6. Upon the discovery of any particular Sin, which in a special manner concerns thee, beware of these things;

1. Sleeping in it, without recourse to God for Pardon for it; or slipping over it in the Prayer without a particular Animadversion upon it. Be content to open this Sore: the longer it is kept covered, the worse it is. Thou mayest know that every sin is written before God with a point of a Diamond; and though thou art contented to forgive it, or by incursion of time to wear out the remembrance, or at least the horror of it; yet it is written, and thou shalt be sure to hear of it; and the longer it continues, the harder thy heart grows; and the deeper doth the Canker and Stain of that Sin work and spread into thy Soul; and the more difficult is thy Pardon obtained, and yet the less earnestly sought. It is a secret Curse in thy Bosom, that makes all thy Services to God unacceptable and unsavory; and who can tell when the Decree may come out, when this sin will ripen into an eminent Judgment? Therefore clear thy account with God betimes; let not the guilt of a Sin lye long upon thy Conscience, but make thy Peace betimes; sue out thy Pardon speedily. Thou knowest not what a day may bring forth.

2. Yet after Sin freshly committed, fall not presently to beg thy Pardon, till thou hast humbled thy Heart, and put it into a fit frame to come into the presence of God; till thou hast got a sense that it is an evil thing and a bitter to depart from him; till thou hast crept to thy Saviour's Feet for his Blood to wash thee, and for his Righteousness to cover thee, and for his Mediation to bring thee, otherwise a defiled, polluted Creature, into his Father's presence, under his Patronage; till thou hast mourned over him whom thou hast pierced; and been ashamed before him of thy miscarriage; and acted thy Faith upon his All-sufficient satisfaction; till thou hast taken up Resolutions of future amendment: and then

then in the Name and Mediation of thy Saviour fall upon thy knees, and beg thy Pardon.

As we forgive our Debtors, Luke 12. For we forgive our Debtors.

Here we Learn,

1. That it is our Duty to forgive others, Matth. 18. 21, 22. upon their repentance; Luke 17. 4. *If he trespass against thee seven times in a day, and seven times in a day turn to thee, saying, I repent; thou shalt forgive him: and that upon these Considerations:* 1. From that conformity that is or should be in our Nature to the Nature of God: he is slow to anger, and of Great Mercy, Psalm 145. 8. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in Mercy,* Micah 7. 18. And Christ coming to renew the broken Image of God in Man, and to renew him after the Image of him that created him, doth injoyne and imprint this part of the Divine Image, Luke 6. 36. *Be ye merciful as your Heavenly Father is merciful.* And Mercy in the Heart is that excellent habit from whence forgiveness proceeds. And hence it is, that where the Spirit of Christ comes, it assimilates the Nature to that disposition, Gal. 5. 22. *The fruit of the Spirit is Long-suffering, Gentleness, Meekness.* 2. From that great Commandment enjoined by God in the Moral Law, *Thou shalt love thy Neighbour as thy self.* And much more enforced under the New Covenant, even to the Love of our very Enemies, Matth. 5. 44. *I say unto you, Love your Enemies; and consequently forgive your Enemies, for Love is that affection that produceth Pardon; and this injunction lyes upon us under the same obligation whereby we are bound to love our Brethren; for the Love we owe to God is that grand Obligation that binds to whatsoever he commands,* John 14. 15. *If ye love me, keep my commandments; Therefore if ye love me, love, and pity, and pardon your Enemies.* 3. From that great Equity and Reason, the proportion of God's dealing with us, Matth. 18. 22. *I forgave thee all that debt because thou desiredst me; shouldest not thou*

thou also have had compassion on thy fellow-servant, even as I had pity on thee? Coloss. 3. 13. Forbearing one another, and forgiving one another, even as Christ forgave you. If God should require obedience to any command, though I saw no reason for it, yet the Love of God would constrain me to reason thus; Though I see no reason of this Command, yet when I consider who it is that commands it, even the Infinite and Merciful God, to whom I owe my self and all I hope for, I see reason enough for me to obey, though I see not the reason why God should command. But in this injunction of Forgiving my Enemy, I see a most just and proportionable reason of my Obedience: I owed unto God a most Infinite Love and Obedience to the uttermost possibility of my Being, for from him I had it; and when I broke that Allegiance, I owed unto him an Infinite Debt of Guilt and Punishment; and with this guilt I likewise contracted an innate enmity against that God to whom I owed so vast a debt of Duty and of Guilt: this very God freely, without my seeking, when I hated him, sent me his Son with a free Pardon of all this Infinite Guilt, and commanded me to shew Mercy to my offending Brother: the offence that I committed was against an Infinite Obligation of the creature to his Creator; the offence that my Brother commits as against me, is only against some petty relation; we are otherwise both equals. God freely forgave me, when there was nothing to enjoin, or inforce, or deserve, or so much as to seek it; and is it not reasonable that I should forgive my Brother, that it may be seeks my Pardon? but if he doth not, our common Lord and Master enjoyns it.

2. Consequently upon the former, The not observing of this Duty, doth most Justly and Reasonably deserve that I should not be heard in this Petition. If I can so boldly and unthankfully encounter a Command of God standing upon such just and reasonable grounds, With what face can I expect a Pardon from him at my request, when I refuse to Pardon my Brother at his command?

3. Consequently also the Pardon of my Brother is no Meritorious Cause for God to Pardon me: the Breach of any Command is a Meritorious Cause of Punishment; but the Observation of one Duty cannot deserve the Pardon of the Violation of another: God requires me to forgive my Brother, and when I have done so, I have done but my Duty, and do not deserve my Pardon; and therefore when I say, Forgive me, for I forgave others, I make not the Pardon I ask, the wages for the Pardon I gave; for as my Brother's Offence against me holds not proportion with my Offence against God; so neither doth my Pardon of him hold proportion with God's Pardon to me.

4. Nor consequently is my Pardon of others the measure of that Pardon I beg of God: The Offences committed by my Brother against me, are not in truth so much Offences committed against me, as against God; for it is therefore an injury to me, because done against that Law that he hath interposed between him and me; and so though I am concerned, yet in the Foundation of my concernment, is that Law that God hath set between him and me; and were it possible to suppose no such Law, it were impossible to conceive any Injury to be done from one Man to another. So then my Pardon of him is but of slender concernment of my own, the chiefest Interest is God's. Again, My Offence against God is against an Infinite Obligation, and against an Infinite Person; but my Brother's Offence against me, as it relates to me, is but of finite Relation or Obligation, and against a finite Person; and therefore the measure of the thing forgiven by me is too short and too narrow to fit and suit with that whereof I beg my Pardon. Again, My Pardon to my Brother is with a great deal of Corruption, Superciliousness, Pride, Grudging, Averseness, Expostulations, secret Risings of my Heart against him: O! But such a Pardon will not serve my turn; I beg a Pardon at the Hands of the God of Mercy and Perfection, a full, a perfect Pardon. *Measure not out, O Lord, thy Pardon to me according to my Pardon to my Brother,*

516. *Meditations upon the Lord's Prayer.*

ther, the thing I pardon holds not proportion with the Offence which I have committed against thee: this is but a finite Offence against me, a finite Creature; mine is an infinite Offence against an infinite Obligation, and against an infinite God: the Pardon that I give, is mingled with ruggedness, with revenge, with remembrance of the thing I forgive; but the Pardon I beg of thee, is an abundant Pardon, *Isaiah 55. 7. A Blotting out, and an everlasting forgetting of my Sins, Isaiah 43. 25. Such a Pardon as leaves not behind it the tincture of my former Guilt; that though my Sins were as Scarlet, they may be as white as Snow, Isaiah 1. 18. But,*

5. Forgive us, for we forgive. By our Union with Christ, we partake of his Priviledge of being the Sons of God; so that as a Father hath tenderness towards his Child, and is apt and ready, upon his submission, to Pardon him, so there is the same, and a far greater readiness in him to forgive; *I said, I will confess my Transgressions unto the Lord, and thou forgavest the Iniquity of my Sin.* As soon as he had but a resolution to beg his Pardon, God prevents his Petition by granting that Pardon which he intended to ask. And as by this Union with Christ we partake of his Priviledge, so we partake of his Spirit; and that Spirit is a Merciful Spirit, ready to Pardon an Enemy even before he ask it. This was the command he gave us, and this was the Pattern he left us, *who, when he was reviled, reviled not again, 1 Pet. 2. 21, 23. but prayed for those that sought his Life, Luke. 23. 34. Father, Forgive them, for they know not what they do.* And therefore this Conformity unto the Mind of Christ, is an Evidence unto a Man of his Participation of him, and that God heareth him as a Father heareth his Child; and by this means Faith is strengthened; and the Soul argues thus in this Petition; "O Lord, I am guilty in
" my self of many Sins; but yet, if I am found in thy
" Son, thou wilt look upon me with the same tenderness
" that a Father looks upon his Child, and wilt be more
" ready to forgive me than I can be to ask it: I find thy
" Son was Merciful, and ready to forgive even his E-
" nemies; and I thank thy good Grace, I find in my
" self

“ self the same mind that my Saviour bore, a mind ready
 “ to forgive the Injuries that were offered him; and this
 “ disposition I have not from my self, nor my own Spi-
 “ rit, for that Spirit lusteth after Envy; but surely it
 “ comes from that meek and gentle Spirit that is in thy
 “ Son; and upon this I do believe I am in some measure
 “ united to him; and as I do partake of his Spirit, so I
 “ doubt not but I partake of that relation of his, even
 “ the relation of a Son unto thee, and in that relation
 “ I come before thee, and beg thee to pardon my Sins,
 “ assuredly trusting, that thou that hast created in me a
 “ mind of Mercy and Forgiveness unto others, wilt shew
 “ thy self a God of Mercy and Pardon unto me.

6. Forgive us, for we forgive: “ It is true, our Par-
 “ don of others deserves not thy Mercy, nor can it make
 “ thee a debtor unto us; but, Bountiful Lord, thou hast
 “ been pleased in Christ, in whom all thy Promises are
 “ Yea and Amen, by thine own free Promise, to engage
 “ thy self unto thy Creature, Psalm 18. 25. That *with*
 “ *the Merciful thou wilt shew thy self Merciful.* Matth.
 “ 5. 7. That the Merciful shall obtain Mercy. *Matth.*
 “ 6. 14. That if we forgive Men their Trespases, thou
 “ wilt forgive us: and these Promises of thine, freely
 “ and undeservedly made by thee, I lay before thee, when
 “ I beg my Pardon in *Jesus Christ*, thereby to strengthen
 “ my Soul in thy Goodness, in the free remission of all
 “ my Sins.

To conclude, In this Petition the Soul breathes out such
 Thoughts as these: “ O Lord, I confess before thee I am
 “ a sinful creature; I have a sinful and polluted Nature,
 “ a Body of Sin and Death; and this sinful Nature sends
 “ forth through all my Thoughts, Words, and Actions,
 “ foul and filthy Streams in every moment of my Life;
 “ and if thou shouldest pass by all the sins of my Nature
 “ and Life unto this day, and shouldest call me to an ac-
 “ count for my Errors since I last begged my Pardon,
 “ there were guilt enough left to press me down to the
 “ lowest Hell; And this guilt of the least of ~~any~~ of my
 “ sins, as it is more than I am able to answer, so it is
 “ more

" more than I am able to expiate ; there is no escaping
 " but by thy free Pardon, and that Pardon I beg of
 " thee in the Name and Righteousness and Promise of
 " thy Son, who knew all thy Mind, and taught me to
 " seek my Pardon as often as to seek my daily Bread.
 " And in confidence only of that free Mercy of thine,
 " I beseech thee pardon me: and as I beg the Pardon of
 " my sins in general, so in special I beg the Pardon of
 " those Sins which I committed since thy last act of re-
 " mission granted, and manifested, and ratified unto
 " me: this or that neglect of my Duty to thee or my
 " Neighbour ; this or that sinful, proud, unclean, vain
 " Thought, which hath stained my Soul, and grieved thy
 " Spirit, and polluted or weakned my Conscience; this
 " or that uncharitable, or malicious, or unseemly or vain
 " Word ; this or that unjust, or unbecoming, or unchri-
 " stian, or ungodly Action ; every one of these leaves a
 " spot in my Soul, which nothing but the Blood of Christ
 " and thy Free Grace can take away ; It leaves a Disease,
 " or Weakness, a Wound in my Soul, which nothing
 " but thy Free Spirit can heal and recover. And though
 " I know that my greatest mercy to others cannot merit
 " mercy from thee, because that mercy is but my duty,
 " and a duty mingled in the performance of it, with
 " many of my own imperfections which stand in need
 " of thy mercy to Pardon it, and that little good that is
 " in it, is not my own, but the work of thy Grace as
 " free as thy Pardon ; yet is an evidence to me, that
 " thou wilt be merciful unto me, in that thou hast, con-
 " trary to my own nature, wrought a merciful temper
 " in my Heart to others ; the same mind that was in
 " thy Son ; and therefore I am humbly confident that
 " thou hast given me that Spirit of thy Son, and conse-
 " quently the relation and privilege of a Son ; that, in
 " as much as thou hast given me a heart to pardon others,
 " thou wilt make good thy Promise of Mercy and Pardon
 " unto me. I make mention of my remission of others,
 " not as the merit of thy forgiving of me, but thereby
 " to strengthen my Faith, and to lay hold of thy Promise
 " made

“ made in and by thy Son, and if we forgive Men their
 “ Offences, thou wilt also forgive us. And this I beg,
 “ not to make room for new Offences, by pardoning the
 “ old, not to continue in Sin that Grace may abound;
 “ but with a resolution to forsake my sins, as well as to
 “ confess them, and not turn again to folly: strengthen
 “ me so with thy Grace, that as thou hast now cleansed
 “ my Soul from my past sins and spots, so I may keep
 “ my self from mine Iniquity; that I may live more to
 “ thy Honour; that I may walk with more Vigilance;
 “ that I may every day find my account less, and thy
 “ Spirit and Grace more and more effectual in me to
 “ conform me to the Will and Example of thy Son, in
 “ all Holiness and Blamelessness of Mind and Life: and
 “ to that end,

Lead us not into Temptation, &c.

This Petition directs us to pray for (1.) Preventing Mercy: *Lead us not into Temptation.* (2.) Delivering Mercy: *but deliver us from Evil.* Keep us from falling into Evil; but if we fall into it, deliver us from it.

The Former part, wherein is considerable,

1. What is meant by Temptation.

2. What to lead into Temptation.

Temptation may be understood (1.) for an *Active Sollicitation* unto Evil of Sin: this is done either by the Devil: thus our Saviour was led by the Spirit into the Wilderness, to be tempted of the Devil, *Matth. 4. 1.* And therefore he is often called the Tempter; who being a Spirit, is, by the advantage of his Nature, and by the permission of God, able to mingle himself so with our Souls and Faculties, that he can immediately solicit unto Evil. Thus he mingled himself with the Spirit of the Prophets of *Abab*, and became a lying Spirit in their Mouths, *1 Kings 22. 21.* Thus he mingled himself with the Spirit of *Judas*, tempting him to betray Christ, *Luke 22. 7.* with the Spirit of *Ananias*, *Acts 5. 3.* *Why hath Satan filled thy Heart?* Or it is done by Evil Men, either by their Counsels, Persuasions, or Examples: or by our own corrupt hearts, *James 1. 14.* *Every man is tempted when he is*

drawn away of his own Lusts and enticed. Our corrupt and sinful Flesh breathes and evaporates into our Souls those ill and filthy Vapours which infect, and disorder, and seduce it from God; the Law of our Members bringing us into Captivity to the Law of Sin, *Romans 7. 23.*

2. For that Objective Temptation, or the *Object* from whence occasionally Temptation ariseth. And thus almost every Object of our sense is a Temptation, not that there is any proper active motion or action of the Object to persuade to Sin, but the corruption of our sensual Nature, meeting with such an Object, acts amiss upon it, and so it becomes a Temptation to sin: and especially if the Object be such as bears a disproportion to our enjoyment of it; The Beauty of the Apple was a Temptation to *Eve*; the Wedge of Gold, and the *Babylonish* Garment to *Achan*; *Naboth's* Vineyard to *Ahab*; *Bathsheba* to *David*: yet in these the Objects were innocent, and had in themselves no active solicitations to Evil; but because they were seemingly good, yet prohibited, Corrupted Nature laid hold upon that seeming good, and violated the Command. This taught the Wise Man to pray against extreams either of Plenty or Poverty; because his corrupted Nature was ready to turn either into Temptation: Riches into Arrogance and Presumption; Poverty into Blasphemy and Murmuring, *Prov. 30. 9.*

3. For that act which is not ordered unto sin, but to some Experiment or *Trial* of the temper or disposition that is in a Man; a Temptation of Trial. Thus God tempted *Abraham*, when he commanded him to offer up his Son, to prove the sincerity of his Love and Obedience to God: *Gen. 22. 12. By this I know that thou fearest God.* To the like purpose were all those difficult dispensations to the People of *Israel* at the Red Sea, and in the Wilderness, that he might *humble* them, and *prove* them, and to know what was in their heart, *Deut. 8. 2.* And for this end God often sends several *Afflictions* upon those he truly loves, that their Faith may be tryed. And these Tryals

are

are called Temptations, 1 Pet. 1. 6, 7. *Ye are in Heaviness through manifold Temptations, that the Tryal of your Faith may be found to praise, &c.* James 1. 2. *Count it all joy when ye fall into divers Temptations, knowing that the Tryal of your Faith worketh Patience.*

2. What it is to lead into Temptation, and how God may be said to lead us into them.

1. As to the latter of these sorts of Temptations, they may and do come from God; viz. *Tryals* of Grace by the permitting and inflicting of Afflictions. It is a work no way unbecoming his Purity and Justice; it is ordained to singular *Ends*.

1. To his own Glory.

2. To the good of those that he thus tries; thereby teaching them to despise the World; to adhere unto him; to reach out after a better Life; to live by faith and not by Sense; patiently to submit to his hand, and to wait upon him for deliverance. By this Refiners fire he consumes their dross, their carnal confidence, building Tabernacles here, drives them to their true home, and gives them a proportion of Eternal Comfort and Hope, far more valuable than that Temporal Comfort which they want.

2. As touching *Temptation unto Sin*.

1. That God tempteth no Man. He that is of purer eyes than to behold iniquity, will never solicit any Man to that which only he hates: It is the great work of God to withdraw Men from sin, and surely he will never draw Men into it: James 1. 13. *God cannot be tempted with Evil, neither tempteth he any Man.*

2. As he doth not actively tempt any Man, or move him to Evil; so neither doth he infuse into the Heart or Soul a Receptivity of Temptation, he doth not excite the Heart to close with any Temptation, or create or stir up any corruption in the Heart to take fire from a Temptation.

And yet in some sort he is said to *lead into Temptation*.

1. By *withdrawing* that Grace of his, whereby we are prevented from, and defended against Temptation. We

walk in the midst of Enemies and snares : the Prince of the Air hath his Instruments, that most Vigilantly take all opportunities to draw us into sin, evil Angels and evil Men ; And were there not a Devil or his Instruments without us to tempt us to Evil, we have an old Man within us, a Fountain, a Sea of Corruption, a deceitful and wicked Heart, a Body of sin and death, that can with much advantage, and doth with much ease, draw us into Sin ; and the merciful God that seeth these snares, which the evil one lays for us in our way, though we see them not, sends out his own Grace and Spirit, and sometimes removes the snare out of our way, sometimes leads us another way that we miss the snare ; he over-rules and restrains this raging Sea of our own Corruptions ; and, as our Saviour did to the winds and Seas, commands them, Peace and be still : he doth by the same Spirit strengthen and enable our hearts to resist, and oppose, and subdue those Temptations that rise from within, and come from without. And this Grace of his he owes not to us ; It is meerly of his free Mercy, Gen. 20. 6. *For I witheld thee from sinning against me ;* and yet such is his Goodness, that he seldom withdraws this Grace from us, unless we thrust it away and reject it ; and then he withdraws that Grace of his, and that being withdrawn, that cruel and subtil Enemy of our Souls falls in upon us, and subdues us ; and that Sea of Corruption within us, that hath now no banks to keep it in, breaks in and overwhelms us. And thus was the Heart of *Pharaoh* hardened by himself, *Exod. 8. 15.* And yet said to be hardened by God, *Exod. 10. 1.* by withdrawing from him that Grace that should soften it. And this Subduction of the Grace of God principally respects Temptations from our selves.

2. *By permission.* The Devil and his Instruments are under the restraint of the Power of God, and without a Commission, or at least a Permission, from him, cannot actually execute that evil that is in their Natures and Wills : he solicits *Job*, by himself and his Instruments, to let go his Integrity, but this he cannot do without a Per-

a Per-

a Permission, *Job* 1. 12. he seduceth *Abab* to his destruction; but this he cannot do, without a Permission: *1 Kings* 22. 21. he tempts *David* to Presumption and Carnal Confidence, *1 Chron.* 21. 1. but this he cannot do without a Permission: *2 Sam.* 24. 1. he watcheth the opportunity of God's displeasure against *Israel*, and gets leave thereupon to tempt *David* to number the People: and here we may see the infinite Wisdom of God in managing that evil that was in the Devil to tempt, and in *David's* heart to be overcome, to a most just and excellent end, the Punishment of the sin of *Israel* by *David's* sin. Here was in the same action, Malice in the Devil, Corruption in *David*, yet nothing but Purity and Justice in God. He never gives the Devil a permission to tempt, that Man may thereby sin; but he turns that Temptation and that Sin into a Work either of singular Mercy or Justice. The Devil could not have entred into *Judas* without a permission; nor *Judas* have betrayed our Lord without a Permission; nor the *Jews* have delivered him up to Judgment without a Permission; nor *Pilate* have judged him without a Permission, *John* 19. 11. Here was Malice, and the Devil, and Treachery in *Judas*, and Envy in the *Jews*, and Injustice in *Pilate*, and Murder in the Soldiers; and yet in God the greatest manifestations of his Truth, and Justice, and Wisdom, and Purity, and Mercy, that ever the World did or shall see. While he permits the Instrument to sin, he, nor his action, is in no sort defiled by it, but manageth that sin, which is none of his, to bring forth the Righteousness that is only his.

3. He is said to lead into Temptation, by the External Dispensation of his Providence; and that,

1. By withdrawing those External Restraints from sin; such are the taking away of good Men, good Governours, good Laws. So much Goodness as is in these, is his own; and he may justly call home what is his. As the restraining Grace that he lends to a particular Man is not due to him, so these External Restraints, they are not due to us, but they are the free Mercy and Favour

of God; and yet as in the former, so in this, the removal of them is seldom but upon some eminent sin. When *Je u'ahm* had offended against God, he takes from them the Prudent, and the Ancient, and the Honourable Man, and the Counsellor, and gives them Children to be their Princes, *Isa.* 3. 2. When his Vineyard brings forth wild Grapes, he takes away the Hedge thereof, *Isa.* 5. 5. the good Order, and Rule, and Laws among them. When God is angry with a Man, or a People, Governours of exemplary Goodness are taken away, not only from the Evil to come, but by their being taken away, Evil succeeds, evil Manners, and then evil Events.

2. By *proposing of Objects*, which, though they have no evil in them, nor are they propounded to the end to draw Men to Evil; yet the Evil heart of Man takes opportunity by them to act unto Evil. The *Egyptian* Inchanters could have no more made Blood by their Inchantments with-

out a Permission, than they could make Lice; *Exodus* 8. 18. yet by that act of theirs, *Pharaoh's* heart was hardened, *Exod.* 7. 22. Again, when upon the Importunity of *Pharaoh*, and the Prayer of *Moses*, the Plague of Frogs was removed, it was an act of Mercy in God, yet when *Pharaoh* saw there was respite, he hardened his heart, *Exod.* 8. 15. And here appears that Sea of Poyson that is in our heart by Nature, that will corrupt an innocent Object, as was the Wedge of Gold; a Mercy was this to *Pharaoh*; nay the very Grace, and Goodness, and Patience, and Bounty of God, into a Temptation to Covetousness, Presumption, Wantonness.

Now from this Petition we learn *our Duty* in reference unto these Temptations:

1. In reference to such Temptations which God is pleased oftentimes to send for *Trial*, such as are Afflictions and Persecutions.

1. That we are not to seek them. Our Saviour teacheth us to pray against all Temptations; they are not in themselves good, but are turned to good by the Wise and Merciful hand of God.

2. That

2. That if we fall into them, to be quiet and contented, and to discern the hand that hath led us into them, and the end why he did, and to co-operate to that end : to learn by them Patience under the Hand of God: Confidence in his Grace and Power to support us ; still to hold our Integrity ; not to be amazed and disordered, as if some strange thing had befallen us, but rest upon that promise of his, who is faithful and will not suffer us to be tempted above what we are able, but with the Temptation will make a way to escape : 1 Cor. 10. 13. Know that it is he, whose Will thou hast before prayed may be done, that hath led thee into this Temptation. And by this means thy Temptation shall be only a Temptation of Tryal, and for thy Advantage ; not a Temptation of Seduction.

3. To pray unto God,

1. To prevent us from them : for as they are not to be sought, so all due means is to be used to avoid them.

2. To be delivered out of them.

3. To be supported in them ; 1. with patience to bear them ; 2. with Grace to improve them to God's end ; and if God say unto thee, as once he did to *Paul*, *My Grace is sufficient for thee*, it will become an act of Heavenly Chymiltry to turn thy Iron into Gold, thy Temptation into Advantage.

2. In reference to *Temptations unto sin*, we learn two special Duties, Watchfulness and Prayer, both joyned together by our Saviour for this purpose, Matth. 26. 41. *Watch and pray, that ye enter not into Temptation.*

1. Watch ; (1.) That thou be not a Tempter : and therein,

1. Beware of Tempting God : (for such Tempters there have been :) (1.) By Presumption and presumptuous casting our selves upon unnecessary Dangers, *Matth. 4. 6, 7.* (2.) By Murmuring and Discontent, *Exod. 17. 2.* *Why tempt ye the Lord?* *Deut. 6. 16.* *Psal. 78. 18.* *They Tempted God in their Heart by asking meat for their Lusts.*

2. Beware of Tempting the Devil ; for such is the Villany of our Nature, that we are ready even to solicit

the Devil himself unto Temptation, by adventuring upon secret and unwarrantable Arts, unreasonable Practices, going to Witches, using Charms, Invocations, or willingly being in such places where they are used; adventuring into unwarrantable Places or Companies without any just or reasonable calling thereunto.

3. Beware of tempting *Others* unto any sin, either by thy Persuasion, or by thy Practice. The former is more gross, the latter well near as dangerous; 1. To the person offending; Matth. 18. 7. *Wo be unto the World because of offences.* 2. Unto others, especially when the occasion is given by a person in eminence of Place or Reputation. Peter's dissimulation proves a compulsion, Gal. 2. 14. And this extends not only to things simply evil, but also to the practice of things in themselves indifferent: 1 Cor. 8. 11. Rom. 14. 15. *Destroy not him with thy meat for whom Christ died.* The thing that to thee is indifferent, and so esteemed by thee, when it shall draw another into the like practice upon thy Example, but against his Conscience, becomes an occasion to lose his Soul.

4. Beware of tempting *Thy self*; and this may be done divers ways:

1. By giving way to wandering and *vain thoughts*. They mislead the heart, indispose it for Good, corrupt the mind, possess it with vanity; as for Example, when a Man will raise an imagination to himself, that if he had such a degree of Wealth, and then what Houses he would Build, what Retinue he would have, what Table he would keep, what Equipage he would have; or fancy to himself, that if he had such a degree of Power, then how he would revenge such an Enemy, how he would honour such a Friend, and the like. Such is the vanity of our minds that it can, and often doth, frame such similitudes to it self, and upon them beget such follies and vain resolutions as these. The temptation and sin that ariseth out of Wealth and Power really enjoyed, are those very workings of the mind upon them, *Viz.* Confidence, Ostentation, Pride, Revenge, and the like. Now in these Imaginations and vain Thoughts, the Soul tempts
it

it self in a double way; First, he tempts his Understanding into a Lye and a Falshood, by putting himself into that imaginary condition in which he is not. 2. He tempts himself in his Will and Affections, drawing from those very imaginations that he hath thus framed, those very same mischiefs, and that very same poison, if not worse, which his corrupted Heart would have drawn from the real injoyment of that very Power or Wealth which he hath imagined himself to have; and thereby improveth this very Imagination into a real Temptation, staining, corrupting and poisoning his mind, and commits adultery with his own Imagination. O Jerusalem, *cleanse thy self: how long shall vain thoughts lodg within thee?* Jer. 4. 14.

2. *Idleness.* And from this Idleness and want of employment, the Soul runs out either into these vain Imaginations, whereof before; or into unprofitable or sinful resolutions; and to these the Devil joyneth himself, and if he finds a Man not busied in what he should be, he will help him to busie himself in what he should not be; *David* was walking carelessly upon his house, sees, and lusts, and sins: he therefore that allows himself to Idleness, thereby tempts himself to be tempted by himself or by the Devil.

3. Trusting a Mans self too much unnecessarily with, or in Places, Companies, or Objects, that carry in them Temptations to sin; such as are Rude, Impious, or Wanton Company, or Conversation; Stage-Plays; Filthy or Wanton Songs, Books, Pictures, Places of Idolatrous Worship; Presence at Atheistical, Irreligious Disputes or Discourses; Reading Books or Discourses against the Deity, the Scriptures, &c. *Joseph* declined Conversation with his Aduiterous Mistress, *Gen.* 39. 10. He hearkened not to her to lye by her, or to be with her. And when the Wise Man dissuadeth from the practice of dissolute Persons, he forbids to walk in the way with them, *Prov.* 1. 15. And not to come nigh the Door of her House, *Prov.* 5. 8. Not to look upon the Wine when it gives its colour in the Glass. And a Man that thus trusts

trusts himself with Objects, or Companies unnecessarily, tempts himself : and it is a kind of presumption to expect, and rare to find, that he comes off without some Disadvantage. He that hath taught us to pray, that we be not led into Temptation, hath given no Promise of Grace to deliver us from that Temptation which, contrary to our Prayer and Duty, we seek.

2. As we must watch over our selves, that we tempt not our selves or others ; so we must watch, that we be not tempted ; or if tempted, that we be not overtaken : And for that purpose,

1. *Watch over thy ways*, and see that the ways thou goest in, be warrantable ways. Ways that thou hast a Commission of God to walk in, the ways of thy Christian Duty, the ways that are commended or allowed by the Word of God, the ways of thy lawful profession. If they be such, thou mayst be confident that he that hath given his Angels charge over thee, to protect thee in all thy ways, will remove out of this way of thine those Snares that the Devil lays for thee, or at least will lead thee besides them. It is true, the Enemy hath his Traps hid as well in our ways, as out of our ways ; but when we are out of our warrantable ways, the very way wherein we are, is a snare, and is likewise all strewed with snares and traps for us ; and we have no promise of direction or protection from God in such by-ways. Therefore consider diligently, Am I in a lawful way ? have I a calling or commission from God or his Word to walk in this way, or to be about this business ? if so, well then I will trust on him for protection, I am in the great King's High-way : but if not, then I am in an Enemy's Country, I have not the protection or promise of God, I am like to meet with Temptations, and to fall under them ; I am out of my way, and I know not whither this wandering fire will lead me. And this is the meaning of the wise man, Prov. 4. 26. *Ponder the way of thy feet, and let all thy ways be established* : That is, consider what way thou art in, and be sure it be a right, and sound, and warrantable way.

2. Labour to have thy *conversation and walking* to be with God, in his Presence, and keep a constant communion with him: for such is his condescension to his poor Creatures, that he is pleased to allow us to walk with him if we will. *Enoch* walked with God, *Gen.* 5. 24. *Noah* walked with God, *Gen.* 6. 9. God said to *Abraham*, *Walk before me and be perfect*, *Gen.* 17. 1. *I have set the Lord always before me*, *Psalms* 16. 8. That is, to endeavour to have the whole frame of our conversation as before him, and to have continual communion with him in all the way of our Life; and not only at the select and solemn times of Prayer, but in the general frame of our conversation. And if thou hast such a Guide, he will be to thy Soul, even in the darkeſt and moſt difficult and dangerous times, what he was once to his own People, even a Pillar of fire, that thou may'ſt ſee thy way before thee, and he will ſhew thee where the ſnare lies, and how to avoid it; nay, if thou ſlip into it, he that leads thee by the hand, will pull thee out of it, and will not ſuffer thy foot to ſlide.

3. When any *Action of any conſiderable or unuſual nature* is to be undertaken by thee, that is ſomewhat beyond or beſide the ordinary track of thy Life, let this have a *ſpecial and diſtinct examination*, and be not content with that general care of thy ordinary way, but bring it to a more particular ſcrutiny.

1. Conſider how it becomes the preſence of God, and whether it will abide to be brought before him without ſome regret and ſhame: how if this were the laſt action of thy Life, and preſently to be brought into his Judgment, whether it would abide that Tryal.

2. Conſider whether it be allowed or condemned by the Word of God, or what part, or what circumſtance thereof will not abide that Examination.

3. Bid thy Conſcience plainly and truly tell thee what ſhe thinks of it, and of every part of it, and what ſhe likes, and what ſhe diſlikes of it.

4. See if there be any thing in it that thou wouldeſt be aſhamed to own it before Men, or any part of it.

And

And if upon these Examinations thou canst clear the Action to be agreeable to the Presence and the Word of God, the Testimony of thy Conscience, and darest to expose it to the Judgment of Men, do it: but if it fails in any, (as when it fails in any, be sure it fails in all, though happily in some particular, according to the different constitution of a Man, and the Nature of the thing, the exorbitancy will be more apparent, it may be, in one than in another; for all sin flies the Presence of God, crosses the Word of God, hurts the Conscience, and brings shame) reject it, or so much of it as upon this Examination will not abide this Test; there is a Temptation in it.

4. Upon such a discovery of sin in the action to be undertaken, *bold not dispute with thy own corrupt Heart* long about it, but reject it without any more reasonings; for if thou enter into debate with thy heart, she is a Sophister, and will deceive thee; she will distinguish, and put differences, and inforce the necessity or convenience of the business, the possibility of a greater good which may outweigh the evil, the inconsiderableness of that crookedness that thou hast discovered, and by degrees at last over-work thee, and bring thee about. And the Devil is not wanting to be assistant in this dispute, and to interpose. When *Eve* entered into discourse and dispute with the Devil, and heard his reasons, and argued the Case, he over-matched her in her Innocence, to offend against a most express and most penal Law: and how much easier will the conquest be over a corrupt and weak Soul, when the treacherous flesh is won already without any persuasion?

5. If thy Temptation be importunate, lay against it in the other ballance these two Considerations, and if thou wilt be reasoning with thy Temptation, reason thus: *I am now persuaded and solicited to this Action, wherein, upon Examination, I find apparently a sin against God and my own Life; and it is true, I have propounded to me the Necessity, or the Profit, or the Pleasure of it, but I know I am now in the Presence of the Glorious and Eternal God, that hath*

power

power to bring me out of this Necessity without the help of this sinful Action, and is able to blast this Action, that it shall not serve to accommodate this Necessity; before that God who is Lord of all the Wealth in the World, and hath promised that he will not leave me nor forsake me; I am before that God that hath promised Eternal Pleasures for evermore to those that fear him, and can mingle or follow this pleasure that I expect from this Temptation with a most bitter Curse, even unto all Eternity; And it is this God that hath forbidden me to commit this Sin, and doth stand to see whether I will abide by his Command, or side with his Enemy; I am before my Lord Jesus that laid down his Life for me, became a Curse to redeem me, as well from my subjection to sin for the time to come, as from the guilt of sin for the time past; and that Jesus stands and beholds whether I now value or despise that Blood of the Covenant; and is accordingly ready with Vengeance or Glory to reward me. I am before those glorious and pure Spirits, the Elect Angels, whom God hath hitherto appointed as Ministers for my preservation, that see and observe whether I hold a Conformity with the Purity of their Natures, or whether I will foul my self in the filth, and partake with their Enemy the Prince of this World. Could the Eyes of my sense behold the least of that Glory that beholds me, it would make me ashamed of my purest Actions; and though I see it not, I am certain it sees me. With what face can I then commit this Villany in the Presence of that God, to whom I, and all the World owe our Being? before the Face of that Saviour, who hath laid down his Life to rescue and redeem mine? before those Angels, who at the Command of God are pleased to be Ministering Spirits for my preservation? How shall I grieve that Spirit, whom I hear at this very Instant whisper unto me, Do not that abominable thing which I hate? and what will the end of this be? will it not be a stain to my Soul, and bitterness in the End? what can this Temptation promise me that it can perform? or if it can perform what it promiseth, and promise what it will, can it promise that to me which can be equivalent to the loss of the favour and presence of the Eternal God? the loss and ruin of my immortal Soul? can it countervail the shame and damage that will ensue upon a contempt committed to the Majesty and Mercy of the
Eternal

Eternal God, before whose immediate view I am now basely and contemptuously, at the solicitation of his and mine Enemy, going about to commit this evil? Again,

2. Let me but consider, that with the same measure of shame that I shall submit to this Temptation, with the same measure of Comfort and Glory shall I resist it. When I consider that in the View and Presence of the Glorious God, of my Merciful and Tender Saviour, of the Pure and Blessed Spirits, those Glorious Courtiers of Heaven, I shall give a Testimony of my Love to God, I shall resist and reject the Solicitations of the Enemy of Heaven, and hold fast mine Integrity. Could *Job* have but heard that approbation which God gave of it after the Devil had practised his Experiments, *Job* 2. 3. That *he still holdeth fast his Integrity, though thou movest me against him*, it would have abundantly satisfied him for all his Losses, and abundantly strengthened his Heart against all future Temptations. And what we read of him, we may be sure is true concerning our selves; the same practices by the Devil to seduce us, and the same attestation given by the Eternal God, if we resist his Temptations. But which is more than this, the Eternal God, as he stands by to see my behaviour, so he stands by me to supply me with strength if I seek to him for it, and with an Immortal Crown to reward me in that Victory over my Temptation which his own strength hath given me. I will therefore lay in the Balance against the Pleasure or Profit of my Temptation, the shame and Punishment from that God that beholds me; and against my loss in the resisting it, the Glory and Advantage in the Presence of God, that I shall obtain in overcoming it.

6. Carry with thee a jealous and *Watchful Eye over thy self in all Conditions and Actions*. For there is a Snare and a Temptation in every thing thou doest, or that doth befall thee.

1. Take heed to thy *Senses* and their Objects: Thou hast an Evil Eye, a Covetous Eye, a Wanton and Adulterous Eye, an Envious Eye, an Unsatiable Eye; thou hast an Itching Ear, or an Ear open to Vanity, dull
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of Hearing, when that thou hearest is profitable; thou hast a Sawcy and a Luxurious *Palate*, that if it find not a Snare in thy Table, or a Serpent in thy Cup, will easily make it.

2. Take heed to thy *Understanding*, it is apt to ravel out it self in impertinent and unprofitable, if not dangerous and presumptuous Speculations, to mispend it self and thy precious Time in that which hurts thee, or at least, doth thee no good; and of what use will the most of them be within one moment after thy death? Either they shall be known exactly without a minutes study, or they will be unuseful, and utterly unserviceable to thee; whereas every minutes time thou spendest here in improving thy Knowledge of God and his Word, is sowing of a Seed that shall in thy Immortal Soul yield a Harvest suitable to her condition.

3. Take heed to thy *Memory*, it is apt to receive the Figures and Impressions of vain or sinful Words or Actions; and the Devil is apt to turn that side of the Glass to thy Soul, that contains those Characters, especially at such times when it may divert thee from, or disturb thee in better Thoughts or Employments.

4. Take heed to thy *Heart*, it is a deceitful Heart, a treacherous and a false Heart, that will side with the Enemy of thy God, and of thy Soul, and of thy Peace; an Hypocritical and a false heart, that will turn into a thousand shapes, so that thou canst not know what it is; It is the fountain of all those bitter waters that stream through the faculties and actions; a box full of the Spirits of poyson which will infect all thou dost, and overspread the World with villany and furies; a foul, impure, impostumated Principle, that nothing can cure or change, but the great Lord of the World, the God of the Spirits of all flesh; and yet when God is pleased to set up his Rule and Scepter there, there is never a Minute but this heart of thine is practising Rebellion, or Treachery, or Apostacy against it; therefore *Keep thy heart with all diligence, for out of it are the issues of thy life,* Prov. 4. 23. The Objects upon which thy Heart fixeth, though they are innocent and harmless for the most part, yet

yet the ill constitution of thy heart turns them to the poyson of thy Soul. Riches, and Power, and Honour, and Creatures, are in themselves good; but it is the heart turns them into Temptations, and into sins. In the *Pursuit* of them, it begets Covetousness, Ambition, unlawful Means. In the *Fruition* of them, it begets Pride, and Insolence, and Carnal Confidence. In the *Want* of them it begets Murmuring, and Discontent, and Envy: In the *Use* of things lawful, it begets excess, and immoderation, and unreasonableness: In the *Performance* of things commendable and commanded, it begets Arrogance, Self-Attribution, Vain-Glory, Overprizing of them, and of it self for them; opinion of Merit, supposition of Privilege to offend in other things, because of the due performance of these. And thus we cannot want a Temptation, so long as we carry about us a heart so full of corruption; Therefore carry a strict and diligent hand over thy heart, for it hath in it a fountain, a seed, a stock of Temptations.

5. Set a Watch over all the *Actions* of thy Life of what kind soever: 1. In matters *Indifferent*, or that are so represented to thee, suspect thy Judgment in them, and know that thou art apt to Judge partially, and to put a face of indifferency upon things that it may be are evil; and therefore rather be content to deny thy self the use of things indifferent, than to hazard thy self upon that which may prove a sin. If thy carnal heart judge a thing indifferent, it is ten to one but that thing hath somewhat of sin in it: if thy heart dare only say it is indifferent and may be done, thou mayst certainly conclude, that it may certainly be let alone; In matters presented to thee as indifferent to be done or not to be done, be content to refuse that part which thy sinful heart most inclines thee to. When thou deniest thy self in that which thou art sure is sinful, it is the Duty of thy *Obedience*; when thou deniest thy self in that which seems Indifferent, it is the Duty of thy *Watchfulness*. 2. In matters that are certainly *Lawful*; yet take heed of any mixture of any unlawful circumstance: for that makes thy

thy very lawful action a snare to thee to draw thee into sin. Any one defect is enough to make the whole action sinful: as in the use of the creatures, if it be accompanied with the circumstances of Immoderation, Unseasonableness or Unsuitableness: in the acquiring of Conveniences for Life, if it be accompanied with any unlawful means, Anxiety, robbing God of the Heart, unreasonable robbing God of his Time; these make the things, that are in themselves lawful, to become sins. And not only is it so in case of things lawful, but in case of things *necessary and commendable*: to glorify God is our most universal and indispensable Duty, yet to talk deceitfully for him, becomes a sin; *Job* 13. 7. To offer Sacrifice, was a Duty enjoined under the Old Law, yet to commit Robbery of burnt-offerings, or to offer Sacrifice with hands full of blood, turns the Sacrifice into an Abomination, *Isaiab* 1. 13. To Pray, to give Alms, to Fast, are Duties enjoined by God; but to do them for Pride, Vain-Glory, turns them into a sin, *Matth.* 6. 1. The mixing of an ill Means, or an ill End, spoils the whole Service.

6. Especially have an Eye to that *Temptation* that is most *suitable* to thy Age, Complexion, Constitution, or Condition: for that is thy most dangerous Temptation, because it hath the greatest Power over thee. The Temptations of *Youth* are commonly Lightness, Pride of Apparel, Rashness, Lust, Excess: The Temptations of *Riper Age* are commonly Vain Glory, Ambition, Revenge, Violence: The Temptation of *Old Age*, Covetousness, Morosity, &c. So the Temptations incident to the *several Constitutions* or Complexions, Anger, Lust, Immoderate Eating, Sluggishness, Unquietness, Fearfulness, Vanity of Thoughts, &c. So the Temptations incident to the *several Conditions* of a Man, those that border upon his Trade, or Profession, Lying, Cozening, &c. Upon his Estate in this World; *Poverty* is apt to incline to Murmuring, Repining, Envy at others that seem of less Merit, yet more Wealth, use of unlawful Means either to supply, or to cover our Wants: *Power*

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and Greatness are apt to tempt to Revenge of past Injuries or present Neglects, to scorn and despise others; to Pride and Arrogance, to love to be Flattered, and hunt for Applause, Boasting, Threatning, Superciliousness, Forgetting of Relations, using undue Means to support it, &c. *Wealth* is apt to tempt to Confidence in it, to set up our rest here, to be loth to think of death or change, to forget God, to undervalue, or not to think upon our everlasting future condition, vexing and tormenting cares, and imagination that we are out of the need or reach of the Divine Providence: 1 Tim. 6. 9. *Those that will be Rich, fall into many Temptations.* Pleasures expected or enjoyed are apt to thrust out of the heart the thought of the Presence of God, and the thought of Death and Judgment, that so they may be the more freely and uncontrollably enjoyed; they are apt to estrange a Man from access to God, or confidence in him, &c. These and the like Temptations, every Man may find by a small observation of himself, and others, are apt to follow the several conditions of Men, and prevail upon them; and therefore, especially upon any great change of our condition foreseen, we are to fence our selves strongest against those Temptations which are indeed nothing else but the Issues and Productions of the heart upon such Conjunctions, and are as Natural to it in that state of corruption, wherein she is, as Vermin are to be produced from heat and putrefaction; and therefore expect such Temptations upon any great change of thy condition, and fortifie thy self against them with Resolution, with Watchfulness, with often thoughts of thy Mortality, with Remembrance of the Presence, Power, and All-sufficiency of God; and lastly, with Recourse to God by Prayer against them; for *Except the Lord keep the City, the Watchmen wake but in vain,* Psal. 127. 1.

2. The second means is that which our Saviour teacheth us in this Petition, *Prayer unto God the Father*, who is faithful, and will not suffer us to be tempted above what we are able, 1 Cor. 10. 13. *Through our Lord Jesus Christ,*

Christ, who hath suffered himself, being tempted, and therefore is able to succour those that are tempted, Heb. 2. 18. *By the Eternal Spirit*; who hath promised to guide us into all truth, *John* 16. 13. That the Almighty and Eternal God, who so far condescends unto us, as to offer us his Hand to lead us, and his Strength to support us, that sees all our ways, and our wandrings, and the snares that are spread for our feet, would be pleased to guide us by his Hand and by his Eye, that we may keep the true and old way; and if any snares be laid there for us by the Enemy of our Peace, that he would either remove or break the Snare, or lead us about by them, or lift us over them. That he would be pleased to cleanse our Hearts from our Corruptions, the nursery of our Temptations; that he would prepare us, and instruct, and strengthen us by his Mighty Spirit to discern, and to oppose, and to overcome the deceits and seductions of our own Hearts.

To conclude therefore this part of this Petition: "O Lord God Almighty, that beholdest all my ways, I find that I walk in the midst of Snares and Temptations; *the great Enemy* of my Salvation, and his Retinue is continually about me, and watch for my halting; secretly and undiscoverably soliciting my Soul to sin against thee; almost in every Occurrence of my Life, and every Motion of my Mind; and having in any thing prevailed against me, either he quiets my Soul in my sin, or disorders my Soul for it, and by both prevents or diverts me from coming to thee to seek my Pardon, as a thing not necessary to be asked, or impossible to be gained: Again, the *Men*, among whom I live, scatter their Temptations for me, by Persuasions to sin, by evil Examples, by success in sinful Practices; And if there were no Devil or Man to tempt me, yet I find in *my self* an everlasting seed of Temptations, a stock of Corruptions that forms all I am and all I have or do, even *thy very Mercies*, into Temptations. When I consider *thy Patience and Goodness* to me, I am tempted to Presumption, to Supineness, to an Opinion

“ of my own worth ; when I consider or find *thy Justice*,
 “ I am tempted to Murmuring, to Despair, to think the
 “ most Sovereign Lord, a hard Master. In *my Under-*
 “ *standing*, I am tempted to secret Argumentation, to
 “ Atheism, to Infidelity, to dispute thy Truth, to Cur-
 “ iosity, to Impertinent or Forbidden Enquiries ; if I have
 “ *Learning*, it makes me Proud, apt to despise the purity
 “ and simplicity of thy Truth, to contend for Mastery,
 “ not for Truth, to use my Wit to reason my self or
 “ others into Errors or Sins, to spend my time in those
 “ discoveries that do not countervail the expence, nor
 “ are of any value or use to my Soul after Death. In
 “ *my Will* I find much averseness to what is good, a ready
 “ motion to every thing that is evil, or at least an uncer-
 “ tain fluctuation between both : In all my *Thoughts* I find
 “ abundance of Vanity ; when employed to any thoughts
 “ of most concernment to my Soul, full of inconsistency,
 “ unfixed, unsettled, easily interrupted, mingled with gross
 “ apprehensions. When I look into my *Conscience*, I find
 “ her easily bribed, and brought over to the wrong party,
 “ allayed with self-love, if not wholly silent, unprofitable
 “ and dead. In my *Affections* I find continued disorder,
 “ easily misplaced, and more easily overacted beyond the
 “ bounds of Moderation, Reason, and Wisdom, much
 “ more of Christianity and thy Fear. In my *sensual Ap-*
 “ *petite* I find a continual fog and vapour rising from it,
 “ disordering my Soul in all I am about, with unsea-
 “ sonable, importunate, and foul exhalations, that darken
 “ and pollute it, that divert and disturb it in all that is
 “ good, that continually solicit it to all sensual Evils, un-
 “ to all immoderation and excess. In my *Senses* I have
 “ an *Eye* full of Wantonness, full of Covetousness, full
 “ of Haughtiness ; an *Ear* full of Itching after novelties,
 “ impertinencies, vanities ; a *Palate* full of Intemperance,
 “ studious for curiosities ; a *Hand* full of violence, when
 “ it is in my power ; a *Tongue* full of unnecessary vain
 “ words, apt to slander, to whisper, full of vain-glory
 “ and self-flattery. If thou givest me a *healthy strong Body*,
 “ I am ready to be proud of it, apt to think my self out
 “ of

“ of the reach of sickness or death ; It keeps me from
 “ thinking of my latter end, or providing for it ; I am
 “ ready to use that strength to the service of sin, with
 “ better advantage, more excess, and less remorse. If
 “ thou visitest me with *sickness*, I am surprized with Pee-
 “ vishness, Impatience, with solicitous Care touching my
 “ Estate, and Posterity, and Recovery, and my Thoughts
 “ concerning thee less frequent, less profitable than be-
 “ fore, though my Necessity be greater. If thou givest
 “ me *Plenty*, I am apt to be Proud, Insolent, Confident
 “ in my Wealth, reckoning upon it as my Treasure,
 “ think every thought lost that is not imployed upon it,
 “ or in order to increase it ; loth to think of Death or
 “ Judgment. If thou visitest me with *Poverty*, I am apt to
 “ murmur, to count the Rich happy, to cast off thy ser-
 “ vice as unprofitable, to look upon my everlasting hopes
 “ as things at a distance, Imaginary Comforts under
 “ Real Wants. If thou givest me *Reputation* and Esteem
 “ in the World, I am apt to make use of it to bear me out
 “ at a pinch in some unlawful action, to use it to mislead
 “ others, to use any base shift to support it. If thou cast
 “ me into *Reproach and Ignominy*, my heart is apt to swell
 “ against the Means, to study Revenge, and to die with
 “ my Reputation, though it may causelessly be lost, and
 “ to have the Thoughts and Remembrance of it to in-
 “ terfere and grate upon my Soul, even in my immediate
 “ service to thee ; any *Cross* sowers my blessings, and
 “ carries my heart so violently into discontent, for, it
 “ may be, a single affliction, which I deservedly suffer,
 “ that I forget to be thankful for a Multitude of other
 “ Mercies, which I undeservedly enjoy. If I am
 “ about a good *Duty*, I find my heart tempted to per-
 “ form them Carelessly, Formally, Negligently, Hypo-
 “ critically, Vain-gloriously, for false or by-Ends ; and
 “ when I have done them, my Heart is puffed up with
 “ Pride, opinion of Merit, looking upon my Maker as
 “ my Debtor for the Duty I owe him ; and yet but slightly
 “ and defectively performed to him ; How then can I
 “ expect Power from my self to resist a Temptation with-

"out, when I find so much Treachery within me? I
 "therefore beseech thee, most Merciful and powerful
 "Father, to send into my heart the Grace and strength
 "of thy blessed Spirit, to resist and overcome all my Temp-
 "tations, to cleanse and purge this foul heart of mine,
 "of this Brood and Nest of Lust and Corruptions that
 "are within it; to strengthen my self against the Temp-
 "tations of Hell, the World, and my self; to lead me
 "in safe paths; to discover and admonish me hourly of all
 "the Dangers that are in my way; and so by thy mighty
 "and over-ruling Providence to guide me, that I may
 "avoid all occasions of falling; so to order, and over-
 "rule, and moderate, and temper all the Occurrences
 "of my Life, that they may be suitable to that Grace
 "thou givest me, to bear them without offending thee;
 "and if thou at any time suffer me to take a fall, yet
 "deliver me from presumptuous sins, give me a heart
 "speedily to fly to thee for strength to restore me, for
 "mercy to pardon me. If thou sufferest me to fall into
 "Temptation, yet I beseech thee deliver me from the evil.

But deliver us from evil. - Three Evils are here meant.

1. The Evil of *Sin*. We are before taught to pray for
 pardoning Mercy in the first Petition; for preventing
 Mercy in the former part of this Petition; and here we
 are taught to pray for delivering, restoring Mercy. When
 a sin is committed, there is not only a guilt contracted,
 which stands in need of Mercy to pardon it, but the Soul
 receives a Wound that weakens it, and stands in need of
 Divine strength to restore it; and without this it will
 never rise out of that state of Impotency, yea of Rebelli-
 on into which it is fallen, but would multiply sin upon
 sin to all Eternity. As before our conversion unto God
 we are dead in trespasses and sins, and cannot convert
 our selves; so after we are converted, any one sin puts
 us, as in our selves, and respect of our own strength, into
 the same state of dead Men, in which our conversion at
 first found us: only here is the odds, God is pleased to
 put into us a *Seed of Life*; that shall again quicken us
 though we fall: 1 John 3 9. *Whosoever is born of God doth*

not commit sin, (that is, continue in it) for his seed abideth in him. i John 2. 1. If any man sin, we have an Advocate, &c. That Seed of Life, that Advocate of our Peace, will cause him to lay hold again upon the Strength, and Mercy and Promise of God; will carry his Eye to look upon this brazen Serpent; will enable him to re-apply the Merits and Life of Christ to his Soul; and so that Wound that was in it self mortal, is cured, and the Soul enabled to return again to God, whom by sin it hath forsaken; and yet though the Benefit is ours, the deliverance is God's, and he will be sought unto, as well for strength to recover from the state of sin, as for Mercy to recover from the Guilt of Sin after every fall.

2. Deliver us from the evil of *Punishment*, or Affliction; 1. By giving us Patience to bear it, as from the hand of God; 2. Wisdom and Understanding to discern and perceive what the end of God is in sending it; for the Rod hath his Voice and his Message. It may be it is to bring into remembrance some sin past unrepented of, which lyes rankling in thy conscience, though thou hast forgotten it, and so it bids thee look *backward*: it may be it is to prevent thee from some sin, which thou art otherwise like to fall into, and so bids thee look *forward*: It may be thy Heart begins to settle upon her lees, to fix her self upon the World, to grow secure and careless, to grow proud and wanton, and so it bids thee look *within thee*: It may be God is pleased to use this Cross to stir thee up to Dependence upon him, to seek him by Prayer, to discover his Power and Mercy in delivering thee in some eminent way, and so it bids thee look *above thee*. Learn therefore the Message of the Cross, and improve it to that end for which he sent it, and by this means thou shalt be delivered from the Evil of the Evil. 3. *Deliver us from Evil*, that is, from the very *Incumbency of the Evil* upon us. And this is a thing that we may lawfully ask, so it be with submission to the Will of God, who best knows what is fit for us: only of this we may be sure, that though the thing be not granted, yet thy Petition is not lost: when *Paul* besought God thrice against an Affli-

tion, 2 Cor. 12. 9. though he had not deliverance from it, yet he had sufficient Grace given him to bear it : when our blessed Lord besought that that Cup might pass from him, though he must drink of the Cup, yet he was heard in the thing which he feared, *Heb. 5. 7.* and thy Prayer for deliverance shall be answered either with a way to escape it, or with strength comfortably to bear it, 1 Cor. 10. 13.

3. *Deliver us from Evil*, that is, *the Evil one*, who goeth about as a roaring Lyon seeking whom he may devour, the Prince of Darkness, the Prince of this World, the Prince of the Power of the Air ; an invisible Prince, that could he but get Commission from the great Lord of Heaven and Earth, would sift us as Wheat, would shake our faith, and bring us under his own rule ; a Creature, but yet of that Power, Wisdom, Subtilty and Malice, that he would be easily able to seduce, or at least to disorder and shatter the strongest Man, as once he did *Job* : therefore we have cause to pray, that, as the Son of God came to destroy the works of *Satan*, to judge this Prince of this world, to bruise his Head ; so he would continually assist us with his Grace to resist him, to discover him, even when he transforms himself into an Angel of light ; that if he shall go about to seduce us from the Truth by Signs and Wonders, as once he did *Pharaoh* ; by Predictions, as sometimes he did in the *Heathen Oracles* ; by Misapplications even of the very Word of Truth, as he endeavoured to do by our Saviour ; by successes and events of things ; that we may remember the caution that *Moses* gave unto the *Israelites* ; *Deut. 13. 3.* *The Lord your God proveth you, whether ye love the Lord your God with all your heart, and with all your Soul* ; that if he go about to seduce us into Sin, or denying of the Truth by Proposals and Promises of Honours, Perferments, Temporal Advantages, or to affright us from the Truth, by Menaces, Persecutions, Disgraces, Death, yet we may not be allured or affrighted into sin, but may keep close to the sure Truth of God revealed in his Word, whatever the Event be.

For thine is the Kingdom, Power and Glory.

In the beginning of this Prayer, our Saviour teacheth us to strengthen our Faith in the Mercy of God, by teaching us to call him Father; and in the Power of God, by teaching us to call him our Heavenly Father; that under both these considerations we may look upon Almighty God in the entrance into our Prayers: and because our thoughts are easily taken off from these considerations; and, like *Moses* Arm, our Faith soon declines, and our light soon burns out; and because there is an equal necessity of Intention of spirit, as well in our last request as in our first, our Saviour teaches us to remind those considerations, that may support and fortifie our Souls in the close of our Prayers, as well as in the beginning; that so the consideration of Almighty God, his Power and Goodness, who is the Beginning and the End, the First and the Last, may be also the Beginning and the End, as of our Prayers, so of all our Services.

Thine is the Kingdom. “Thou art the only, and absolute, and rightful Sovereign of all thy Creatures; and “to thee do all the Creatures in the World owe an infinite subjection; for by thy Power and Goodness they “were created and are preserved: and yet if it were possible that Infinitude could admit of degrees, the Children of Men owe a more infinite subjection unto thee, “than any of the rest of thy Creatures; for thou yet “sparest unto them that Being, that by sin they have forfeited unto thee: And yet more than this, those whom “thou hast redeemed by the Passion of thy Son, and “sanctified, owe thee yet a more infinite Debt of subjection, than the rest of the Children of Men: And because thou art our King, whither should we go to make “our Requests but unto our King, in whom all Authority is justly placed? And if thou art our King, it is “but reasonable for me to desire, That *thy Name* may be “glorified, that all the Subjects of thy Kingdom, according to their several conditions, may Magnifie and Glorify the Name of their King; That *thy Kingdom* may “come with evidence and demonstration of it self; and “that

" that all thy Creatures, as they owe a just subjection to
 " thee, so they may duly perform it ; that those that have
 " rebelled against thee may return, and be brought into
 " subjection to thee ; that though other Lords have had
 " an usurped Dominion over us, yet that thy Kingdom
 " may break in pieces all Usurpations, and recover thy
 " revolted Subjects unto their just Allegiance. That *thy*
 " *Will*, the only rightful Law and Rule of Justice, may
 " be done in all places of thy Dominion, in Earth and
 " Heaven ; and that all thy Creatures may submit freely
 " to this thy Will, which is the only Rule and Measure
 " both of their Perfection and Obedience : the Wills of
 " Earthly Kings are subject to Error, Oppression, and
 " Injustice, and therefore thy Providence hath regulated
 " their Administrations by Laws and Rules ; but thy Will
 " is the only Rule, Exemplar, and Foundation of Justice ;
 " therefore let thy Will be done. That thou wouldst
 " give us our *Daily Bread*. When the seven years of Plen-
 " ty had filled *Pharaoh's* Store-houses, and were after en-
 " tertained with seven years of Famine, the *Egyptians*
 " cryed unto their King for Bread, *Gen. 41. 55.* And
 " whither shall we go for Bread for our Bodies, but to
 " our King, who is Lord of all the Store of the World,
 " and gives Meat to all his Creatures in their season, and
 " feeds the young Ravens when they cry ? And whither
 " should we go for Bread for our Souls, but to thee our
 " King, who hast intrusted this Bread of Life under the
 " Hands of our *Joseph*, our Saviour ? That thou would-
 " est *forgive us our Sins* ; for our Sins are as so many Trea-
 " sons against thy Majesty, and thou alone canst remit,
 " against whom alone we can offend : The pardoning of
 " Sins, as it is thy peculiar Prerogative, (for who can
 " forgive Sins, save God only ?) so it is thy Property, a
 " part of thy Name, *pardoning iniquity, transgression, and*
 " *sin*, *Exod. 34. 7.* That thou wouldst *deliver us from*
 " *Temptation*, the Cause of Sin ; and from Evil, the fruit
 " of sin ; from the Incurfions of that Rebel against thy
 " Majesty, the Prince of Darkness ; for whither should the
 " Subjects fly for Protection, but to their King ? and
 " though

“ though that Prince hath a Kingdom too, yet it is *reg-*
 “ *num sub graviore regno*: the very Kingdom of Hell is
 “ subject to thy Authority; and therefore as thou art
 “ our King, we beseech Thee Protect and Deliver us.

And the power: “ There may be a lawful and a just Au-
 “ thority, where yet there wants Power to act it: but
 “ as thou hast a just Sovereignty and Authority over all
 “ thy Creatures, so thou hast an Infinite Power to do what-
 “ soever thou pleasest: nothing is too hard for thee: Evil
 “ Men and Evil Angels, though they resist thy Authority,
 “ cannot avoid thy Power. My Requests that I have
 “ here sent up unto thee, they are Great Requests, but
 “ yet they are all within thy Power to grant: Sin hath
 “ drawn a cloud and darkness over our Understandings,
 “ that we cannot see thee; It hath infused a malignity in-
 “ to our Wills, that we cannot abide thee; and how
 “ then shall we sanctifie that Name which we know not;
 “ or if we know, yet we hate it? But thou hast Infinite
 “ Power to scatter this darkness, that we may see thee,
 “ and to conquer this perverseness, that we may love and
 “ glorifie thee. The Prince of darkness hath set up his
 “ usurped Power, and is become the Prince of the World,
 “ and sets up strong holds in our hearts, and mans them
 “ with principalities, and powers, and spiritual wickedness;
 “ but thou hast Infinite Power, even by a poor despised
 “ Gospel, to pull down these strong holds, to subdue those
 “ Principalities and Powers, to bind the strong man that
 “ keeps the House, and to set up thy Throne and thy
 “ Kingdom, even where *Satan's* seat is. The state of our
 “ nature is so changed, that we, that were once fitted for
 “ an obedience to thy Will, are now become enemies to
 “ it, resisters of it, dead to the obedience of it; but thou
 “ hast infinite Power by thy very Word of Command to
 “ quicken us, as well as to create us; to change our Na-
 “ tures, to conform our Will to the obedience of thine,
 “ that so thy Will may be done in earth as it is in Hea-
 “ ven. Sin hath put a Curse into the Creature, that it
 “ hath lost much of that effectual power to support and
 “ to preserve our Nature, that once it had; and it hath
 “ put

“ put a disorder into the whole Creation, so that it is a
 “ wonder to see that such a World of Men and Creatures,
 “ amongst whom sin hath sown such a disorder and enmi-
 “ ty, should be one able to live by another; yet thou
 “ hast power to remove that Curse, to provide for the
 “ several Exigencies of all thy Creatures, according to
 “ their several Conveniencies; to feed us in times and
 “ places of necessity; to make a Raven our Purveyor,
 “ a Cruise of Oyl or a Barrel of Meal to be a supply for
 “ three years Famine. Our daily sins committed so of-
 “ ten against so great a Duty, against so many Mercies,
 “ so much Patience, so much Love, so much Bounty re-
 “ ceived from one that owes us nothing, are enough to
 “ sin away any stock of Pardoning Mercy and Patience
 “ below Infinitude; But thou hast an unsearchable bot-
 “ tomless Fountain of Power, as well to pardon as to
 “ punish. Our Temptations unto sin meet us upon every
 “ occasion, from without us and from within us, and we
 “ have no Wisdom in our selves to foresee them; no
 “ strength, nor yet any will to oppose them; but thou
 “ hast infinite Power to foresee, to prevent, to divert
 “ them, and to deliver from them. The least of Evils,
 “ armed with the guilt of any one sin, will, like a Weight
 “ of Lead, press us into an impossibility of recovery
 “ from it; the enemy of our Souls is conversant
 “ within us, and about us, and ready upon every
 “ occasion to seduce us into sin, and to torment and dis-
 “ order us for it; and his power, and strength, and sub-
 “ tility is beyond our power to resist; and indeed he finds
 “ us willing Captives; but as thou hast Authority, so
 “ thou hast Power to restrain him, to discover him, to
 “ fortifie and strengthen us against him, and to deliver
 “ us from him; And therefore I here lay hold of the
 “ strength of *Omnipotency* to grant these my Petitions.
 “ But this is not all.

And the Glory. “ Omnipotency, though it be one ad-
 “ dition of strength to our Prayers, yet it is not enough.
 “ The Leper in the Gospel said truly to our Saviour, If
 “ thou wilt, thou canst make me clean; but yet he doth

“ not

" not conclude, Thou canst, therefore thou wilt : but
 " thy Glory is the great End of all thy Works; the End
 " of thy great Work of Creation, *Prov.* 16. 4. the End
 " of thy Son's coming into the World to redeem Man-
 " kind; *Luke* 2. 14. the End of thy Eternal Counsel in
 " electing some to Life, and leaving others; *Rom.* 9. 22.
 " It is the only Tribute that all thy Works can give thee
 " for their being and Preservation, and that which thou
 " accountest most dear and peculiar unto thy self. *Isa.*
 " 42. 8. 48. 11. *I am the Lord, that is my Name, and my*
 " *Glory I will not give to another.* And in all these my
 " requests I have sought nothing but what conduceth to
 " thy Glory. In Granting what I have here asked; the
 " Benefit is ours, but the Glory is thine. In it thou hast
 " the Glory of thy Mercy, the Glory of thy Power, the
 " Glory of thy Bounty and Goodness, the Glory of thy
 " Truth and Faithfulness; thou hast said of old, That
 " thy Glory shall be revealed, and that all flesh shall see
 " it, *Isa.* 40. 5. that they shall sanctifie thy Name, *Isa.*
 " 29. 3. that thou wilt set up a Kingdom that shall ne-
 " ver be destroyed, and shall break in pieces and con-
 " sume other Kingdoms, and shall stand for ever, *Dan.* 2.
 " 44. *Dan.* 7. 27. That thy Counsel shall stand, and thou
 " wilt do all thy pleasure; *Isaiab* 46. 10. That thou wilt
 " give us a new Heart, and a new Spirit, and wilt cause
 " us to walk in thy Statutes, and to keep thy Judgments
 " and do them; *Ezek.* 36. 26, 27. That verily we shall
 " be fed, *Psalms* 37. 3. That tho the young Lions do
 " lack and suffer hunger, yet they that seek thee shall
 " not want any good thing: *Psalms* 34. 10. That if we
 " return unto thee, thou wilt have Mercy, and abun-
 " dantly Pardon; *Isaiab* 55. 7. That thou art a God Par-
 " doning Iniquity, Transgression, and Sin; *Exod.* 34. 7.
 " That thou wilt not suffer us to be tempted above what
 " we are able, but wilt with the Temptation make a
 " way to escape; *1 Cor.* 10. 13. That if we call upon
 " thee in the day of trouble, thou wilt deliver us, and
 " we shall glorifie thee: *Psalms* 50. 15. And yet though
 " thou, the great God of Power and Truth, hast spoken
 " all

" all this, and wilt do it, yet that thou may'st have the
 " due acknowledgment of our subjection and dependance
 " upon thee, thou wilt be enquired of for this to do it
 " for us, *Ezek.* 36. 36, 27. And although we are so sin-
 " ful, that we cannot so much as deserve thy pity in our
 " greatest misery, yet for thy Names sake, and for thy
 " Glory's sake, hear us, *Psalms* 106. 8. For thy own
 " sake, *Isaiah* 48. 11. And though all the Praises and Ac-
 " knowledgments of thy Creatures add nothing to thy
 " Glory; for thine is an Essential, Infinite, Absolute,
 " Independent Glory; yet since thou art pleased to ac-
 " cept of this our poor and our only Tribute, and to take
 " it in good part from thy Creatures, we will thankfully
 " acknowledge thy great condescension to us in accepting
 " of our Prayers, and granting our Requests, giving us
 " liberty through thy Son to be intercessors for our selves,
 " for others, nay for thine own Glory and Kingdom,
 " and the manifestation of it; *What shall I render unto the*
 " *Lord for all his benefits towards me? I will take the Cup of*
 " *Salvation, and call upon the Name of the Lord.* Give me
 " Grace in all my Wants and Necessities to fly to thee
 " by Prayer, and in all my Supplies and Deliverances to
 " return unto thee with Thanksgiving.

For Ever. " Thy Kingdom is an everlasting Kingdom,
 " and thy Dominion endureth throughout all Generations,
 " *Psalms* 145. 13. A Kingdom which shall in time break
 " and subdue all the Kingdoms of this World, and the
 " Kingdom of Darkness, Sin, Death, and Satan. And
 " as is thy Kingdom, such is thy Power, infinite in ex-
 " tent, infinitely more comprehensive than the vastest
 " wants or desires of thy Creatures, infinite in duration,
 " unexhaustible by all the successions of Time, and of
 " Eternity it self. And as is thy Kingdom and Power,
 " such is thy Glory, an Eternal and endless Glory; be-
 " fore the birth of Time, when nothing had a Being but
 " thy self, thou hadst Infinite Self-sufficiency, and an In-
 " comprehensible fulness of Glory, *John* 17. 5. And
 " when thou did'st in time create the World, it did not
 " contribute unto thy fulness of Glory, but thou did'st

" com-

“ communicate and imprint some of thy Glory upon it;
“ and all the Glory that thy Creatures bring unto thee,
“ is nothing else but the reflection of thine own Glory,
“ a recoyle of that Beam that came from thy Sun ; yet
“ though the Glory of thy Essence cannot receive any
“ increase by this reflection, yet thou art pleased ever-
“ lastingly to perpetuate this thy reflexive Glory by the
“ immortal Angels and Spirits of just Men made perfect ;
“ to whom thou wilt, unto all Eternity, communicate
“ a fulness of the Vision of thy self, according to the
“ measure of their perfect, but finite Natures; and from
“ that communication of thy Glory to them, they shall
“ everlastingly return Glory to thy Name ; saying, *Bles-*
“ *sing, Honour, Glory and Power, be unto him that sitteth*
“ *on the Throne, and unto the Lamb, for ever and ever, Amen.*
“ Rev. 5. 13.

The Lord's Prayer Paraphrased.

Our Father.

O Eternal and Glorious Lord God, thou art our Father *by Creation*, for thou gavest at first Being to the Common Parents of all Mankind : Thou art our Father *by Nature* ; we owe our own immediate Being more to Thee, than we do to our immediate Parents ; for thou art the Father of our Spirits : Thou art our Father *by our Preservation*, we could not support our selves in Being one moment of time, without the uncessant influence of thy Providence and Goodness : Thou art our Father *by Adoption*, receiving us in a more special manner to be thy Children in and through Jesus Christ. In all the Course and Passages of our Lives, thou hast manifested unto us the Love, and Compassion, and Tenderneſs, and Goodness, and Affection, and Kindness of a Father ; Forgiving our Offences, Healing our Backslidings, Pitying our Weaknesses, Supplying our Wants, Delivering us from Dangers, Accepting our weak endeavours to please and serve thee ;

Pro-

Providing things necessary for us, and an Immortal Inheritance of Glory and Happiness. Blessed be thy Name, that art pleased even from Heaven to committionate us to come unto thee, and to call upon thee under that encouraging, comfortable, and near Relation and Title of our Father; which carries in it the most full and ample assurance of Audience and Acceptation: For with whom can we expect acceptance or Access? From whom can we expect the concession of what we need, if not from our Father? To whom should we resort for supplies, but to our Father?

Which art in Heaven.

It is true, the Fathers of our Flesh did bear to us Tenderness and Affection: but alas! they were Mortal Fathers, Fathers on Earth, Fathers that either are dead, or must die; And besides, though their Affections might be large to us, they were straitned in Power; they were Earthly Fathers; and possibly their Affections to us were larger than their Ability. But thou art Our Father, an Abiding, Everlasting Father, a Father in Heaven. As thy Love is abundantly extended to us as a Father, so thy Power and Ability to answer us is as large as thy Goodness. Thou art an Heavenly Father, an All-sufficient Father; we are not straitned in thy Love to us, because thou art our Father: neither are we straitned in thy Power, Wisdom, Goodness; for thou art Infinite in all thy Attributes. And yet, tho thou

Isaiah 66. 1. art in Heaven, as thy Throne, yet Earth is thy Footstool: Though thou dwellest in the Heavens by thy Glorious Manife-

1 Kings 8. 27. station of thy Majesty, yet the Heavens, nor the Heaven of Heavens cannot contain thee. Thou art in all Places by thy Power, Presence, and Essence. Our Prayers have no long journey to thee; for thou art near unto us, and acquainted with all our Thoughts, and Wants, and Desires. And thou art not only present to hear our Prayers, but to relieve, supply, support us; and art pleased by a special Promise to make the poor cottage of an humble, sincere, praying,

ing Soul to be thy Temple, and to be present there, and to be near to all them *Psal. 145. 18.* that in integrity call upon thee.

Hallowed be thy Name.

And since thy Glory and Honour is the great End of all thy Works, we desire that it may be the beginning and end of all our Prayers and Services. Let thy great Name be Glorious, and Glorified and Sanctified through all the World: Let the Knowledge of thee fill all the Earth, as the Waters cover the Sea: *Isaiab 11. 9.* Let that be done in the World, that may most advance thy Glory: Let all thy Works praise thee: Let thy Wisdom, Power, Justice, Goodness, Mercy and Truth be evident unto all Mankind, that they may observe, acknowledge and admire it, and Magnifie the Name of thee the Eternal God. In all the dispensations of thy Providence, enable us to see thee, and to sanctifie thy Name in our Hearts with Thankfulness, in our Lips with Thanksgiving, in our Lives with Dutifulness and Obedience. Enable us to live to the Honour of that great Name of thine by which we are called; and that as we profess our selves to be thy Children, so we may study and sincerely endeavour to be like thee in all Goodness and Righteousness, that we may thereby bring Glory to thee Our Father, which art in Heaven; that we and all Mankind may have High and Honourable Thoughts touching thee, in some measure suitable to thy Glory, Majesty, Goodness, Wisdom, Bounty, and Purity; and may in all our Words and Actions manifest these inward Thoughts touching thee, with suitable and becoming Words and Actions.

Thy Kingdom come.

Let the Kingdom of Grace come. Let all the World become the true Subjects of thee the Glorious God. And let the Gospel of thy Kingdom, the everlasting Gospel, run victoriously over the face of the whole World; that the Kingdoms of the Earth *Revel. 11. 15.* may become the Kingdom of God and of his Christ. Let thy Grace, and thy Fear, and thy Love,

N n

and

and thy Law, rule in all our Hearts, and in the Hearts of all Mankind. And subdue and exterminate the Kingdom of Darknes, the Kingdom of Satan, the Kingdom of Antichrist; bring all Men to the Knowledge and Obedience of the Truth: and let the Scepter of thy Kingdom be set up and upheld as long as the Sun endureth. And let thy Kingdom of *Glory* come. Also make us fit Vessels of it;

and that having this hope, we may perfect
 2 Cor. 7. 1. Holiness in thy Fear, Waiting for, and Hast-
 2 Pet. 3. 12. ning unto the Coming of our Lord Jesus
 Christ, and the Day wherein he shall Deli-
 1 Cor. 15. ver up the Kingdom unto the Father, that
 2 1, 28. God may be all in all.

Thy Will be done.

And since thy *Will* is a most Holy, Righteous, Gracious, Just and Wise Will, let it be evermore our choice to make thy Will to be ours, and to resign up our wills unto thee, and to thy Will. Let *the Will of thy Counsel* be done: and although we know it is not in the Power of Men or Devils to hinder it, yet so we do testifie our Duty unto thee, in Praying, that nothing may impede or retard the Will of thy Counsels; for thy Counsels are full of Goodness, and Benignity, and Purity, and Righteousness. And we beg thee to give us hearts most intirely to wait upon thee in whatsoever thou shalt appoint concerning us: that if thou shalt give us Prosperity and Success in this Life, we may receive it with all Thankfulness and Humility: and use it with Sobriety, Moderation, and Faithfulness: if thou shalt send us Adversity, we may entertain it with all Submissiveness, Patience, Contentedness; cheerfully submitting to the Dispensation of our Heavenly Father; ever acknowledging thy Will to be the best Will, and that whereunto it becomes us with all Humility to submit; and in the midst of all to rejoyce, that our Portion, and Patrimony, and Happiness is reserved for us in a better life. And as we desire the Will of thy Counsels may be done upon us, so we desire *the Will of thy Commands* may be done by us, and by all Mankind: that we may conform our Hearts and Lives to the Rule of thy Blessed

Word,

Word, that we may live in all Piety to thee our God, in all Righteousness towards Men, in all Sobriety towards our selves; that we may follow those Precepts and Patterns of Holiness, Righteousness, Justice, Temperance, Patience, Goodness, Charity, and all other Moral and Christian Virtues, that thou hast in thy Word Comanded or Propounded for our Practice and Imitation.

In Earth as it is in Heaven.

And that this Obedience unto thee and thy Will may be performed by us and all Mankind in some measure answerable to what is done by thy Glorious Angels in Heaven; that we (may) do it Chearfully, without Murmuring; Sincerely, without Dissimulation; Speedily, without Delay or Procrastination; and Constantly and Unceasingly, without Deficiency or Fainting: And that we may not at all fail in our Duty herein, be pleased daily more and more to reveal thy Heavenly Will unto us, that so our Will on Earth may answer thy Will in Heaven: and keep us always careful and circumspect, in Sincerity and Integrity of heart, to keep close unto it; that neither the corruptions of our own hearts, the seducements of *Satan*, the deceits of this present World; may at any time withdraw us from the Obedience of thy most Perfect and Holy Will.

Give us this day our daily Bread.

And now, most Gracious Father, as we have blessed Thee for things that more immediately concern thy Glory, Kingdom and Will; we beg Thee to give us to Petition Thee for some things that more immediately concern our selves. Blessed Lord! thou hast given us our Being; and yet when thou hast so given us, we cannot support our selves in that Being one day, nay, one moment, without thy further Influence and Bounty. We therefore beg of Thee our *Daily Bread*; and, in that, all the Blessings and convenient Necessaries for our support: We beg Bread for this Life: Thou that feedest the young Ravens when they cry, we, that are thy Children; beg of Thee to feed us with food convenient for

us : Thou that cloathest the Lillies of the field, give us cloathing for our covering and defence ; and all those necessaries and convenient supplies for our wants and conditions. And because it is thy Blessing that giveth our Food ability to nourish us, our Cloaths to keep us warm, and all other outward supplies, their serviceableness and usefulness for our Conditions, we beg thy Blessings may come along with thy Benefits. And because it is part, as well of our Duty, as of that State and Condition wherein thou hast placed us in this Life, that in the sweat of our brows we should eat our bread ; enable us, we beseech Thee, for the Duties of our several Callings and Employments ; and bless our Labours, that we may serve Thee faithfully therein, and may be enabled thereby honestly to provide for our selves and Families. And as we beg of Thee this meat that perisheth, the convenient supplies of our external conditions in this life ; so we beseech Thee, give us *that Bread that may feed us unto everlasting life* ; an Interest in the Righteousness and Merits of thy Son Jesus Christ, thy Grace, and the Direction, Guidance, and Sanctification of thy Holy Spirit ; whereby we may be directed, strengthened and Comforted in a walking according to thy Will here, and may everlastingly enjoy thy Presence and Glory hereafter.

And forgive us our Trespases.

Thou art the great Creator, Lord and Governor of all the World, and art in a more special relation the Sovereign, the Father, the great Benefactor of Mankind ; and therefore may'st most justly expect from the children of Men our utmost Love, and Fear, and Reverence, and Obedience ; and thou hast by the Light of Nature, and by that greater Light of thy Holy Word, reveal'd unto us a most Holy and Righteous Law, to which we owe a most entire and sincere Obedience : and yet notwithstanding all these Obligations, we poor sinful Creatures do daily and hourly violate that Holy Law of thine both in Thought, Word and Deed : we omit much of what thou requirest of us ; and we commit often what thou

forbiddest us: we are deficient in the Remembrance
of thee, in our Love to thee, in our Fear of thee. We
omit those Duties that thou requirest, of Invoca-
tion, Thanksgiving, Dependance; and when we per-
form them, they want that due measure of Love, Hu-
mility, Reverence, Intention of Mind, that thou most
justly dost require and deserve: we omit those Duties of
Charity, Justice, Righteousness, that we owe to others;
that Sobriety, Temperance, Moderation, Vigilance, that
relate to our selves; and we daily commit Offences a-
gainst thee, the Glorious God; against our Neighbours;
against our selves; contrary to the Injunctions of thy
Holy Law revealed to us: and these we often reiterate
against Mercies, Chastisements, Promises of better Obe-
dience. And although many of our Neglects and Offences
immediately concern our selves or others, yet they are
all Offences against thy Holy and Righteous Law; and
against that Subjection, and Obedience, and Duty, and
Thankfulness, that we owe unto thee. And when we
have done all this, we are not able to make thee any sa-
tisfaction for any of the least of our Offences or neglects,
but only to confess our Guilt, and to beg thy Mercy,
Pardon and Forgiveness. We therefore come unto thee,
who art our Lord and Sovereign, whose Prerogative it is
to forgive Iniquity, Transgression and Sin; to thee,
who art our Father, who art full of Pity and Compas-
sion to thy Children, though disobedient and backslid-
ing Children; to thee, who art a Father of Mercies as
well as of Men; and hast delight in Forgiving thy disobe-
dient and returning and repenting Children: and we
confess our sins, our backslidings, our failings. And up-
on the account of thy own Mercy and Goodness, upon
the account of thy Son's Merits and Sufferings, upon the
account of thy own Promises contained in that Word
whereupon thou hast caused thy Servants to trust; Par-
don the sins of our Duties, and the sins of our Lives;
the sins of our Natures, and the sins of our Practice; the
sins of our Thoughts, Words, and Actions: the sins of
Omission, and the sins of Commission; the sins of In-
firmity,

mity, Failing, and daily Incurſion, and the ſins of Wilfulneſs, Preſumption and Rebellion, whereof we ſtand guilty before thee. Our Requeſt, we confeſs is great. The Debt whereof we deſire Forgiveneſs, is a great and vaſt Debt: but we aſk it of the great and glorious Monarch of the World; we aſk it of our gracious and merciful Father; and from that glorious God, who rejoyceth more in multiplying Pardons upon repenting ſinners, than the Children of Men can delight in Offending.

As we forgive them that Trefpaſs againſt us.

And beſides all this, we have been taught by him, that knew thy Will to the full, that if we from our hearts forgive thoſe that Trefpaſs againſt us, thou that art our Heavenly Father wilt forgive us our Trefpaſſes againſt thee. Upon this Promiſe of thine we lay hold. In Obedience to thy Commands we forgive our Brethren their Offences againſt us, and beg thee therefore to make good that thy Promiſe, *Forgive us our Offences.* It is true, our Forgiving of others cannot merit thy Pardon of us. When we Forgive, we do our Duty, becauſe thou Commandeſt it. And beſides, the Trefpaſs that we remit is but to our Brother, and is but a ſmall inconfiderable trefpaſs in compariſon of thoſe Trefpaſſes whereof we beg the forgiveness of Thee: his Trefpaſs not an hundred pence, ours more than ten thouſand talents. Yet, bleſſed Lord, give us leave to lay hold upon thy Promiſe, which thou haſt freely made, and to ſtrengthen our hearts in this, that that God that hath commanded us to forgive our repenting Brother, will not deny a Pardon to his repenting Children; and that God that hath been pleaſed to promiſe forgiveness to us upon our forgiveness of others, is a God of Truth and Faithfulneſs, as well as a Father of Mercies: and though our forgiveness of our Brother cannot in any proportion deſerve our God's forgiveness of us, yet when the God of Truth hath freely engaged himſelf by his Word to forgive us if we forgive, he will never break it: and he that hath raiſed in our hearts by his Grace this Merciful temper and diſpoſition towards others, hath thereby given us a pledge of his Mercy and Goodneſs unto us in Pardoning all our Offences.

And lead us not into Temptation.

And becauſe we are weak and frail Creatures, ſubject to be overcome with every Temptation, to depart from our Duty to thee; and we hourly conſeſe with all varieties of Temptations: Temptations from the World; Temptations from Satan, the Prince of this World; and, which is the worſt of all, Temptations from our own ſinful hearts, corrupt natures, unruly affections, and without thy continual Grace preventing or aſſiſting us, the leaſt of all theſe our Enemies and Temptations are able to over-match us: And becauſe we are obnoxious to Temptations in all our actions, in all our conditions, in all our wants, and in all our enjoyments; in our lawful actions we are ſubject to the Temptation of Immoderation and Exceſs; in our Religious Actions, to Formality and Vain-glory; in our Proſperity, to Pride and Forgetfulneſs of thee; in Adverſity, to Murmuring and Diſcontent, and accuſing of thy Providence; under Injuries, to Vindictivenes and Im-

moderate

moderate Anger; under Comforts and Enjoyments, to Security and Abatement of our Love to thee, and setting up our hopes and our rest upon the present World; in our Knowledge, to vain and impertinent Curiosity, Pride and Self-conceit; in cases of Wants, to unlawful Means for our Supplies; in case of Abundance, to Luxury, Intemperance and Contempt of others; in Sickness, to Impatience; in Health, to Presumption and Forgetfulness of our latter ends; in our Callings, either to Negligence, Unfaithfulness and Idleness on the one hand, or to overmuch Solicitousness and Vexation on the other hand: If we are in Company, we are in danger to be misguided by evil Persuasions or Examples from others; if we are alone, we are apt to be corrupted by the evil suggestions of our own corrupt hearts, or of that evil one that watcheth all opportunities either to seduce or mischief us. And since all our ways are before thee, and thou knowest the snares that are in them, and how to prevent them, or to prevent us from them, or to preserve us against them, we beseech thee, by thy Providence preserve us from all those Temptations which thou knowest to be too strong for us; and by thy Grace preserve us from being overcome by those Temptations that unavoidably occur in all our actions and conditions: Grant us the Spirit of Watchfulness and Sobriety, the Spirit of Moderation and Humility, the Spirit of Patience and Wisdom, the Spirit of Faith and Dependence, and the Spirit of the Love and Fear of thy Majesty, that may support us against all those Temptations unto any sin that may occur in the course and passages of our Lives; that though thy Providence should permit us to fall into Temptation, we may not fall under it, but by thy Grace be delivered from the evil of it.

But deliver us from Evil.

Deliver us therefore, we pray thee, from Evil of all kinds and natures; from the Evil of Sin, and from the Evil of Suffering; from such Evils as may befall our Souls, either to disturb and discompose them, or to defile and corrupt them; from the Evils that may befall our Bodies by Casualties or Diseases; from the Evils that may befall our Estates by Losses and Calamities; from the Evils that may befall our good Names by Calumnies and Slanders; from the Evil that may befall our Relations in any kind; from Publick Evils to the Church or State wherein we live; from private Evils to our selves or others.

For thine is the Kingdom.

And though in this short Prayer we have been bold to ask of thee many large and ample Benefits and Mercies, which if we look upon our selves only, seem too great for us to ask, yet they are not too great for thee to give; for thou art the great King and Sovereign Lord of all the World, in comparison of whom all the Kings of the Earth are but small inconsiderable things; and yet even their Honour is much advanced by Beneficence and Bounty; all which nevertheless is but a drop in comparison of that Ocean of Goodness, and Bounty, and Beneficence that resides in, and hourly flows from Thee, the
Great

Great Monarch of the whole World. Thy Subjects are all of thy own making; and all the good that is in them, or enjoyed by them, is derived from thee to them: The Strength, and Glory, and Beauty, and Excellence of thy Kingdom is not derived from thy Subjects, but from thy Self to them. And therefore, tho my Petitions be great, they are fit to be such, because directed to the Mighty Creator, and King and Monarch of the whole Universe, the Root and Fountain of all Being and Goodness.

The Power,

And as thou art the Great Sovereign of all the World, and art invested with the Supreme Authority; so thou art the great Creator of all things, and art invested with Infinite Power and All-sufficiency. And as thou hast the Supreme Authority, so thou hast Boundless Power to Grant and Effect what we have asked. As thou art the Great and Glorious King of Heaven and Earth, and the Father of all Mankind, we ha a reason to be confident in thy Goodness and Beneficence. And as thou art the Almighty Creator, we have assurance of thy Power, to give us whatsoever thy Wisdom and Goodness doth move thee to bestow. And therefore upon both accounts we have reason to be confident in the obtaining of what we ask in this Prayer from the great Lord of all things, that is abundant in Goodness, and All-sufficient in Power.

And the Glory.

And although thy Infinite All-sufficiency and Glory can receive no increase from thy Creatures, yet give us leave with Humility to press thee ever with this Argument also: Thou hast been pleased to declare unto us, That thy Glory is the great end of all thy Works; and art pleased to set the greatest value that may be upon thy own Glory; and art pleased to command thy Creatures to Glorify Thee; and dost accept that small Tribute of Praise and Thanksgiving and Glorifying of thy Name from thy Creatures in good part. Thou hast the Glory of our Dependance upon Thee, which we testify by invoking thy Great Name; thou wilt have the Glory of thy Goodness, thy Power, thy Bounty in granting these our Petition: and Requests; and the Glory of our Praises and Thanksgivings for thy Bounty and Goodness in accepting and answering them; which though it cannot benefit Thee, yet it is all thy poor Creatures, can return unto Thee, and thou hast declared thy self well pleased with it.

Psal. 56. 32. He that offereth Praise, glorifieth Thee.

Amen.

Blessed Lord, therefore be it according to these our Petitions and Desires: and so much the rather, because these our Requests are not the product of our own Imaginations and weak Judgments; but that Son of thine, who best knew thy Will, and what thou wouldst grant, hath taught us thus to pray; *When ye pray, say, Our Father, &c.*



